Acno 1142

Digitized by the Internet Archive
in 2014

https://archive.org/details/christiansun94gene

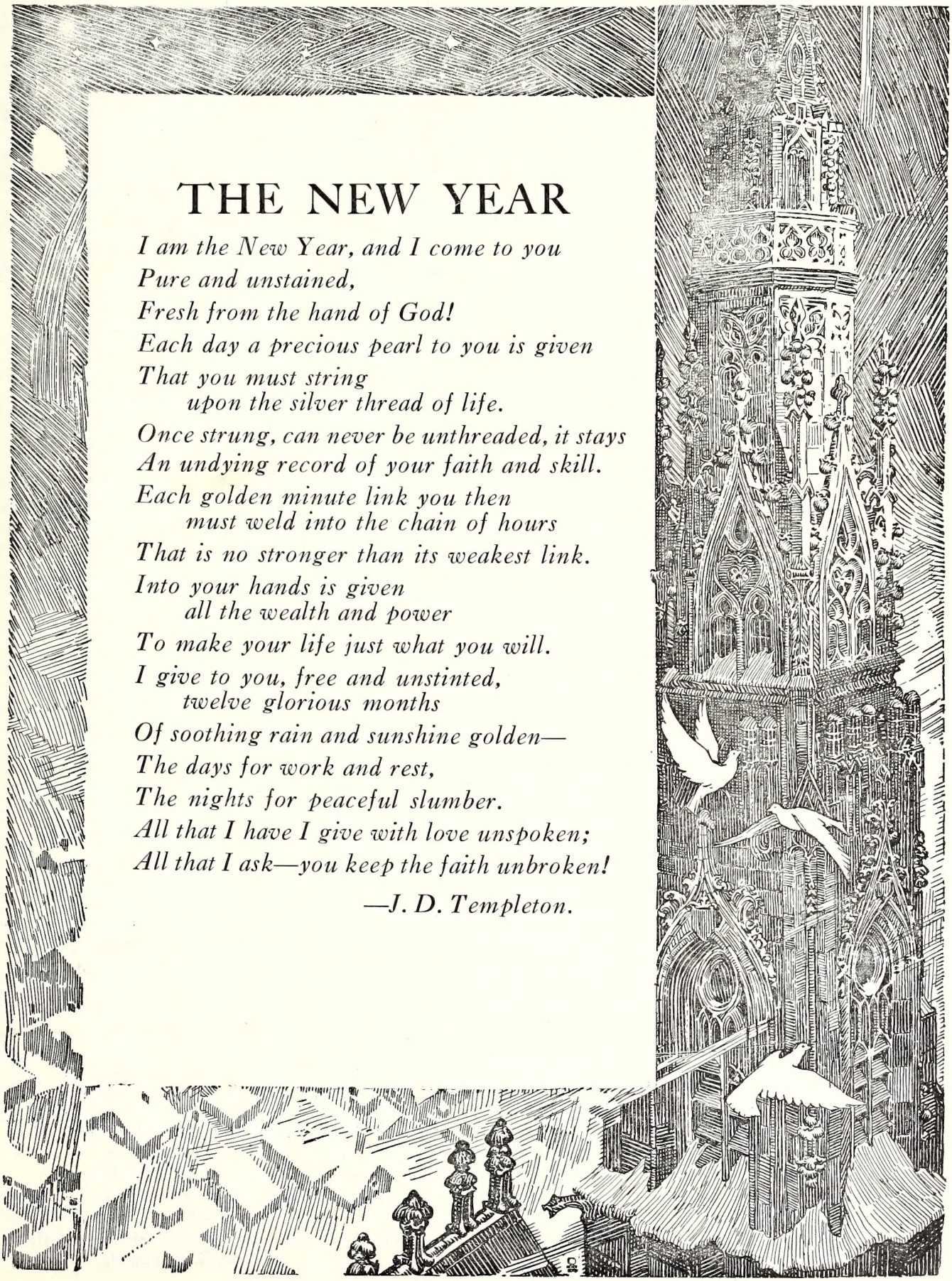
The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCIV. RICHMOND, VA., THURSDAY, JANUARY 1, 1942. NUMBER 1.

HISTORICAL SOCIETY, 1956.
Southern Convention of Congregational Christian Churc



THE NEW YEAR

I am the New Year, and I come to you
Pure and unstained,
Fresh from the hand of God!
Each day a precious pearl to you is given
That you must string
upon the silver thread of life.
Once strung, can never be unthreaded, it stays
An undying record of your faith and skill.
Each golden minute link you then
must weld into the chain of hours
That is no stronger than its weakest link.
Into your hands is given
all the wealth and power
To make your life just what you will.
I give to you, free and unstinted,
twelve glorious months
Of soothing rain and sunshine golden—
The days for work and rest,
The nights for peaceful slumber.
All that I have I give with love unspoken;
All that I ask—you keep the faith unbroken!

—J. D. Templeton.

NEWS AND VIEWS

Dr. N. G. Newman visited relatives in Newport News, Va., during the Christmas.

Rev. Carl R. Key preached his farewell sermon at Torrington, Conn., on last Sunday.

Dr. W. B. O'Neill has volunteered his services as Senior Air Warden at Holland, Virginia.

Approximately one thousand dollars has been subscribed by Christian Temple, Norfolk, Virginia, for war victims.

The members of Mt. Carmel Church in Eastern Virginia, gave their pastor, Rev. T. Fred Wright, a very generous kitchen shower this Christmas.

His many friends will learn with regret that Rev. J. H. Warren, who has been under the doctor's care for several weekss past, has been advised to go the hospital at once for a major operation. He expects to be admitted to the Norfolk General Hospital as soon as arrangements can be made. THE SUN wishes for him a speedy recovery.

DEAN WEIGLE RECEIVES DEGREE.

At the Centenary of Queen's University, Kingston, Ontario, which was celebrated October 16-18, the honorary degree of Doctor of Divinity was conferred upon Principal Richard Davidson, Emmanuel College, Toronto; the Reverend George H. Donald, minister of tht Church of St. Andrew and St. Paul, Halifax, Chancellor Emeritus Howard P. Whidden, McMaster University, Hamilton; and Dean Luther A. Weigle, Yale University Divinity School, President of the Federal Council of the Churches of Christ in America. Dean Weigle made the address of acknowledgement on behalf of this group.

"SOMETHING BIG" AT BETHEL.

On Saturday night, December 6, Miss Angie Crew spoke to the Bethel Missionary Society. There was a large attendance although this was the second meeting within two weeks.

Sunday night, December 14, the Bethel Pilgrim Fellowship gave the missionary play, "Something Big." The worship service preceding the play was well planned and conducted. Lucille Alger was the leader; and Walstein Snyder, home from Elon College, also spoke. The cast of the play, which was well acted, were Ellen Monger, Hazel Monger, Goldie Dofflemyer, Ruby Alger, Thelma McDonald and Carroll Monger.

Rev. Mr. Lester preached at the evening service on December 7.

A. GREIG RITCHIE.

TOTALS OF STATISTICS OF N. C. AND VA. CONFERENCE.

Members on roll last year, 9,472; added by Confession, 237.

Total number added, 430; lost by death, 89; total number lost, 238; present membership, 9,702. (29 members were added by newly organized church.)

Sunday School officers and teachers, 563; total Sunday School enrollment, 6,954.

Quota of Christian Sun subscriptions, 1,128; subscribers to The Christian Sun reported, 471.

Raised for Conference Apportionments: Conference Fund, $582; Convention Fund, $1,255; Convention Deficit, $759; Home Missions, $1,532; Foreign Missions, $1,813; Elon College, $2,402; Superannuation, $1,003; Christian Education, $383; Orphanage, $5,923; Total Apportionments, $16,652.

Raised by Missionary Societies, $3,170; For C. M. A., $390; Other Benevolences, $4,036; Total Benevolences, $24,248.

Pastoral Salaries, $30,524; local expenses other than pastoral salaries, $45,448; paid on church debts, $5,492.

Total raised by churches for all purposes, $105,782.

Value of church property, $572,-100; indebtedness on church property, $15,030.

Members of Young Peoples Societies reported, 680.

STANDING COMMITTEES OF N. C. AND VA. CONFERENCE.

Executive—J. H. Lightbourne, Sr., W. J. Andes, Stanley C. Harrell.

Program—J. H. Lightbourne, Sr., W. J. Andes, C. E. Newman.

Ministry—Stanley C. Harrell, D. J. Bowden, J. A. French, W. J. Andes, W. A. Grissom, C. Arthur Lincoln.

Foreign Missions—Mrs. W. E. Wisseman, Mrs. J. D. Strader, J. E. Cumbie, Clyde Fields, M. A. Pollard, Kenneth Register.

Home Missions—W. J. Andes, J. H. Lightbourne, Sr., Melvin Dollar, Joe A. French, Zeb Lynch, W. E. Walker.

Christian Education—Prof. Merton French, E. E. Martz, Mrs. F. C. Lester, Dr. Shelton Smith, Mrs. M. C. Faucette

Moral Reform—W. P. Jackson, S. M. Johnson, C. Arthur Lincoln, Arthur C. Brooks.

Ministerial and Church Ethics—W. E. Wisseman, J. H. Lightbourne, Jr., A. H. Blalock, Mrs. C. W. Geringer.

Religious Literature — J. Howard Smith, Mrs. D. E. Mitchell, F. C. Lester, T. W. Madren.

Budget and Apportionments—C. D. Johnston, W. R. Sellars, Joe King, Melvin Dollar, W. B. Truitt.

Stewardship—W. A. Grissom, W. K. Holt, Jr., Joe A. French, Mrs. I. F. Cummings, William Fonville.

Evangelism—G. C. Crutchfield, M. T. Sorrell, W. E. Walker, R. J. Hudson.

Superannuation—D. J. Bowden, J. M. Fix, H. R. Clem, D. R. Fonville.

Memoirs—J. S. Carden.

Historian—C. E. Newman.

Pilgrim Fellowship Work—W. J. Andes.

OFFICERS AND COMMITTEES OF EASTERN N. C. CONFERENCE.

OFFICERS.

President—Rev. S. E. Madren, Franklinton, N. C.

Vice President—Rev. J. Frank Apple Henderson, N. C.

Secretary—Rev. E. M. Carter, Youngsville, N. C.

Asst. Secretary—Rev. J. E. McCauley, R. 1, Henderson, N. C.

Treasurer—W. J. Ballentine, Fuquay Springs, N. C.

N. C. Council of Churches Representatives—Rev. A. P. Robinson, Raleigh, N. C.

STANDING COMMITTEES.

Executive—S. E. Madren, E. M. Carter, J. F. Apple, J. E. McCauley.

Education and Standing of the Ministry—A. P. Robinson, Jr., R. T. Grissom, J. E. McCauley.

Christian Education—A. C. Todd, M. L. Grissom, Jr., James Watson.

Superannuation—J. E. Franks, K. B. Johnson, E. M. Powell.

Home Missions—L. L. Vaughan, A. H. McIver, Mrs. B. M. Newman.

Foreign Missions—V. O. Taylor, J. A. Denton, Mrs. E. M. Carter.

Apportionments—R. T. Grissom, Margaret Alston, J. A. Kimball.

Stewardship—J. F. Apple, E. M. Carter, J. F. Franks.

Evangelism—J. L. Johnson, A. P. Robinson, Jr., V. O. Taylor.

Social Service—Mr. L. Grissom, Jr., V. O. Taylor, A. C. Todd.

Finance—E. M. Powell, W. H. Hudson, C. D. Harton.

Religious Literature—J. E. McCauley, J. M. Stephenson, Margaret Alston.

Program—S. E. Madren, J. F. Apple, E. M. Carter.

Historian—J. A. Denton.

AN OPEN LETTER TO DR. I. W. JOHNSON.

Rev. I. W. Johnson, D. D.,
Suffolk, Virginia.

My dear Dr. Johnson:

Someone has said "Give me the roses while I live, so that I their fragrance may smell, and to others their helpfulness tell; while here they live and fading not, but grow so beautiful in their lot."

Dr. Johnson, I desire so much that you shall have these Roses that you have caused to be grown in the garden of my soul during the short time that I have known you as a brother Minister of the gospel of our Lord; until, I am taking the privilege to write you this open letter as a token of appreciation for your faith and life, and what you have been to me during the past ten years.

First, let me say: that your unassuming, Christ-like spirit has not been without its usual power in my life, for it has the beauty of the Rose of Sharon, and the fragrance of the morning glory. Yet you are as courageous as the Lion of the Tribe of Judah.

Second, your ability as an executive, and your comprehensibility as a thinker, and your perfect control of self makes me ashamed of my emotional instability, and incompetency as a pastor in the Church of Christ and compels me to pray for more of this grace wherein you stand, and live. Thus let me call the lily of the valley revealing its beauty and its purity.

Third, your letters that are written weekly in THE SUN are most helpful. Their lucidity is like the American Beauty, known and appreciated by all; even a little child may read and understand them. Your simplicity shown in writing; your thought provoking sentences, is a gift that should be sought by all ministers of the gospel.

Moreover, they are like the revolving light of a lighthouse as it shines from the East we see the dark chill of night move with great rapidity toward the West, and feel our hearts strangely warmed as its beam moves toward the South where the Sun is the glory and Meridian of the Day.

Then, as the beam of light passes into the West where many are awaiting their Sun set; they too, see its glow and with courage they say "I have kept the faith" and, I am ready to be offered upon His Altar, and receive His reward.

Lastly, their beam touches the frigid North where souls reside in the cold night of sin, and where icebergs of doubt are desolved and precious hearts are warmed with the fellowship of God's dear children and His Son, Jesus Christ. Therefore, my prayer shall ever be that God will keep you upon the field of action until many souls shall hear and believe and live in Christ. Amen!

I am most sincerely yours in Christ,
S. W. PHILLIPS.

THY YEAR, O GOD.

We pause beside this door:
Thy year, O God, how shall we enter in?
The footsteps of a Child
Sound close beside us. Listen he will speak!
His birthday bells have hardly rung a week,
Yet has he trod the world's press undefiled.
"Enter through me," he saith, "nor wander more;
For lo! I am the Door."

—Lucy Larcom.

THE BIBLE AND THE BILL OF RIGHTS.

We ought not to suppose that the Bill of Rights appeared by accident in America. It appeared and received the support of the people because the spiritual and moral life of Americans was such as both to give it birth and to nourish it.

Americans of one hundred and fifty years ago had some very definite and profound beliefs that were derived from the Bible, which they studied carefully and for which they had a very deep reverence. And from the Bible they had learned something, as exciting as it was revolutionary, about man. They had learned that man is not an inconsequential accident in an evolutionary process; that he is not just the highest form of natural life. Man is more than that, much more than that. He is different from all other created things because he is made in the image and likeness of God. It is in the Bible. And God, who made man, is so full of love for him that He reveals Himself to man. That is in the Bible too.

Man, then, is sacred. By *nature and the creative act of God,* he is sacred. People who knew the Bible knew that. The Bill of Rights, which guarantees and protects our liberty, became a living document in America only because the Bible had been for a long time before 1791 the living bread which had nourished the spiritual and moral life of the American people. The Bill of Rights will remain a *living document* in America only so long as America remains a religious nation.

It is a singular thing, but by no means surprising, that all Totalitarian States should endeavor by persecution to suppress Christianity and the Jews and to take the Bible from the people. Could they do that the way would be open for them to establish, undisputed and unhindered, the kind of society which is built upon the unscriptural conception that man is but a creature of nature, without essential rights and without immunity against persecution and injusstice. But, the dictators cannot do it. Their way *is* opposed. It will forever be opposed by all who love and know the Holy Scriptures as man's true Magna Carta, his everlasting Emancipation Proclamation, his unshakeable Bill of Rights.

ATHLETIC EXPENSE.

President Robert M. Hutchens of the University of Chicago reported recently that enrollments there, despite all that has been said on the subject, are as heavy as ever, and all this at the only major university in the United States without a football team. A sharp drop in enrollments had been predicted when Chicago abandoned the sport at the end of the 1939 season, but recent attendance at the university would indicate that football has rapidly decayed as a "must" in college life. Harvard has also gone so far as to slice all athletic budgets by 10 per cent. The University's athletic teams are operating this year on a budget reduced by nearly $40,000.

The art of using moderate abilities to advantage often brings greater results than actual brilliance.—*La Rochefoucald.*

BEYOND THE NIGHT

We are now witnessing and experiencing a world-wide eclipse of civilization. The deep shadow of war has cast its heavy mantle over the earth. Millions must learn to live and work and think in darkness. What is the Christian attitude in such a time? A very sane statement has been issued by Dr. Albert W. Palmer, Chairman of the Ministers' No War Committee. "We appeal to pacifists and non-pacifists alike to exercise great patience, forbearance and restraint. In the present confusion of judgment we must maintain Christian fellowship in the local church. Lift up ultimate Christian goals of just and ordered peace. Avoid hysteria, persecution or denunciation. The hour calls for penitence, humility, tolerance, spiritual poise, prayer, silence. Take time for further thought and consultation. 'Let the church be the church.' It must not bless war, but it must stabilize and comfort people forced into war. Keep open all doors for deeper study and insight. Do not be emotionally swept away. God lives. His moral laws abide. The Prince of Peace is still our guide."

"Lift up ultimate Christian goals." That is it. We must face the darkness and danger, but we must look beyond the night. Moreover, we must keep the lights burning.

The Bible is a light in the darkness. "The entrance of Thy word giveth light." The Bible is a greater light now that it is seen in a new light. In Russia, before the war, Bibles were forbidden. Now millions are being imported, according to reports. The Bible is being restored in Christendom. A Bible hungry world is learning to kiss the Book, not for the purpose of an oath, but for the purpose of study and light.

The light must reach men today through His Church. It is reflected in all the service that the churches of different names around the world render. The light, however, is dimmed when, instead of being a concentrated and steady glow, it is broken up into separate rays that never come to a clear focus. Every effort must be made to keep the light of the Church indimmed and thus throw a brighter light across our shaded earth. Remember the man who said, "I would pay extra to keep the church lighted day and night to remind us of the light that never fails, however deep may be the blackout."

Missions represent the one indispesable, international light. Every mission is a link between peoples, uniting them in mutual understanding and drawing them together in mutual service to a common cause. They stand for the intellectual and spiritual enlightenment, for the liberation of the spirits of men, and the release of human personality from the bonds of sin, ignorance and superstitution. And wherever the church is planted in the non-Christian world, there is a light burning. We must keep this portentious light glowing throughout this year and even beyond the night.

OBJECTIVES FOR 1942

Objectives for the new year should go far beyond the stage of individual resolutions. These are commendable, but preliminary. The exigencies of a war laden world will impose new duties upon all groups, both civic and religious. The church will face difficulties innumerable and all but insuperable. The constant emerging of new situations will tax the corporate ingenuity of the church. Our national program of preparedness for and participation in the world conflict will inevitably divert men and money from the church. The church will face the danger of becoming the handmaiden of the state, a caddy for the government. The church will find it increasingly difficult to be THE CHURCH and to save its own soul. The boundary line between religion and patriotism will not always be clear. The corporate wisdom of the body of Christ will be necessary to guide us during the strenuous and baffling days ahead.

Objectives for 1942 will naturally be concerned with the machinery and program of our own church. An example of a pertinent and practical program for the churches was outlined by Bishop Purcell. The objectives, as reported by the "North Carolina Christian Advocate", included the following:

"Aggressive evangelism in every department of the church; the new church school literature in every church and a trained church school leadership; Recreation of a missionary conscience by preaching and study classes; Every woman an active member of the Woman's Society of Christian Service; Minimum of 10 per cent raise in salary level of all pastors receiving less than $2500 this year, to meet rising costs of living; Generous increase in support of Conference Claimants; Wholehearted acceptance and payment of new scale of askings for our Children's Home and Orphanage; Twelve or more great books read by every pastor in addition to devoted Bible study; Serious and determined effort to pay off all local indebtedness; Continued program of construction and improvement in our churches and parsonages."

The meeting of the Southern Convention and the General Council in the first half of 1942 should furnish the necessary incentive and opportunity for the formulation of the necessary objectives in the face of new conditions. Many new lessons must be learned, new techniques developed, and new sacrifices made. And yet these objectives must transcend the present crisis "in hope that sends a shining ray far down the future's broad'ning way". God is concerned with the ultimate as well as the immediate. Let this be our faith, our discipline, and our consolation as we chart our objectives for 1942.

R. L. H.

The souls of emperors and cobblers are cast in the same mould. The same reason that makes us wrangle with a neighbor causes war betwix princes—Montaigne.

THE REVISION OF THE ENGLISH BIBLE.

In 1928 the copyright of the American Standard Version of the Bible was transferred to the International Council of Religious Education, and a committee of fifteen scholars was chosen to have charge of the text, with the understanding that they might, if they deemed it necessary, undertake further revision. In 1937, the decision was reached to proceed actively with the work of revision, funds were secured, and the committee reconstituted for the purpose. It now consists of six scholars chosen for competence in the Old Testament, six for competence in the New Testament, and four chosen for experience in the conduct of public worship and religious education.

Two of its members were elected from the faculty of Harvard University (Henry Joel Cadbury, Willard L. Sperry), and three from Yale University (Millar Burrows, George Dahl, Luther A. Weigle); two from Union Theological Seminary (Julius A. Brewer, James Moffatt); two from the University of Chicago (Edgar Johnson Goodspeed, William Andrew Irwin); and one each from the University of Michigan (Leroy Waterman), the University of Toronto (W. R. Taylor), the Oberlin Graduate School of Theology (Clarence T. Craig), Seabury-Western Theological Seminary (Frederick C. Grant), the Southern Baptist Theological Seminary at Louisville (Kyle M. Yates), and the Lutheran Theological Seminary at Gettysburg (Abdel R. Wentz). One was elected as a parish minister (W. Russell Bowie). Grant and Bowie have since joined the faculty of Union Theological Seminary, and Goodspeed that of the University of California at Los Angeles. Dean Weigle is chairman of the committee.

The task of the committee was defined by vote of the International Council of Religious Education to be "revision of the present American Standard Edition of the Bible in the light of the results of modern scholarship, this revision to be designed for use in public and private worship, and to be in the direction of the simple, classic English style of the King James Version."

The new Revised Version is not to be a "modernization" of the English Bible. The reader who wishes to get the meaning of the Scriptures in a quite fresh translation from the original language, or in diction purposely up-to-date, can get this in the translations by Moffatt, Weymouth, Goodspeed, J. M. P. Smith and his colleagues, Ballantine, the Twentieth Century New Testament group, and, most recently, Father Spencer.

The purpose of the committee is to produce a Revised Version fully abreast of modern scholarship as to the meaning of the Scriptures but cast in diction worthy of a place in the great tradition of the English Bible from Tyndale to King James. To this end, the committee is charged to take the present American Standard Version as its basal English text, and to make such changes only as are approved by a two-thirds vote of the entire committee. Broadly speaking, changes are to be made only where deemed necessary for the sake of correctness of meaning, clarity of expression, simplicity of style, or finally, adherence to the King James Version where subsequent changes now appear to be unnecessary or inadvisable.

The three outstanding requirements that must be met by the new Revised Version are:

1. It must seek with fidelity and accuracy to convey the meaning of the Scriptures, as found in the best available Hebrew and Greek texts.
2. It must convey this meaning in clear, idiomatic, concise English.
3. It must be euphonious, readable and suited for use in public and private worship.

We are better equipped today, both to determine the original text of the Bible, and to understand its meaning, than were the Revisers of 1870-1901. The new edition of Kittel's Hebrew Bible, just completed, carries us closer to the text of the tenth-century Massoretes than any previous printed editions; and for the study of the text of the New Testament a considerable body of new evidence is available.

Dean Weigle reports that work upon the revision has deepened in every member of the committee the sense of the need and of the tremendous importance of the task they have undertaken. It demands the highest, most objective and unselfish scholarship on the one hand, and the ability on the other to maintain vital and imaginative touch with people. It is their hope that the Revision will stimulate new interest in the Bible, bring clearer understanding of its meaning, and help in the worship of God and in the fulfilment of His will.—*Federal Council Bulletin.*

IN JANUARY.

Oh, they say it's growing colder every day,
That the winter's growing bolder every day,
Since the woodchuck's gone to sleep
In his cavern dark and deep,
There'll be ten weeks more of snowing,
Of breezing and blowing every day.

But the day's a little longer every day,
And the sun's a little stronger every day;
If we're patient for a while,
We shall see the summer smile,
And the buds will soon be showing,
For they're growing, growing, every day.

And the birds will soon be singing every day.
Northward now they'll soon be winging every day;
Though the frost is in the air,
There's a feeling everywhere
That the skies are growing clearer,
And the springtime's drawing nearer, every day.

—Author Unknown.

MOST IMPORTANT RESOLUTION.

"Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man."—Luke 21:36.

The dawn of 1942, if we can call it a dawn, is beclouded by a thousand specter fears. As we face this unknown year, we feel the pressure of uncertainty. To our own responsibilities and adversities, we add the weight of the world's woes and are overwhelmed. As 1941 closes what is the most important resolution that we can make? Learn to pray. Remember God's part in life. Live in His presence. Appropriate His spirit. Strive to follow His purposes.

Our efforts to be healthy, sesrene and useful are shattered by fatigue. We are broken not by work and responsibility, but by the devitalizing emotions of fear, worry and boredom. Fundamentally our problems are spiritual and can be solved only through spiritual resources. The crying need of individuals and of the world is for recovery of the higher laws which man has found in his upward reach to God. May we all come to know this protecting, guiding love of God in the days to come.

Let us pray—Father in heaven, Creator of all things, see all hands stretched out to Thee, and all prayer directed toward Thee. Abandon us not in this hour of need. In the time of darkness, open thou our eyes. Have compassion on us, cast us not away from Thee, for without Thee we are as thistledown which the wind carries without aim and without purpose. Gather us about Thee, draw our hearts nigh to Thee that we may unify our will with thine and serve Thee with all heart and soul. Form us in thy image and fill us with thy virtues. Spread the tabernacle of thy peace over all the nations of the world and open the eyes of all peoples that they may recognize Thee, that Thou art the beginning and the end of all hope and of all desire for thy creatures. *Amen.—R. M. Bartlett.*

CONTRIBUTIONS

SUFFOLK LETTER.

This is Saturday night—the last Saturday night of the year 1941. Only four more days in the old year will come to those who live to see the dawn of the New Year. So many changes have come during the year now soon to end its history and close its record. There is so much sadness and distress among the nations it will seem almost heartless to greet friends with the familiar salutation, "Happy New Year". Happiness is foreign to the experiences of many people over the earth. Yet we must not let our ideals of life forsake us—and we must not desert those finer things which make life worth living.

We are constantly reminded in our thoughtful moments that life is always moving forward. It cannot be static. It cannot always be June—and December's cold winds will not always blow their icy breath into our faces, chilling our faint hearts. Spring must give place for summer, and harvest time will follow seed sowing time. In our selfish interest we may wish that children remain near the parental home—and continue to brighten the home life by their fun and frolic. But they grow up to womanhood and manhood. Life goes forward for them and they must keep pace with fleeting time.

And it is also true that life brings many changes. These changes are for the good of humanity—when they follow the law of nature and the plan of God. A few days ago we passed through a peach orchard. The young thrifty peach trees were leafless and apparently dead. But they are not dead. They have fallen asleep for the winter. Last summer they were beautiful with their green leaves and beautiful fruit kissed by the summer sun. The fruit had ripened and been gathered. The leaves had faded and fallen one by one to mother earth. It would be very profitable and inspiring if peach trees such as they are would bear fruit every week in the year. But that is not the way of life for peach trees. Life for them is a changing manifestation of nature's bounty. Some weeks are barren and bare—but they are as important as the days of luscious fruit and green foliage. Man must adjust himself to the law of change and be reconciled to its beneficent plan.

These days of change can become our best days of experience. It is profitable if one can look beyond the present to the future for compensation and explanation. This means much to the people who have an abiding faith in God. The world at the end of 1941 seems to be in a bad way. Measured by present appearances, it is discouraging and full of despair. But the sun will rise again tomorrow. Spring time will soon come again. A new year lies just ahead of us—and the world will soon swing into its embrace. What of tomorrow? What of tonight? Much of the history of tomorrow will depend upon what kind of a record the people have written in the yesterdays of the past years. We shall reap some of the seeds we have sown—the harvest will be of the same kind as our sowing.

A WAY TO A HAPPY NEW YEAR.

To leave the old with a burst of song,
To recall the right and forgive the wrong;
To forget the thing that binds you fast
To the vain regrets of the year that's past;
To have the strength to let go your hold
Of the not worthwhile of the days grown old,
To dare go forth with a purpose true,
To the unknown task of the year that's new!
To help your brother along the road
To do his work and lift his load;
To add your gift to the world's good cheer,
Is to have and to give a Happy New Year.

—Robert Brewster Beattie.

Maybe we should change our new year salutation. It may be that we have been thinking too much about how to be happy—and not enough about how to be good. Surely too many of us have very low ideals of human happiness. Perhaps we should begin to say: "A righteous New Year to you". And by this we should insist that we begin to practice righteousness in our personal relations with out fellowmen. If we will honestly endeavor to be r i g h t e o u s throughout the new year—happiness will come to us as a rich reward.

I. W. JOHNSON.

PARTNERS IN PROGRESS.

Elon College has come a long way in the past few years. The going has been difficult, but the college has not been left alone. Friends have come along with us. Their fellowship has been helpful, their words of encouragement, heartening, and their contributions have lightened the burdens.

A significantly increased student body has made possible increased funds for current demands. An improved and constantly improving faculty has contributed the major attraction to ambitious h i g h school graduates. To look at the debt now, $99,000, and then, 768,000, gives courage and confidence for the conquest now in the making. These achievements have been possible by the helpful cooperation of the church, the alumni, and friends.

The past and the present are encouraging, but neither of them, or both, will suffice for the future. There must be no let up on the part of either. Conditions in general may not seem favorable. Obstacles, stubborn in their nature, may lurk in the pathway of progress. They cannot block permanently the spirit that wills achievements. "All things are possible to him who believes." The wealth of time becomes the servant of faith. Faith is the victory that overcomes the world.

There are two things essential to the stability and progress of Elon College in the coming years:

First, a student body of 600 or more. The income from 400 students at present rates would not make possible a balanced current budget. At present there are no funds for current use available other than tuition, fees and room.

The members of the Congregational Christian Church and the alumni of the college have an opportunity to help by sending their sons and daughters to Elon for college training. The pastors and patrons may make significant contributions in this particular if they will, by maintaining a student body at the present number so that the college can meet its current demands without difficulty and continue its program of training without hinderance.

Second, the payment of the debts of the college must be completed. We have gone a long way surely, but you can't write victory until the job is done. It sounds good to talk about the college free of debts, but more than talk will be required if this is fully realized. It will take efforts—constant, persistent, determined efforts. Efforts will not pay debts, but they will secure money that will. There is not a local church in our denomination that could raise $99,000 for this debt without being hurt, but the 245 churches within the convention can and will, if every individual is approached by another individual who believes in the college, believes in the campaign, and believes in the in-

(Continued on page 15.)

FOR THE CHILDREN

Dear Friends:

Did you have a nice Christmas? That is fine! I believe the children in our Sunday School had a nicer one than they did last year. Each child was given the name of a child in the Elon Orphanage. The boys were given boys names and the girls were given the names of girls. Sanford boys and girls bought presents for the Elon boys and girls. They brought these presents to a beautiful White Gift Service which was conducted by the young people of the church. I watched the faces of the boys and girls as they brought their gifts to the altar and they shone with the happiness which comes from giving a gift with glad hearts.

We here at Sanford wish for all who read this a very Happy New Year. May your good dreams all come true!

Sincerely,
DOROTHY TODD.

THE DONKEY'S CHRISTMAS GIFT.

Once upon a time many years ago, they tell us, a small donkey lived near the village of Nazareth in Palestine. He was sturdy and strong and patient, but he knew that people laughed at his long ears, high rough, shaggy coat and long tufty tail. So he knew he wasn't handsome or admired, although everybody was glad to make use of him, and pile his back high with bundles and bales.

He was called "Baxa", and on that first Christmas night, nearly two thousand years ago, he felt there were strange things happening on earth and in the sky. Now, even if he was very humble and modest, he had a lot of good sense inside his slow, dull brain. That night out on the lonely hillside he heard queer rustlings and murmurings, and funny little thrills made his tough hide crinkle and shiver. He pricked up his ears, and pushed on towards the sounds, curious to know why all the dumb creatures of field and wilderness were gathered together in the dark, and what made the air feel so strange and exciting. Presently he stood on the edge of the animal crowd. Nobody spoke to him or heeded his presence. He was of no account, and yet in spite of that he felt very eager and happy.

Suddenly, as he waited, he heard a sweet, clear voice that seemed to come from a long way off, and it charmed him—it was so lovely and distinct. Then his little heart began to thump, for it was the Archangel Michael telling all the dumb animals of God about the birth of a divine Child in Bethlehem, and how they would all serve this royal King in the future. When he ceased speaking the dogs and leopards, the oxen and lions, camels and elephants stood in silent wonder. Baxa felt so uplifted and joyful and amazed that he was almost afraid to breathe. The old dromedary from Jerusalem was so terribly still Baxa felt he could hear him think. The lion didn't switch his tail a hair's breath, and the elephant kept his trunk as stiff and still as a post. There was a long, hushed silence before the Angel began to speak again, and said:

"Now, this Baby from Heaven born in Bethlehem must very soon go on the first of three great journeys, and one of you animals will have the glory of carrying Him on His travels."

Baxa glanced at the kingly lion, and the swift-footed camel, and the stately elephant, and the sure-treading, big-muscled ox, and wished that he, too—rough little Baxa, had some mighty gift so he could at least be considered.

"I am the most powerful beast God has made," said the elephant with lordly sureness, "I will have to be the one."

But the lion tossed his tawny head, and said: "I am the king of all animals, I am the right one to choose."

And the camel said, "But I'm the swift ship of the desert, all travelers depend on me."

Each in turn told of his greatness, and made his claim, whilst little Baxa stood meekly aside to see who would win. His ears dropped a little sadly, and his tail hung limp and sorrowful. I'm too homely and dull to be looked at, he thought gently. And then when the eager pushers finished their pleas, Michael of Heaven passed right over the crowd, and came to the shaggy donkey standing all by himself.

"Why do you not ask for yourself, Baxa; what do you have to recommend you?"

"Nothing at all," said he, "I am the very least of all God's creatures, I am not worthy so glorious task."

Then, in a clear, thrilling voice like the sound of a trumpet, the Archangel spoke to the herd of animals: "Baxa is chosen. Go, Baxa, wait by the stable near the Holy Family. You are meek and gentle, and lowly of heart; it is you who shall carry the Holy One on all His journeys."

And happy little Baxa, with his ears flapping, and his heart full of peace, clop-clopped away, muttering funny little laughing brays, as he prepared to wait near by until Mary and Joseph and the child Jesus were ready to begin their flight into Egypt.

—*John Cates.*

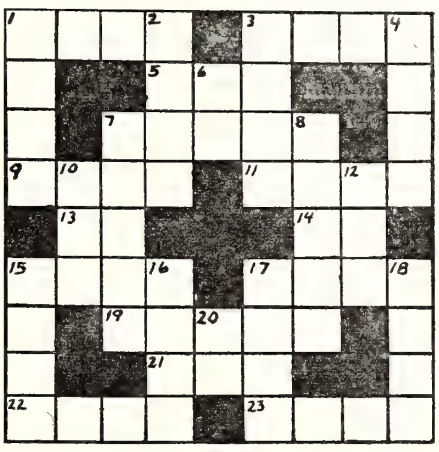
CROSSWORD PUZZLE.

Across:

1. The period of 365 days.
3. It warms the earth. (Pl.)
5. A cereal.
7. A flower.
9. Scarce; uncommon; unusual.
11. It blows the snowflakes.
13. Little Rebel. (Abbr.)
14. A negative.
15. To unfold with a jerk.
17. Sums up.
19. He removes cold from hands by holding them to blaze.
21. Very small.
22. Homes of lions.
23. A bird's home.

Down:

1. Belonging to you.
2. A flower that blooms in June.
3. To cook slowly.
4. Exchanged for money.
6. Place where.
7. Missile shot from bow.
8. Hulls of melons.
20. Royal Engineer.



10. Everyone.
12. To sleep in a chair.
15. To discover a lost object.
16. Cat's hands.
17. Closing word of a prayer.
18. A chair.

Mustard gas and the new life-saving sulfanilamide are made from the same base. The same principles are required for moving the telescope on Palomar mountain (500 tons) as for moving giant guns of destruction. One of the major problems of our world is the *spiritual direction of powers which have been released.* Religion serves significantly at that point.—*James W. Fifield, Jr.*

FOREIGN FLASHES.

From "The Missionary Herald."

Writer Unnamed.—

An American Board missionary in "occupied China" writes: "Right now my chief contribution seems to be steadying the boat, steering a little occasionally, preparing life belts for each individual seaman and officer on the boat, arranging family rations, etc. The future weighs heavily upon the shoulders of many of our workers, especially those with growing families. We hope none will go to pieces in the face of uncertainties."

The Family Assists.—

Wai Hospital, India, serves suffering thousands, Christians, Hindus, Moslems and Jains. Conforming to Indian ways, it follows a custom that would make medical eyes in America pop out. Relatives come and feed the patients. They bring their bedding, cooking utensils, etc., and park them under the patient's bed There is great need for a "dharmashalla," or separate building, where the relatives can stay, and cook, but not clutter up the hospital.

He Teaches Us Compassion.—

He was over 80, proud in his dire need. Once he had been a successful business man in Singapore. Now he was destitute in Foochow. He did not want "Christian teaching"! But one day, sick and dizzy, he came to the relief rice kitchen at the Woman's Bible School. Miss Martha Wiley looked at the dignified old face. She took five dollars and handed it to him. "Stay at home until you are stronger," she said. "Then the nurse will come and see you." Tears rolled down the old man's face as he looked at the bill. Then he replied simply, "Your Jesus teaches you compassion." A few days later he was dead. In his hand they found a short printed prayer which he had said over and over again. It read: "God forgive my sins and save my soul, for Jesus' sake."

Up Before the Milkman.—

Up at four o'clock in the morning. Cook, walk six miles to the fields, work under a hot tropical sun all day, walk back home at 6 p. m., cook. That is the daily program of the women in the Aruppukottai area of India. *Yet*—after such a day—they gather around a smokey hurricane lantern to painfully study until eight or ten in the evening. "I wonder how they keep awake," writes Miss Gertrude E. Chandler. "Something has aroused their imagination, and nine of them have finished the Laubach first reader. Six of them have their one half cent coin in their hands to pay for the second reader."

And the Lama Said.—

When Paul Sung of the Y. M. C. A. in Chungking made a remarkable trip into isolated Sikan with its mixture of Chinese and Tibetans, he met and talked with the highest Lama. "A good man, high souled, serene," was his discription. The Lama said to Mr. Sung: "The difference between modern civilization and the viewpoint of the lamas is that the modern person admires the man who pushes his way to the top in any walk of life, while we admire the man who renounces the world. You worship the successful, we worship the saint."

"I Am Comforted."—

A young Moro Christian, but two years ago a Moslem, is now a student in Silliman University, Dumaguete, P. I. Writing to his "spiritual father," Frank C. Laubach, now on furlough, he tells of his loneliness, fighting against temptations, and the persecutions of Marango friends because of his discipleship to Jesus. "Many times have I been tempted to tell them I was not baptized," he writes, "but I am comforted, for I have found a friend better than any human being, which is Jesus Christ."

A Light on Their Faces.—

In 1934, Ruth C. Cowles, R. N. of Johannesburg, South Africa, called "the spearhead on the fight against disease" by Government officials there, organized a few Bantu nurses into an Association affiliated with the South African Trained Nurses' Association. Now there are seven branches throughout the Union. Each sent delegates to a conference on problems met by all Bantu nurses. Every session opened with prayer. The conference culminated in a candlelight ceremony in which one hundred and fifty uniformed Bantu nurses marched to the front of a church, lighted candles from a big central taper, and retired. "I wish you could have seen the light on the faces of those girls as they stood waiting for the prayer of dedication," writes Miss Cowles.

MISSIONARY OFFERINGS.

WEEK ENDING DECEMBER 19, 1941.

Sunday Schools.

Bethlehem, New Market, Va.	$ 16.37
Hank's Chapel, Pittsboro, N. C.	6.50
Elon Community Bible Class, Elon College, N. C.	4.03
Big Oak, Eagle Springs, N. C.	2.33
New Elam, New Hill, N. C.	9.75
Wake Chapel,, Fuquay Springs, N. C.	6.38
Linville, Va.	6.91
Morrisville, N. C.	2.00
Mt. Carmel, Walters, Va.	3.15
Mt. Olivet (G), Geer, Va.	2.92
Antioch (R), Seagrove, N. C.	1.60
New Hope, Harrisonburg, Va.	2.78
Total	$ 64.72

Mountain Work.
(For Christmas Treat.)

Young Women's Bible Class, of Burlington, N. C.	$ 10.00
Loyal Men's Class, Burlington	10.00
Total	$ 20.00
Total for the week	$ 84.72
Previously acknowledged	3,940.97
Total since Sept. 1, 1941	$4,025.69

WEEK ENDING DECEMBER 26, 1941.

Sunday Schools.

Seagrove, N. C.	$ 3.00
Durham, N. C.	6.76
Winchester, Va.	6.37
Pleasant Hill, Liberty, N. C.	8.80
Rosemont, Norfolk, Va. (Christmas Offering)	26.25
Rosemont, Norfolk, Va.	21.84
Happy Home, Ruffin, N. C.	5.33
Leaksville, Luray, Va.	5.90
Total	$ 84.25

Individuals and Churches.

Concord, Timberville, Va.	$ .97
Flint Hill (M), Biscoe, N. C.	.66
Total	$ 1.63

Specials.

Class No. 3, Rosemont, Norfolk	$ 3.00
Total for the week	$ 88.88
Previously acknowledged	4,025.69
Total since Sept. 1, 1941	$4,114.57

Wishing you all a very happy New year, I am gratefully,

MATTIE COX PARKER,
Secretary.

The world's greatest need is peace, but it cannot come until men are willing and determined above all else to have God's will done on earth as in heaven.—*Franklin N. Parker.*

DELIGHTFUL ENCIRCLEMENT

IV—LITTLE SWITZERLAND OF AMERICA.

By CHAPLAIN H. E. ROUNTREE

The country that lies between Peoria, Ill., and to beyond McGregor, Iowa, is called "Little Switzerland of America". There are other parts of the country which claim this title, and rightly so, for indeed America is beautiful, and surely none claim it who have no right to do so; and surely the section around Savana and Galena justifies the title here. This embraces one of the most beautiful farming countries which is has been our privilege to see. It is different from others, not high mountains, but valleys and hills, high and rolling hills; hay, wheat, grain, grass, cattle, The view is punctuated here and there and everywhere with lovely country estates and each ranch skirted with a line of green trees, and each section of the field likewise outlined with hedging, thus presenting the aspect of a great crazy quilt of nature. These long vistas of golden grain and ripening harvests make one pause and just want to stay there. Adding to the interest of this season, the threshers are busy everywhere. We are not too sure that they thought as we did that they were having a great time. Perhaps they saw us passing by and wished that they could travel around the world as we were doing. But as rich as we were in that blessing, we wished that we were a part of life that produces the happiness of the world. It is true, perhaps, that one is never satisfied with his lot, and it is well that he is not.

Another day took us through Dubuque and McGregor. "Little Switzerland" continues. At Dubuque we visited the Crystal caves. They are very pretty and interesting, but they do not compare with the caves of Virginia. We visited the picturesque historical French village. It is not French any more. Strange as it may seems, it is German. A study of the history of this section and its transitions makes interesting reading. We had a double flat right in front of a church, but thanks for a service station close by. Thanks for service stations anyway. They make a great contribution to this country and to the travelling public.

And now the rolling hills have grown into mountains, cliffs, crags and caves, rivers and waterfalls. Pikes Peak, near McGregor, overlooks the juncture of the Mississippi and the Wisconsin Rivers and presents one of the grandest views that this section affords. This section is replete with Indian history. Long rows of mounds are here built in the shape of animals. It has now been made into a national park for the preservation of Inpian lore. Praerie du Chein is a district over in Wisconsin and includes the town by that name. This district is intensely historical both in Indian lore and in French settlements. One of the most outstanding points of interest is the palacial home and vast estate of the late Col. Hercules Housemann. This is located on the site of the old Praerie du Chein fort. The fort site is a part of the grounds. There is nothing left of them but the foundations and these surround a slight pretense of sunken gardens. The palace is now a museum which includes all furnishings complete in minutest detail as it was used by the Colonel in his day. These furnishings are rich and gorgeous. The Colonel spared no expense to have the best that the world could furnish. This is evidenced in one Chinese vase, cost $1,000.00. One room of this mansion is a chapel with altar and seatings completely furnished. We were told that Colonel Housemann had daily prayers and often called in a priest to say mass for him and his household. Beautiful thoughts. If every home could have a chapel. The breakfast table may be adequate for devotions. God has blessed America through this kind of altar. But a place that symbolizes the sanctuary of the presence of God lends atmosphere conducive to expression and adds to debth of devotion.

Not far from McGregor enroute west across the state is "The Clocks." "The Clocks" is a farm owned by two Bily brothers who live together and whose hobby is making clocke. Words are inadequate to describe the skilled craftsmanship displayed in their work. They have more than one hundred of these clocks on exhibit, twenty of their own make, each taking from one to four years in the making and worth thousands of dollars. The following is an attempted description of some of them. There is the Notre Dame clock. The case is a representation of Notre Dame Cathedral. There is "The Clock of the Forest". The forest is represented in its carvings and it has a coocoo. There is the "On the Look-Out Clock". This represents the American pioneers in their struggle against the Indians. There is the "Transportation Clock". This represents the development of transportation from the primitive state to the present stream-lined train and airplane. When this clock strikes the hour, a band of about sixteen figures marches out and plays music. There is the "Paradise Clock". In this Adam and Eve are represented in their world. In tht lower compartment of this clock there is an orchestra of five pieces, including a piano, all in actual figure and each with his instrument, and when the clock strikes the hour this orchestra strikes up and plays sweet music, all in action. There is tht "Clock of the Apostle's Parade". When this clock strikes the hour, the twelve Apostles of the Lord Jesus, all in costume and color, in single file, appear from one side, march by the face and disappear in the other side. There is the "American Pioneer Clock". This one represents the development of American history which is symbolized in the figure of Father Time, who, when the clock strikes, steps out and stands while it plays "My Country 'Tis of Thee". There is "The Parade of the Nations Clock". Each nationality is represented in figure and costume and they parade in single file by the face. There is another clock called "The Capitol". A figure of George Washington comes out and stands while the clock strikes. We wish he had bowed. And others are: The Hall Clock, a band comes out and plays; The Airplane Clock, the Statuary Clock, the Struggle for Time Clock, Chimes of Normandy. In addition to the interest, beauty and wonder of these clocks, the marvel of it is that such skilled craftsmanship is possible. One should not miss the Bily Brothers clocks.

(To be continued)

LIFE IS A ONE-WAY STREET.

This catchy slogan for a life insurance company suggests a profound truth for all men in all walks of life. We live but once. We travel the road of life but once. We never back up to live a mile of the journey of life the second time. For this reason we must live extensively and broadly every passing day. We must carry every interest of life along together or else we will find ourselves traveling on one wheel or two wheels rather than four.

Live with a program to develop the mind, a program to develop the body, a program to develop the soul. Neglect no one of these, for each contributes to the other two and to a marked degree each is dependent upon the other two.—*The Advocate*, First Baptist Church, Atlanta, Ellis A. Fuller, Pastor.

May your New Year be one filled with happiness and joy.

Pilgrim Fellowship

"Youth at Work in the Church"

A. LANSON GRANGER, JR., *Editor*

NEW YEAR'S REVOLUTIONS.

Are you making resolutions or revolutions? Sometimes nothing short of a revolution could help us keep those carefully made resolutions. Perhaps yours are like this:

I will go to church every Sunday as well as Sunday School.

I will be on time.

I will cheerfully participate in young people's activities when I can.

I will try to attend District and Conference meetings of young people's work.

I am planning now and *saving* now for that wonderful week of fellowship and training work at Elon.

I will help plan better and more interesting programs. One of the ways to achieve this is through the use of publications such as *Pilgrim Highroad* and THE CHRISTIAN SUN.

I will give a part of my money as well as my time.

I am going to remember to be sane and free from racial hatred even in war times. I can help others toward this goal.

I will try to live a better life. Not because people say to do so or because the Bible says so, but because I have found that my best work and greatest happiness comes from a deep association with God and the practice of His Son's teachings.

Can you keep them? That is the catch. Count them . . . . just nine of them. (And we don't have the proverbial nine lives to do these in . . . they must be done now . . . or when?) Patience perserverance and a revolution or change in our daily habits will make them easier to keep.

This New Year is not going to be easy for any of the people on earth. Pilgrim Fellowshippers in Hawaii are suffering now. The young Christians of China are now in a very dangerous position for no longer can their American missionary-doctors and teachers protect them by their citizenship. Young pioneers at Mindanao in the Phillippines are feeling the wrath of Mars. So far we have been free from the tyranny of invaders. Revolutions? Indeed!

As Americans and Southerners we like to talk and organize. This time let's just put our shoulders to the wheel and get it to revolving and revolutions make things go around and around.

It has been a great pleasure to edit and write for the Pilgrim Fellowship Page for the last three months. Some of you have been very gracious, many of you have sent reports and news items. It was good to have such a contact with you. After January 1st, you may address your correspondence to Lanson Granger, the regular editor.

I wish for each of you great success in your Fellowship work during the New Year.

JUNE JOY HOUSE.

THE NEW YEAR.

The New Year stretches like a waiting field
Made broad and white with fallen snow.
Beneath its smoothness stones and stubble
are concealed,
All ugliness transformed by ermine sheath.

As yet no foot, by deep or careless track,
Discloses clearly that its path was here:
No eager beast has run, or cowered back,
No man has boldly walked, or crept in fear.

So brief a time until the gleaming space
Will wear a new design of dark and light;
Each line the bent of heart, the set of face,
Some inward plan and purpose etched on
white.

With such revealing pattern on the snow
Guide well dear God, the way my feet shall
go.

—Marel Brown.

WHAT IS CHRISTIANITY?

In the home, it is kindness.
In business, it is honesty.
In society, it is courtesy.
In work, it is thoroughness.
In play, it is fairness.
Toward the fortunate it is congratulation.
Toward the unfortunate, it is pity.
Toward the weak, it is help.
Toward the wicked, it is resistance.
Toward the strong, it is trust.
Toward the penitent, it is forgiveness.
Toward God—it is reverence and love.—*William DeWitt Hyde.*

AWAKENING THOUGHTS FOR ONE WHO IS WILLING TO THINK.

Once a man, down and out, is convinced he has made a miserable failure in life, and is no good, he easily feels that he has nothing to live for. But hold! Of all glad words of tongue or pen, the gladdest are not these, "what I might have been," but "what I may yet become." Some courageous souls have made their very failures a stepping stone to large successes. Get a man once to realize what he may yet become, and he will begin to think he has something to live for. God hates sin, but loves sinners.

God ofttimes lets man fall into great trouble, that he may get time to think and to find his God and discover himself. A man, even if there isn't much left of him, spells possibleities. There lie in a wrecked man infinite possibilities. The trouble with many a man is, he hasn't found himself, does not know himself, or his possibilities. I was told about a poor fellow who had made a sad failure of his life. He had a thousand dollars life insurance, and in a moment of discouragement said, "I am worth more dead than alive," and shot himself. He did not know himself. He did not know the sacredness of himself to himself or to his God. He did not know his worth to God. Man's worth to God lies in what he may become. We have dealings with a God of mercy, who makes something out of nothing. John Newton, an eminent Christian, sitting in his home one day, saw a murderer being carried to the place of his execution, and exclaimed: "There, but for the grace of God, goes John Newton!"

Once in the Pacific Garden Mission, I heard Col. Clark tell a lot of drunken, desperate men, how he had intended killing a brother man, but was thwarted in his design, and afterwards was converted to God. Thus did this man proclaim the worthlessness of his natural heart, and the marvellous transforming power of the grace of God Worthless men. He and John Newton had become men of worth to God.

The message of the cross is twofold. It proclaims God's love to man, and man's worth to God. What man was in his first creation, before the fall, he can become again. Much is said of man's being lost, and man's lost God. How about God's lost man? In the fall of man both God and man suffered a mutual loss—the loss of each other. "The Hebrew word for man is Enosh, that is, sorry,

(Continued on page 15.)

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

THE LIFE OF CHRIST—STUDIES IN THE SYNOPTIC GOSPELS.

Lesson I—January 4, 1942.

Golden Text: "*Christ Jesus came into the world to save sinners.*"—I Timothy 1:15.

Printed Text: Matthew 1:1, 17; Mark 1:1, 14, 15; Luke 1:1-4; Acts 1:1-5.

For the next six months we will study the first three Gospels: Matthew, Mark and Luke. Our aim will be to obtain a comprehensive picture of the historical Christ and of the work of love that he did while on the earth. In pursuing our studies we should ever bear in mind the one end for which he had come, that of saving sinners from their sins.

In the lessons, as outlined by the International Committee, the attempt is not to substantiate any particular doctrines that may have been emphasized by one group or another, but to place the emphasis where Jesus, in his work, placed emphasis, and to pass by those things with which he had little or no concern.

In final analysis, these lessons are to be studied with the idea ever in mind that it is necessary to know Jesus as well as to know what he did or said.

Matthew, Mark and Luke are called the "Synoptic Gospels," because they give us practically the same summary of the life of Christ. Of course, there are differences. One may emphasize the chronology of the ancestry of Jesus. He was writing, evidently, to the Jews, to whom this was all important. It was Matthew's purpose to shom them that Jesus is the promised Messiah of the Jewish Prophets. He quotes the Old Testament quite frequently, and gives a comparatively large part of his Gospel to the direct quotation of Christ's own words. From Matthew we would conclude that Jesus' mission was certainly first to the Jew.

Mark's Gospel, while second in the order of our Bible, was undoubtedly the first written record of the work and preaching of Jesuss. Mark, himself a lad, at the time of the crucifixion, had probably often listened to Jesus and had often been in his company, but there is the heavy impression of the infiuence of the Apostle Peter throughout the entire book. A letter, said to have been written by Papias, Bishop of Hierapolis, in Asia Minor, about 130 years A. D., says: "Mark, who had been Peter's interpreter, wrote down accurately all he remembered of the words and acts of Christ, but not in order." This bishop further writes that Mark was not a follower of Jesus, but "was a follower, at a later time of Peter." He does say, however that "He was most careful not to omit anything he had heard, nor misrepresent anything it it." It would, however, seem to the writer of these notes that this Mark and the young man of Mark 14: 51, are the same.

Be that as it may, Mark's contribution to our knowledge of the life of Jesus is invaluable.

The third Gospel, that of Luke, is quite different from either of the two already mentioned. It was evidently written for the Greek or gentile. It traces the ancestry of Jesus, not to Abraham, the father of the Jew, but to Adam, the father of mankind. He presents the hated Samaritan on two occasions, as the representative of the true religion and emphasizes the fact that God is not a god of a nation, but the God of all mankind. Luke probably used the narrative of Mark in compiling his Gospel, but he went much further than that. With the thoroughness of a physician he delved in the lore of the intimate followers of his Lord and Master. Written in excellent Greek, he shows Jesus as the compassionate Saviour, whose heart ever goes out to help a sinning world.

Not only did Luke write the Gospel which bears his name, but he is also accepted as the writer of the book known as The Acts. An inspection of these two books will disclose the fact that one takes up the story where the other lays it down.

Luke, a Gentile, found great joy when he came to the feet of Jesus, and it "seemed good" to him that "having traced the course of all things accurately from the first," to write them down that not only Theophilus, but the entire world might know those things, and knowing them might believe, and believing them, might have life everlasting.

Note.—We regret that at the time of going to press, Dr. Hardcastle's notes had not been received. The above is written without proper preparation, and we can only hope that it will help a little. J. T. K.

IN EXTREMIS.

An Affirmation for a Time of Personal Anxiety.

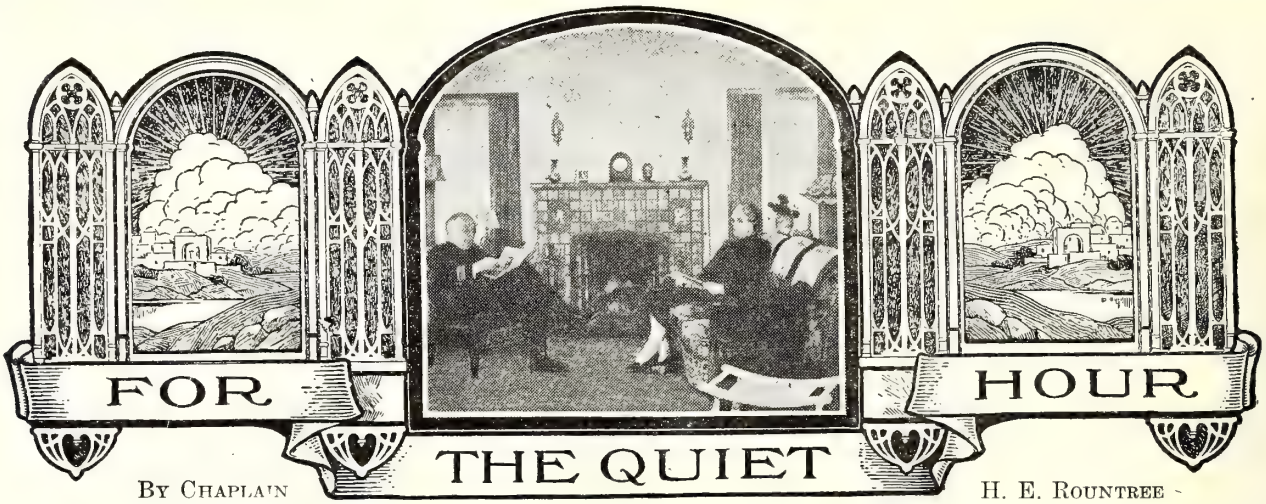
In Thee I can endure all things. I am delivered from the bondage of fear. I can face unafraid all sorrow, or loss, illness, death or calamity of any sort. I accept with joy and gratitude all escapes, and mercies, and good things which may be vouchsafed to me. I strive with all that is within me to avert suffering or evil. But having done all, I stand. Though all life's structures come tumbling down, yet are my feet on solid ground. Thou art my Rock. I can walk secure amidst the wrecks of time, knowing that in the economy of the ages, and through the mysteries of the spirit, Thou makest all things to work together for good to them that love Thee. Out of my darkness a great Light shineth. I am still, and know that Thou art God—*James Myers.*

SEASON OF PRAYER FOR CHRISTIAN UNITY.

The Provisional Committee of the World Council of Churches urges Christians throughout the world to observe a Season of Prayer for Christian Unity. Suggested worship materials, taken from the services held in connection with the North American Ecumenical Conference at Toronto, June 1941, are available. They may be used during the week of January 18-25, the time designated in order to cooperate in prayer with Christians in Europe, or during the season of Pentecost, or as desired at any other time.

The leaflet containing these services, *Together in Prayer,* (5 cents per copy, $1.00 per 100 copies) and the revised *Primer of Ecumenical Worship* (20 cents per copy) provide aids for personal devotions, Sunday services, group meetings during the week, or public inter-church community services. These may be ordered from the Joint Executive Committee, 297 Fourth Avenue, New York.

A mother left her young son at church one Sunday morning recently, admonishing him to come right home after the services were over and to remember what the minister's text was. When Sonny arrived home, his mother asked him: "What text did the minister use?" He replied quickly: "Don't worry, you'll get the quilt." Knowing this was wrong, she called the minister on the phone and was advised that his text had been: "Fear not, the Comforter will come."



By Chaplain H. E. Rountree

MONDAY.

Hard Work.

"In the sweat of thy fact shalt thou eat bread till thou return unto the ground."—Gen. 3:19.

As much as has been done through the ages to make life easy, the getting of a living is still hard work. By "living" we refer to achievtments of life and not merely subsistance. "Subtract hard work from life, and in a few months it will have gone to pieces. Labor, next to the grace of God in the heart is the greatest promoter of morality, the greatest power of civilization"—Armstrong.

Prayer—Our Father give us the vision and the faith to see the ultimate in the true increast of the earth and its value. Grant unto us the peace, the rest and the satisfaction that fills the soul from hard work. Amen.

TUESDAY.

How to Labor and to Get

"Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness."—Isa. 55:2. Read the entire chapter.

How to get labor and find it sweet;
How to get the good red gold
That veined hides in the granite fold
Under our feet—
The good red gold that is bought and sold,
Raiment to man, and house, and meat!

And how, while delving, to life the eye
To the far off mountains of amethyst,
The rounded hills, and the interwist
Of waters that lie
Calm in the valleys, or what white mist
Sailing across a soundless sky.

—*James Herbert Moore.*

WEDNESDAY.

"Genuflection"

"Happy is he that hath the God of Jacob for his help."—Ps. 146:5.

This is another year—a year to be worked and lived—working for the highest and best achievements and searching for wisdom and understanding. "Blessed is he that walketh in his ways, for he shall eat the labor of his hands, and everything shall be well with him. The past leaves one certain understanding, that "a man's life consisteth not in the abundance of the things which he possesseth." We have learned that life is better even with the simplest of things, where love is, than it is with the riches of this world's goods and hatred therewith.

Prayer—O God, Jesus, Thy Son and our Saviour, more than any other man who ever trod this earth, has been the inspiration of men. We take Him and we trust Him as our guide and the Blesser of our souls in all that we need for this year 1942. Amen.

THURSDAY.

Profiting by Experience.

"And the manna ceased on the morrow, after they had eaten of the old corn of the land."—Josh. 5:12.

The failures of the past should warn us and direct our efforts of the future. Let us not look so much to selfish interest and personal pleasures. Let us not look so much toward the cradle—the manger—as upward toward the throne of true success, which the ascension of our Lord typlifies.

Prayer—Dear Father, who art able to give unto us in this year exceedingly abundant above all that we can ask or think of the true successes grant unto us true devotions and true following of Thy guidance in all that we do, that we may not be weighed in the balances, or found wanting. We pray for Thy daily bread, and not for the moulding manna of the past. Amen.

FRIDAY.

The One Inspiration.

"I will come down and talk with thee."—Numbers 11:17.

History and experience bear out the fact that the experience that God has come down to his children throughout all the ages, and put His spirit upon them, and all they have risen up together and said "Amen". Because of this, this world is infinitely richer than if he had not, and if Christ had not lived. Every man, whatever his ability or his work, has done his best work when Jesus, the meekest of men, was his inspiration.

Prayer—O Lord God, who are able to turn everything unto Thine own account, may happiness and devotion be our portion this year. *Amen.*

SATURDAY.

Time Speeds On

"See then that ye walk circumspectly, not as fools but as wise, redeeming the time, because the days are evil."—Eph. 5:15, 16.

Time speeds on its relentless track,
And—though we beg on bended knees—
No prophet's hand for us puts back
The shadow ten degrees.

Yet dream we each returning spring,
When woods are decked in gold and green,
The dawning year to us will bring
The best that yet has been.

Which is an earnest of the truth
That men the years have passed away,
We shall receive eternal youth
And never ending day.

(Continued on next page.)

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

The children at the Christian Orphanage had a very happy Christmas. The weather was fine and the friends and churches were very kind to them. Seven churches called for the names of all of them with their ages, and bought presents for them to make their Christmas happy. One Unknown friend gave all the little girls ten years of age and under a dollar doll. The little boys of the same age received a mechanical toy. The older girls got a crisp new dollar bill; and the boys a dollar pocket knife.

A very sweet spirit of the entire family prevailed throughout the holidays. Nothing happened to mar the joys of Christmas. In my twenty-five years' experience here I have never known the children's conduct to be better than it was this Christmas season.

It was very fine of our churches and friends to help us make every child happy on this occasion. Each of the three buildings had a beautiful Christmas tree decorated for the occasion, and the presents were placed around the tree. Each building had a very beautiful program, with readings and Christmas carols.

We wish all who contributed to make it a happy occasion could have been present and witnessed the real joy they helped to bring to each child. After returning thanks to God for his goodness to us, the children were seated and as their names were called, two little girls handed them their presents. It would make anyone happy to watch their faces glow when their names were called and they received their presents. Christmas has come and gone, but its happy remembrance will linger long in the minds of us all.

Our financial report for this week shows that we have passed the $24,000.00 mark. Our next and final report will show whether or not we reach the $25,000.00 goal. Twenty-five years of service, one thousand dollars for each of the twenty-five years. We will be very happy indeed if we reach it.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR DECEMBER 25, 1941.

Amount brought forward.....$20,200.51

Sunday School Monthly Offerings

Eastern N. C. Conference:		
New Elam	$ 6.10	
Shallow Well	10.65	
		16.75
N. C. & Va. Conference:		
Union Ridge	$ 5.62	
Belew Creek	5.60	
Pleasant Grove	8.49	
Elon College, Community Bible Class	4.02	
Apples Chapel	5.13	
Mt. Zion	1.46	
		30.32
Western N. C. Conference:		
Ether	$ 1.00	
Pleasant Ridge	4.70	
Antioch (C.)	3.30	
Seagrove	5.00	
		14.00
Eastern Va. Conference:		
Cypress Chapel	$ 5.75	
New Lebanon	4.00	
Richmond, First:		
Oct.	$ 6.12	
Nov.	6.25	
Dec.	5.86	
Birthday	10.73	
	28.96	
Bethlehem	9.48	
		48.19
Valley Va. Central Conference:		
New Hope	$ 1.77	
Mt. Olivet (G.)	2.25	
Newport	3.50	
		7.52

Thanksgiving Offerings.

Eastern N. C. Conference:		
Fuller's Chapel	$ 16.00	
Mt. Auburn .additional.	38.67	
Morrisville, additional	5.00	
Oak Level	12.00	
Wentworth	13.06	
Damascus	5.00	
Wake Chapel:		
Church & S. S.	$53.55	
Mrs. Johnson	5.00	
W. J. Ballentine.	50.00	
	108.55	
		198.28
Western N. C. Conference:		
Shiloh	$ 5.00	
High Point, First	6.00	
Zion	50.00	
		61.00
N. C. & Va. Conference:		
Lynchburg	$ 12.81	
Pleasant Grove	8.00	
Winston-Salem	24.00	
Hope Mills Mis. Society	5.00	
Bethlehem, I. Simpson.	1.00	
Burlington, Cash:		
Church	$1,711.97	
S. S.	308.88	
	2,020.85	
Pledges	597.50	
Elon College, Student Breakfast	35.00	
Apples Chapel	25.11	
Mt. Zion	9.00	
Ingram	7.50	
Haw River	56.39	
		2,204.66
Eastern Va. Conference:		
Johnson's Grove	$ 2.70	
Antioch	5.00	
Cypress Chapel	30.70	
First, Portsmouth	30.00	
Christian Temple	189.44	
Newport News, add.	2.00	
Dendron	6.50	
New Lebanon	10.00	
Old Zion	50.00	
Richmond, First	20.20	
		346.54
Valley Va. Central Conference:		
New Hope	$ 5.75	
Timber Ridge	5.00	
		10.75

Individual Thanksgiving Offerings.

Rich & Thompson Funeral Service	$ 10.00	
P. L. Kivett	10.00	
R. L. Cagle	5.00	
Warren H. Denison	5.00	
E. H. Wilkins	50.00	
Mrs. Amocette A. Judd	50.00	
		130.00

Christmas Offerings.

Mrs. A. I. Lockwood, in memory of mother, Mrs. Jno. H. Massey	$ 50.00	
Mr. & Mrs. McFarland	100.00	
Men's Bible Class, Rosemont Church	27.50	
First Congregational Church, Mason City, Iowa	44.40	
Miss Celeste Penny	5.00	
Holmes Philaehea B. Cl.	10.00	
		236.90

County.

Alamance County		450.00

Special Offerings.

Burlington Rotary Club	$ 51.00	
Mr. May	6.00	
Mr. Stout	20.00	
Mrs. Brooks	10.00	
Mr. May	3.00	
Mr. Davenport	18.00	
		108.00
Total for week		$ 3,862.91
Grand Total		$24,063.42

THE QUIET HOUR.

(Continued from preceding page.)

An angel to each land and clime
Shall locust-eaten years restore,
And swear by Him who conquered Time,
That time shall be no more.

—*Ellen Fowler.*

SUNDAY

As we write this it is Sunday and we pass along this quotation from the December number of *Advance:* "The same spirit must be evident in all seven days of the week. The proper use of Sunday seems someway to dedicate the other days of the week. All who set aside this day for the Kingdom's uses begin the week with the tenth". Then it says that those who have done that through the years testify to its value, joy and blessing.

If we would quit studying history and go ahead and study the future, we would be much better off. The future course of our lives will be spent in the future, and it ought to be what you think. If you want a good one, it will be good. If you want a bad one, it will be bad. It can be good or bad.—*Chas. F. Kettering.*

Christianity has not been tried and found wanting; it has been found difficult and not tried.—*Chesterton.*

In Memoriam

MRS. FLORINE VIRGINIA HOSIER

It was a beautiful balmy day. The temperature was about seventy. The sky was clear and blue, flaked here and there with white floating clouds. It was November the eleventh and Armistice day, 1941, a holiday. The morning had been celebrated down town by spectacular parades and the afternoon by recreation of various sorts. They were close friends of ours and, to break the monotony of much home-life and to furnish an outing to them, we had them join us for an afternoon motor trip. Among the hills and distant mountain scenes we wound a delightful way for about sixty miles. All too soon the afternoon was shortening and the sun was approaching the western horizon. Nightfall was unmistakable; and so we turned around and started for home, each expressing delight with the trip. As we faced the west, the elements had changed. The skies were darkened and a light rain began to fall—sad omens, did we but know, of the conditions our hearts were to suffer so soon.

It was not long till dark and we were only a few miles from home . . . . headlights ahead . . . . dimmers flashed . . . . oh! a truck ahead . . . . without lights! It is stopped . . . . right in our lane ! ! ! CRASH ! ! ! rescuers, angels of mercy, picked us up and, to the whine of sirens, each was soon properly placed in hospitals. One dear soul never came back. The rest of us did, to live to the purpose of a closer walk with God.

The soul that took its flight to the God who gave it, in this tragic accident, was Mrs. Florine Virginia Hosier, 73, formerly of Suffolk, Va., but for the past seventeen years a resident of Southern California.

Sister Hosier was a Miss Gay, daughter of the late Everett Gay, of Nansemond County, Virginia. Her mother was Matilda Elizabeth Hedgepeth, who had two brothers who are still living: Julius T., of Grove City, Tenn., and Johnnie, of Portsmouth, Va. She was born in Isle of Wight County, May 24th, 1868, and during her early life lived with her parents in and around Windsor and Suffolk.

In the year 1891, at the age of twenty-three, she married Samuel Sampson Hosier, of Suffolk, brother to our good friend Walter Hosier who is so well known at the present time in that city. Samuel preceded her to the grave by thirty-six years, having passed away in the year 1905.

Sister Hosier's funeral was held at the Bonham Brothers Mortuary, San Diego, Nov. 17, 1941, at three o'clock, conducted by an old time friend, the Reverend John B. Osborne. There were many at the obsequies to mourn their loss and to pay their last tribute of respect. The floral tributes were elaborate. Private cremation in Bonham Brothers Crematory followed. Peace be to her ashes.

Florine (as she was intimately known among her old time intimates) was a member of the Baptist Church during her youth. But when she married Mr. Hosier, he being an active member of the Christian Church of Suffolk, she transferred her membership and united with him in that church, and was received into that Communion by the Rev. Dr. W. W. Staley, then pastor of that church. She remained a member of this church until her death, and, until she left Suffolk to take up residence in San Diego, she was active in the Ladies Aid Society of the church and she devoted her interests to many other of its activities.

Four children were born to their union: Lillian Gay, Edith Virginia, Samuel Sampson, Jr., and Mary Frances. Edith died in November 1918 in Suffolk. Samuel Jr., a veteran of the World War No. 1, died in San Diego, September 1927. Lillian married James Twitty, of Suffolk, in the year 1915, and Mary is Mrs. Gillespie, of Laporte, Star Route, Marysville, California.

The Twitty family came to California in the year 1924 to join Mary who had preceded them to the golden west just one year. They lived first in Encinitas, a small town about thirty miles north of San Diego. Later they moved to San Diego where they have lived until now, Mrs. Hosier making her home with her daughter Lillian.

Too much cannot be said of the sterling character and worth of this dear good woman. She lived for her children and her grandchildren, and nothing was counted dear that she could sacrifice for them. She lived for the comfort and the happiness of others, whereever she could lend a helping hand. Though seventy-three years of age and going from us so suddenly and tragically, her going, notwithstanding, is most untimely.

In our deep sorrow, we can only bow in humble submission to the inevitable. We believe that the Lord meant it when He said: "All things work together for good to them that love God", and that "He will ransom them from the power of the grave". "Who knoweth not in all these: that the hand of the Lord hath wrought this; in whose hands is the soul of every living thing and the breath of all mankind."—Job 12: 9-10. Sister Hosier has gone to her everlasting home, "to the house appointed for all the living",—Job 30:23. "There (her) eyes shall see the King in His beauty"—Isa. 33:17. "There (she) shall obtain gladness and joy."—Isa. 51: 11; "(her) soul shall be as a watered garden; and (she) shall not sorrow any more"—

ELON COLLEGE

Founded by the Christian Church in 1889

A CO-EDUCATIONAL INSTITUTION OF HIGHER LEARNING OF THE CONGREGATIONAL CHRISTIAN CHURCH

ENTRANCE TO ADMINISTRATION BUILDING

Elon College is located in the piedmont section of North Carolina. The climate is invigorating and healthful. The natural beauty of the campus is enhanced by careful landscaping.

The definite religious atmosphere of the College and its modern equipment provide the very best facilities available for the training for religious leadership.

The rates are most reasonable.

LEON EDGAR SMITH, President

Elon College North Carolina

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational and Christian Churches.

BOARD OF EDITORS.

R. L. HOUSE, B. D.....Editor
S. C. HARRELL, D. D.....Associate
W. T. SCOTT, D. D.....Associate
F. C. LESTER, B. D.....Associate
H. S. SMITH, Ph. D., D. D. .....Associate
I. W. JOHNSON, D. D.....Contributing
L. E. SMITH, D. D., LL. D....Contributing
C. A. LINCOLN, D. D.....Contributing
J. T. KERNODLE.....Managing Editor

DEPARTMENTAL EDITORS.

H. S. HARDCASTLE, D. D..Sunday School
H. E. ROUNTREE.....Quiet Hour
S. E. MADREN.....Christian Endeavor
A. LANSON GRANGER.....Young People
Mrs. A. C. TODD.....Children's Page

SUBSCRIPTION RATES.

Six Months..... 1.00
One Year.....$2.00

Published by the Board of Publications, agent for the Southern Convention of Congregational and Christian Churches, and printed every Thursday by the Central Publishing Co., Inc., Richmond, Va.

Entered as second-class matter at the Postoffice at Richmond, Va., July 25, 1922, under Act of March 3, 1879.

Remittances for subscriptions should be sent to the office of Promotional Secretary, Elon College, N. C.

All other matters of business should be addressed to "The Christian Sun," 1536 E. Broad Street, Richmond, Va.

Contributions should be sent to the editor at 3206 Grove Avenue, Richmond, Va., not later than Friday preceding the date of publication. Emergency notices will be received at "The Sun" office up to Tuesday of the week of publication.

Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

Jer. 31:12; or whatever heaven is in its felicity and bliss, it must have been a joyful meeting there when she joined her many loved ones, some of whom have preceded her there so recently.

"What e'er Thy sacred will ordains,
O give me strength to bear,
And let me know my Father reigns,
And trust His tender care."
—Anna Steele.

Her friend,

H. E. ROUNTREE,
Chaplain.

GRIFFIN

Alice Boyette Griffin, wife of George Griffin, who was killed in a motor accident Nov. 21, 1941, near her home in Wilmington, N. C., at the age of 27. Besides her husband Mrs. Griffin leaves surviving, her mother, Mrs. W. J. Boyette, four brothers: James H., W. J., Jr., J. M., and L. A., and two sisters, Mrs. R. L. Bailey and Mrs. Charles Bosselman. A host of friends attended her funeral held in the Suffolk Christian Church, of which she was a member. May God's blessings be upon her bereaved loved ones.

JOHN G. TRUITT,
Pastor.

BURTON

Mrs. Mattie Hines Burton, wife of R. C. Burton, Suffolk, Virginia, aged 49, passed from labor to reward, Nov. 19, 1941, leaving behind her husband, and her three sons, R. C., Jr., R. Hines, and Leo H. Mrs. Burton had suffered for many months, and yet she bore her sickness with true Christian grace and fortitude. She was a noble wife, a true mother, and a good Christian. May God bless her bereaved loved ones.

JOHN G. TRUITT,
Pastor.

PARVIN

The home of Mr. and Mrs. H. A. Parvin, Suffolk, Virginia, was saddened when the three months old son, Larry G., was called to the beautiful land beyond, leaving behind his parents and two sisters, Dorothy, and Virginia Gray, and three brothers, Henry, Joseph, and Edward, to mourn his loss. May God lead each one of his loved ones to life eternal.

JOHN G. TRUITT,
Pastor.

PARTNERS IN PROGRESS.

(Continued from page 6.)

dividual member. The organization set up for the campaign is planned to accomplish this identical thing. There are 1,076 individuals who have been asked to canvass the entire membership of the churches constituting the Southern Convention. If this organization will function to a man, the necessary funds will be secured.

We are looking to our constituency for an increased number of students, cooperation, untiring efforts, and generous giving, that the two things necessary to be done for the college during 1942 may surely and promptly be done.

L. E. SMITH.

Upon every hand we meet with those who have some secret resentment that is ever being nurtured within their hearts. They resent the success or happiness of some one whom they think is less deserving than they are. They resent the just recognition that comes to others from work and long effort to excel. Or, they may resent being born poor— or resent the fact that they were even born! . . . Strive to excel, strive to achieve, where others have failed, and you will find no space within your mind to lodge resentment. Resentment is the child of selfishness, foolish envy, and inactivity. . . . Our life upon this earth is too valuable for resentment of any kind. There is so much to do, so much to learn—so little time in which to live and work it all out.—*George Matthew Adams.*

AWAKENING THOUGHTS.

(Continued from page 10.)

wretched and incurably sick, to denote his condition in his apostasy from God." Over and again this is the good news of the gospel story. "In Christ we have redemption thru His blood, even the forgiveness of sins." Let us rejoice, and give God credit for doing more for us than the devil did against us. In the finished work of Christ, He hath both bought and brought us back to Himself. "In His image and after His likeness." This means paradise regained and heaven restored. A righteous man is an essential part of the happiness of God and heaven. It takes more than God to make heaven. Were He there alone heaven would be a lonesome place for God. It takes two to make heaven, God and man. Sinner, put yourself in, and say "God and me."

Heaven is the mutual happiness of God and of forgiven sinners made righteous.

Heaven is not a pearly gate,
Or a street like a golden ribbon;
Heaven is not a robe or a harp,
Or an echoing chorus—rhythm;
Heaven is where I meet my Lord,
And live and love—forgiven.

The writer, now over seventy years old, heard and obeyed the call of the Lord in his twentieth year. In these fifty years Jesus has never failed me. To every sinful, wilful, weak, weary man, this is my heart:

O come along with me,
Turn your back on sin and see;
You'll be as happy as can be,
Halleluiah to the Lamb.

The man who says "I don't care," we do not take seriously. He says that because he does care, when for the moment he would have us think he doesn't. Let us be honest with each other and with ourselves and with God.

If any discouraged sinner wants to know his chances in God, let him read I Corinthians 1: 26-29. It might also be worth while to read I Corinthians 6: 9-11.

Think of your chance in God, who, out of the devil's wrecks makes men of worth. No man need despair so long as God lives, and loves him. He speaks for Himself: "Seek ye the Lord while He may be found, call ye upon Him while He is near: Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, *and he will have mercy upon him; and to our God, for He will abundantly pardon."—C. T. Pike, in "The Freewill Baptist."*

A Trumpet Call to Churches, to Ministers, to You!

By DR. DOUGLAS HORTON

Anyone who has read Dwight Bradley's "I See America Preparing," Blair Bolles' "The Great Defense Migration," or any of the other articles which attempt to describe the positively indescribable conditions which are growing up overnight in our defense centers, knows that something must be done if these areas are not to blossom hideously into Roaring Camps.

Read the statistics: 200,000 people seeking work, have arrived in New England and gathered around the defense factories since the work program began. Alexandria, Louisiana, has grown from 17,000 to 40,000 in about two years. Camp Leonard Wood has multiplied the population of Waynesville, Missouri, by five. Bramerton, Oregon, has doubled its working population since Hitler sent his armies into Poland.

San Diego is growing so rapidly that population estimates older than two months are obsolete. Two years ago I was driven out to a section near the city where the only houses in existence were old ranch structures in the canyons. Today the entire section is divided into city lots, new homes are springing into being, and the rural road along which we drove is a four-lane super-thoroughfare.

So much for the situation: what is to be done about it?

It is clear that nothing is needed in these areas so much as the influence of the church; for the church is the root of social protection and betterment. Out of it grow neighborhood houses, recreation centers, and, most important of all, homes that are Christian.

Did you know that there are 269 defense centers in the United States in close proximity to Congregational Christian Churches? These churches are many of them doing yoeman service. The ministers visit the new homes. Men away from their own homes are invited to the local homes and into the organizations of the church. Many churches keep open house over the week-end.

But these churches are swamped. Designed to meet the needs of the ordinary population, how can they begin to cope with the new influx of people? When a minister's whole time is already absorbed with the routine necessities of a stable community, where can he find the hours to give to the extraordinary needs of the new immigration?

Every one of these churches needs assistance—not necessarily permanent assistance, but assistance for the emergency. This is where the trumpet call comes in.

We could use scores, and possibly hundreds, of ministers in these areas for periods of one month. If you are a church remote from a defense center, could you not grant your minister leave of absence for four weeks and pay his expenses while he serves as assistant pastor in one of our churches in a defense area? This is the question. The need is immediate, pressing, imperative.

For information, write to the Rev. Ernest M. Halliday, D. D., 287 Fourth Avenue, New York. Dr. Halliday is Chairman of the Associated Congregational Christian Agencies for Men in National Defense Service.

HISTORICAL SOCIETY, 1954
Southern Convention of C...

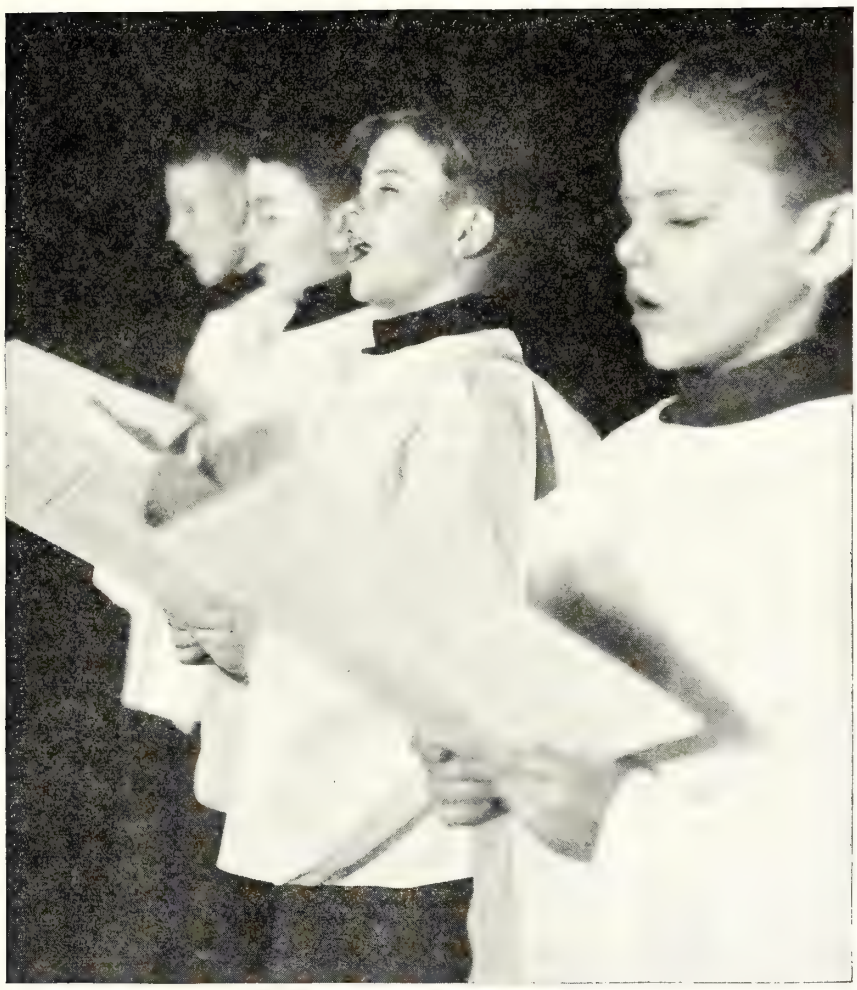
The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCIV. RICHMOND, VA., THURSDAY, JANUARY 8, 1942. NUMBER 2.

Dedicated to Better Music In Our Churches



THE MESSAGE IN THE MUSIC

The Rev. Harold S. Winship

A beautiful musical composition, even without words, when truly interpreted by the musician on his beloved instrument, will reveal the composer's thought and bring a message to the appreciative, listening ear. But how much more is the message in the music brought home when words convey the composer's thought on wings of beautiful song. What a wonderful gift of God is the human voice, raised in song!

The singer also is an instrument through which the message in the music is brought to the ear, the mind, the heart of the listener. God speaks to us, appeals to the best in us, God sends us His message—through beautiful music!

NEWS AND VIEWS

Watch for the "Elon College" issue of THE SUN. It promises to be most interesting. Meantime, keep the work on the "All or Nothing" campaign going strong.

We are living in times that try men's souls. There is no better advice that can be given than that which the Apostle Paul gave—to endure as soldiers of Christ.

Gipsy Simon Smith, well known evangelist of London, Ontario, Canada, will conduct a union meeting at Bethlehem, Altamahaw, N. C., from February 1 to 15. Rev. G. C. Crutchfield is the pastor.

We appreciate the wonderful work being done by our contributors, but we would remind them that it is not possible to receive copy and get out a paper on the same day. We regret the disappointment to both the reader and the one who makes the contribution. But there is only one possible remedy. That is to get copy in more promptly.

When you feel the corners of your mouth turning down . . . turn them up instead. Dark and gloomy feelings thrive on downturned lips, and the only things that can pass between them are words better left unsaid. Smile, pucker up the corners of your eyes and see how very quickly your "dumps" vanish, how the cobwebs clear out of your mind, and how the whole world looks brighter.—*Selected.*

A TELEGRAM.

This telegram was received Wednesday following the Henderson meeting on Tuesday: "Good news. $1,000 pledged this morning. Dr. Darden Jones."

This is the kind of information that counts. Congratulations Dr. Jones, and may others follow suit.

L. E. SMITH.

LETTERS OF INTEREST.

Two letters, one from a layman and one from a very prominent minister, are received. These letters have to do with Elon College, the present campaign, and the hope of success for the campaign that the college may be free of its debts.

The first is received from my good friend and Elon College's generous friend, Mr. Patrick N. Boyd of Virgilina, Virginia. Mr. Boyd has been one of the most generous friends that the college has had in these recent days. At regular intervals during the past two years, he has sent contributions to be applied on the debt and expressed the hope that the people would rally to the needs of the college and see that it was relieved of its economic handicaps.

Mr. Boyd writes:

My dear Dr. Smith:

I am sending Elon a money order for $100 to help the college out of debt. I think it is a great privilege to have Christian Churches and Christian Colleges here in our country and that they should be taken care of. Many people do not seem to care for the church or the college, nor do they seem to be willing to help to advance the Kingdom of God in the world.

PATRICK N. BOYD.

The second letter received comes from beyond the bounds of our Southern Convention and is written by the recent ex-moderator of the General Council. This letter is greatly appreciated because of its expressed interest and warm expression of sympathy.

My dear President Smith:

Enclosed find a check from the First Church of Christ in New Haven for $50.00, in response to the letter from Dr. Krumbine and others about the campaign to free Elon College from debt. We are very happy to contribute this amount and wish it was a great deal larger.

May I express my personal appreciation of your splendid work at Elon. Your faith in what seemed like a hopeless task has more than justified itself and the entire denomination owes you a debt of gratitude.

With every good wish for the success of your campaign and with warm personal regard, believe me,

OSCAR E. MAURER.

Such letters and contributions are most encouraging at this particular time.

L. E. SMITH.

THE COLLEGE PERIOD.

The church calendar does not always agree with the Roman calendar. The Christian church calendar for the Southern Convention begins with October and closes with September. In an effort to provide for proper publicity and financial support of the various interests of the Convention, our church has built its own calendar and assigned certain periods to different interests, boards, and institutions.

January and February constitute the college period. During these months it is our privilege to inform the church and the public of the conditions and progress of our college. Some years ago the college undertook to meet its current budget without outside assistance other than the amount apportioned to the various churches for the college. This period is to be used not only for informational purposes but for practical achievements as well. Local churches are urged to form plans during this period by which they shall secure at sometime during the present year that part of their apportionments assigned to the college. Some churches have elected to actually raise their college apportionment during this period. This is an excellent idea. It provides the college with its money during the spring months when its needs are more acute.

The college would like for the church to know how dependant it is upon its generosity and cooperation and how greatly it appreciates its regular contributions for the support of its educational program. The response of the church to the appeal of the college has been quite satisfactory, increasingly so during the past years. In 1932, if the writer remembers correctly, the total amount contributed by the churches through the Convention was $1,000. Since that date the amount has been steadily increasing until this year we have received from the same source approximately $8,000, the largest amount that we have received at any time during the past ten years.

This year we shall need the help of the churches more badly than in any previous year since 1935. Our student enrollment must necessarily be curtailed which will mean a distressing curtailment in our resources for current demands. The only way for this deficit to be met is by contributions from the churches.

This is an earnest appeal to the friends of the college to think seriously about our situation and to be generous in their contributions during the spring months. With the help of the Sunday Schools, churches and other organizations, we can and must keep our budget in balance and our institution going that it may continue to make its contributions to the cause of Christian education.

A subsequent issue of the Christian Sun shall be devoted to the interests of the college. At which time, the story will be told completely and effectively. In your planning, be sure to plan for the college's welfare.

L. E. SMITH.

Ten Commandments for the Choir

By EDWARD F. OUELLETTE

I. *The God of the congregation shall be the God of the choir.* The choir shall sing not to the congregation, but shall "sing unto the Lord."

Obedience to this first commandment would remove from the church situation the "concert psychology" which crept in soon after the advent of Protestantism, and simultaneously with the appearance of the florid type of Italian concert music. This concert type infected religious music, and much written for religious use since that time is almost irrevocably showy and practically demands performance *to* the congregation. Ever since anthems began to be "rendered" by the choir instead of "offered" unto the Lord, the God of the choir has ceased to be that same which the congregation comes to worship. This first commandment corrects an unfortunate choral about-face.

The gradual introduction of music written before this concert psychology made its inroads, would constitute one indirect corrective. Give the choir the sonorous and worshipful Plainsong music, an early Motet, some Tudor music from the early English Church. If the names of Palestrina, Tallis, Gibbons, Byrd, Vittoria appear as authors, the psychology under which the music was written will serve to correct part of the difficulty.

Further improvement of the situation, bearing also on all the "commandments" which follow, will result from a clear understanding of choral responsibility. The members of the choir, and the choir as a group, must know that they do not merely sing at the service, but actually lead in worship. The choir constitutes an essential part of the ministry of the church: the ministry of music, ministering with music "unto the souls of them that worship in the house of the Lord."

II. *The choir shall not take the name of the Lord in vain.* The choir shall sing not merely words and music, but meaning and melody. Words sung to any anthem or responsal if they are merely words and not sacred meaning take in vain the name of the Lord. The choir shall appreciate deeply the meaning of that which it sings.

Perhaps some words do not suit the church in these times, being rich in the idiom of another day. But the music is great music. The choir shall let the words be no barrier. Remembering that the music was matched in meaning by these words for another generation, let the choir sing in that same spirit. Bach's *B Minor Mass* belongs to no age. This music and these words offered unto the Lord will not be in vain.

III. *The choir shall remember the Sabbath day to keep it holy.* The choir shall come on Sunday morning refreshed and ready to lead in the worship of the Lord, not weary and bleary-eyed with the headache of late hours the evening before. From a clear head and a bouyant spirit come the true worship of God. Let all who would lead in worship keep this commandment. The choir especially, every member of it, has this responsibility.

IV. *The choir and its members shall do their labor on week days.* Let the members of the choir bring no textbooks to be studied or letters to be written to the service which they are leading. And the choir shall do rehearsing on week days, and not in hectic minutes just before the morning or evening service begins.

V. *The choir shall honor its fellow worshipers.* Work of rehearsal carelessly done does no honor to the congregation who come to share the worship on Sunday. Words and music sung with flawless technical skill but without comprehension of the meaning do no honor to the pastor with whom the choir shares the leadership in worship. Any offering "unto the Lord" that is not of the best of one's ability does no honor to the writer of long ago or of yesterday who conceived the music out of the fulness of his soul and wrote it perhaps in pain. Yet, let the choir do honor to all with whom it shares its ministry of music.

VI. *By neglect the choir shall not virtually bury in oblivion any worthy writer of religious music.* A choir which passes by the time-tested music from any great period in the church's history kills the writer of that music as far as the present congregation is concerned. The choir shall assume the responsibility of keeping alive all great music. Let the choir make sure that the offerings of a year slight no period in musical literature. By a chart divided into these musical periods, perhaps listing many items beyond its capacity, and by faithful rehearsal and worshipful offering of a nearly equal number of selections from each period, the choir shall keep this commandment not to kill. And as for the great music left unsung, the choir shall by keeping itself aware of the existence of this music, save it from the ignoble death of neglect and oblivion.

VII. *The choir shall treat with respect at all times music intended for religious use.* The choir shall not irreverently sing any religious music, nor "jazz up" the hymns. Let the choir do no violence to the sincere purpose of any writer of true religious music. Membership in a choir entrusts the means of the ministry of music (anthems and hymns) to one's especial care. The choir shall be faithful to its charge, even as man and woman in marriage shall be faithful.

VIII. *The choir stall not steal* the center of attention away from God. The choir shall direct its own attention toward the God who stands at the center of worship, and thus lead the attention of the congregation. Neither by florid rendition nor inattention nor loud garments (nor too striking gowns, if gowned) shall the choir make its appearance within sight of the congregation. And let the processional be a worshipful passage to the sanctuary rather than a gaudy parade up the aisle.

Also let the choir steal no honor from him who wrote the music. Let due credit be given, let the ministry of music be shared with him who first conceived the words and melody now offered unto the Lord. Let the music be sung with his meaning and in his spirit as nearly as may be possible.

IX. *The choir shall bear no false witness before the Lord.* Let each member be sincere. Keep from the professionalism which sings more for money than for the love of God. Refrain from the importunate "urging" of others to join "because we need a tenor." Let the members of the choir be "called" because participation in the fuller ministry which music makes possible makes its own appeal. Better the faltering witness offered in sincerity (which means not spontaneously, but only after faithful preparation) than the highly paid and carefully trained voice of an outsider who "can sing the stuff at sight." Let no choir member bear false witness.

X. *The choir shall covet neither the skill* nor the equipment nor the gowns nor the soprano nor the leader nor the pastor nor the organ nor any feature of the building or the service of worship of any other church. The worship of the Lord is measured not in gowns or fifty-four page oratories,

(Continued on page 7.)

REDEEM CHURCH MUSIC.

The Lowell Mason Sesquicentennial was observed today, January 8, in a Memorial Service at the Highland Avenue Congregational Church, Orange, N. J. Lowell Mason was a founder of this church, and a deacon, and precentor. The chimes in the church were dedicated in his honor. The Hymn Society of America has asked every church throughout the United States to devote one service sometime in January to singing Lowell Mason tunes, and to a presentation of his notable contribution to American church life through music. Mason, the composer, took themes for hymns from the great masters of music in the hope "that choirs and churches might make sure progress in tasteful cultivation, appreciation, execution and love of musical truth and beauty." It is said that the first hymn book which he published contained more Beethoven (to whom he bore a striking resemblance), Haydn and Mozart, than Mason. His noble hymn tunes and the improved standards of choir and congregational singing for which his leadership was responsible have added richly to the worship life of the nation. Dr. Charles Clayton Morrison is convinced that "Lowell Mason did more to rescue singing in the Protestant Churches of America from the 'holy swing' of the camp meetings than any other one man."

This anniversary offers an opportunity to renew in the mind of the American people an appreciation of the spiritual realities which find expression in our music and worship. This renewal is greatly needed. Enthusiasm for swing music has robbed the church of musical leadership. There is a consequent dearth of youth and childrens' choirs throughout our churches. And we are generally reconciled to this condition! Here is an opportunity for churchmanship today.

Largely self-educated, Mason owed his unquestioned success to perseverance, energy, and enthusiasm. Those who make music their avocation today will find an unlimited opportunity for service and improvement. Alert laymen should insist on a larger appropriation for music in the local budget. A traveling library of music should be made available for those churches lacking this facility. Courses in sacred music should have a place of greater prominence in our leadership training schools and seminaries. The selection of an adequate hymnal providing for great flexibility in usefulness is also necessary in order to rescue our church music from amateurism. But, alas, a church may have an excellent hymnal and continue to sing only the "old favorites." There is a silent conspiracy in many a church against all hymns which are not "familiar." This is an evidence of the degenerate character of American Christian religion. John R. Mott tells of an experience on the mission field. There he heard a choir and a vast congregation, all children or grandchildren of cannibals, singing the Hallelujah Chorus. How many congregations in America could do that? How true it is that we need to renew in the mind of the American people an appreciation of the spiritual realities which find expression in music and worship. We can study and sing and appreciate! Even though our tongues may stammer, by our gifts the teaching tongue may be loosened where ignorance awaits for knowledge and a thousand tongues may exalt the Christ in life's Alleluiah. Albert Faurot is giving his life to the development of better music in the churches of China. We dedicate this issue to the development of better church music with the hope that individuals here and there will dedicate energy and ability to this same exalted purpose. R. L. H.

OF ONE HEART AND VOICE.

The extent to which Christians of all the different groups are using the same hymns is striking evidence of an ecumenical outlook. There is now hardly such a thing as a denominational hymnal; it may bear a denominational title or be designed especially for a denominational group, but it reflects the spiritual insights of every great branch of Christendom.

Perhaps the most impressive illustration is afforded by the new hymnal brought out unitedly by the churches in China. Entitled "Universal Hymns of Praise," it serves Presbyterian, Angelican, Methodist, Baptist, Congregational Christian, and many other churches with equal acceptability. It includes the classic hymns of Western Christianity and also sixty hymns of purely Chinese origin both in words and tunes. Already, in less than five years since its publication, more than 250,000 copies have been sold. This is an average of one hymnal for every two Protestant Christians in all China!

A new publication of the Federal Council's Commission on Worship, "Ecumenical Trends in Humnody," gives other illustrations of our oneness in Christian song. Howard Chandler Robbins says in the preface: "There was a time when denominational differences were so emphasized that of the numberless hymns in use only fifty could be regarded as common property. Nowadays, in the revision of important hymnals, the tendency is to reduce drastically the number of hymns which have only denominational authorship to commend them, and to explore and appropriate treasures of Christian worship from every age, language and experience of the Church throughout the world."

As a specific example, Carl F. Price records that the hymnal adopted by the Methodist Church in 1836 had 597 hymns, of which 441 were written by John and Charles Wesley. The new Methodist Hymnal, produced a century later, has 63 hymns of the Wesleys and introduces a wealth of others which are "the work of about 350 different authors, writing in fifteen different countries, representing many lands, and many faiths from the Quakers to Roman Catholics." "This does not at all signify," Dr. Price explains, "that Methodism is abandoning the doctrinal ideas expressed in

the Wesley hymns . . . . but it does indicate that they are no longer emphasized to the exclusion of other phases of Christian life and doctrine.'' Similarly, in the hymnal of the United Lutheran Church, as Luther D. Reed points out, there are 20 hymns written by the Methodist, Wesley and 27 by the Presbyterian, Isaac Watts.

So in our hymns, at leasst, the evidence that the Church is ecumenical is overwhelming.—*Federal Council Bulletin.*

Lowell Mason---Father of American Choir Music

By WILLIAM W. REED

One hundred fifty years ago—on January 8, 1792—there was born in the town of Medfield, Massachusetts, a boy who was destined to do more than perhaps any other American to make the people of the United States sing—and especially to make the congregations of America's churches sing. Today music teachers throughout the nation hail him as ''the first public school music teacher in America''; church musicians and leaders hail him as ''the father of American church music''; both groups celebrated the sesquicentennial of his birth in January.

Lowell Mason—the man who taught our fathers to sing in the days when there was no music in our public schools and when only one in ten persons in a church congregation could carry a tune—was born to a pre-Revolutionary, honorable, and musical family in Medfield. But the trend of the times and the life of his community did not hold much promise for his education, especially in the field of music. His twentieth year found him the leader of the church choir in Medfield, and the leader and clarinet player in the village band. These were his avocations, his hobbies. But his vocation he particularly disliked; he worked with his father in the manufacture of straw hats, and that was all the future seemed to hold for him.

Just then, however, an opportunity came for him to make a journey with two acquaintances to Georgia, and he decided to try his fortunes in that then distant country. Employment was found in Savannah as clerk in a bank, and in that situation he remained for thirteen years. Music continued to be his avocation, his great love, but he never then thought of it as his life work. Savannah gave him a wider outlet for his talent than did Medfield. Again he became leader of a choir, and it was one of which the entire city was soon proud, one which people came many miles to hear. He also played a church organ, and for years was superintendent of the only Sabbath school in Savannah, an interdenominational school and one of the first in Georgia.

This interest in the religious education of children and the desire to teach them good hymns became one of the motives that seem to have shaped Lowell Mason's career. To further his work with children, he studied music theory with F. L. Abel of Savannah, and did some composing of his own. With the same purpose in mind, he compiled a volume of psalm tunes, some original, but most of them based on simple melodies arranged or adapted from the masterpieces of Beethoven, Haydn, Mozart and others.

This volume brought Mason fame as a musician, and determined his career as a music teacher and composer. At first rejected by the orthodox publishers of the day, it was acclaimed by musical leaders in Boston, and issued as the ''Boston Handel and Haydn Society's Collection of Church Music.'' Eighteen editions of the publication brought a small fortune to Mason and an equal amount to the sponsoring Society.

The publication was also instrumental in returning Mason from the South to New England. In 1826 he removed to Boston to take charge of the music of three churches: The Hanover Green Church, the Park Street Church, and the Bowdoin Street Church of which Lyman Beecher was then minister. The following year Mason became president and conductor of the Boston Handel and Haydn Society.

Lowell Mason soon gathered about him a group of men who with him did much in the next few years to further education and especially music education in America. There was Professor William C. Woodbridge, expounder of Pestalozzi's educational principles as applied to the teaching of singing—and for him Mason's classes often demonstrated before gatherings of teachers; there was Samuel A. Eliot, father of the famous president of Harvard; George F. Root, William C. Bradbury, and George J. Webb—all famed music teachers and composers, men whose hymn tunes are today found with those of Mason in all the standard church hymnals of America. In 1832, with a group of these men, Mason founded the Boston Academy of music. The Academy was for the purpose of teaching group singing—and in the first year 1500 pupils, young and adult, were enrolled in the classes of Professors Mason and Webb. It was the fore-runner, too, of the teaching of vocal music in the public schools, for these men taught in both public and private institutions and in churches. Five years later they had the satisfaction of seeing the school board of Boston vote the funds necessary to give ''systematic instruction in vocal music'' in all the schools of that city. Mason had taught gratuitously in one of these schools for a year as a demonstration to the board of what might be accomplished.

The idea of ''classes in singing'' spread to other cities and states. Soon there was a demand for singing teachers, teachers trained in the Mason and Pestalozzi methods, and for the books from which to teach the thousands of boys and girls in the schools. Mason and Webb and their associates then closed the Boston Academy—its primary function having been accomplished—and devoted their energies (for Mason the remainder of his life) to conducting ''musical conventions'' and ''teachers institutes.'' They travelled from state to state and for a period of years gathered hundreds and thousands of teachers and choir leaders into these conventions—teaching them by note, teaching new songs, pedagogical methods, psalmody, voice culture, harmony, and problems of the classroom, choir, and singing school. Some of these conventions were organized as great choruses of 500 or more persons; and all went back to their communities to spread the new gospel of music. Literally, through forty years, Lowell Mason taught two generations of America's teachers and they in turn taught America to sing.

Twice Lowell Mason visited Europe and brought back new tunes by the great masters, and new ideas for the teaching of singing in the schools. Besides these contributions to musical education he edited and compiled more than thirty volumes of hymns, songs, anthems and glees. Simplicity and singability marked his own tunes and those who arranged from the masters of music in Europe.

(Continued on page 13.)

CONTRIBUTIONS

SUFFOLK LETTER.

The New Year brings to ministers and their churches the stern realities of living in a country engaged in war. Those who lived and labored during the World War No. 1 have vivid memories of its meaning and effect upon the work of the church. Time has not healed the scars of that terrible toll of life and spiritual values. And as the real issues of the present world conflict become more clearly drawn it is easy to foresee greater dangers and more terrible damage to our religious institutions.

The announced rules and regulations concerning the sale of automobiles, tires and tubes give some hint of the immediate limitations and restrictions placed upon normal transportation in the United States. Citizens soon learn that they lose some of their liberties as soon as war is declared. Every person who uses an automobile is beginning to realize the seriousness of the present situation. It is impossible to go back to the horse and buggy days over night. If the United States should decide to abandon the use of automobiles and return to the horse, buggy and wagon for transportation it would take at least three years to provide sufficient facilities for that purpose. In the first place there are not enough horses available, and one would have to go a long way to find a buggy factory of sufficient size to supply the demand. It takes four or five years to raise and train a good driving horse. Walking is still possible—but there are not many people who like to walk one mile a day. Many people in this part of this country drive their cars two blocks to their place of business.

We are in the war to keep our liberty and freedom. The Pagan enemies attacking our country are trying to deprive us of those liberties and force their way of life upon us. They want our land and our personal property. In return for this they offer only slavery and servitude under autocratic military government. If they win, they would endeavor to overthrow our religious organizations and deprive the individual of all privilege of private ownership of property. If we win, the world will set up definite standards of life, allowing more freedom for the individual in every relation of human activity. Every race and every nation should ultimately adopt uniform wages adjusted to give due reward for ability and skill. The man who follows a plow should be paid as well as the man who mixes mortar or paints a house, if he has equal ability and energy. The man who develops a forest should be paid as well as the man who buys the trees and cuts them into lumber. When the so-called "common laborer" does his work as well as the "skilled laborer" his wages should be in keeping with his work. These are some of the things to be considered in planning for the future.

And in the forefront of all of our plans, moral and spiritual values must have first consideration. "Seek ye first the kingdom of God and His righteousness"— is the most timely advice one can consider at the present time. It is reassuring when our President calls our nation to observe a day of prayer for peace and liberty. Newspapers and radio broadcasters gave emphasis to that call. Why not extend that call and repeat it every week—asking people to go to church on Sunday and give more time to worship and the work of the kingdom of God through the church? When our nation sincerely turns its attention to the building of spiritual power the war will be won and peace will come.

I. W. Johnson.

THE COLLEGE CAMPAIGGN.

There is a church-wide interest in the efforts now being made to clear the college of its debt. Since the rebuilding of the college, we have heard much concerning the financial needs of Elon College. The church and friends of the college have been called upon again and again to give and to give generously that the college might be able to pursue its normal course without handicaps or embarrassment. We like to give but we don't always like to be giving to the church. An aggressive program for the state is more interesting and more inspiring.

Encouraged by satisfactory achievements in recent years, the church is making bold to liquidate the entire indebtedness of the college. Members of the various campaign committees and ministers within the Convention met in joint session in Henderson, North Carolina, Tuesday, December 30. A total of 50 were present. Dr. Stanley C. Harrell, Secretary of the Board of Trustees and a member of the Executive Committee, presided. The agenda for the meeting called for a new interpretation of the fundamental principles of the organization and a frank discussion and a decision as to the next best step to take. There was a unanimous opinion that recent national and international happenings should not change our plans or slacken our efforts but should make for the redoubling of our efforts that we may surely achieve the goal set. The group was also concerned for the present emphasis upon the Elon College All or Nothing Campaign by the local churches in their regular weekly programs. By vote, the hope was expressed that the present campaign in interest of the college should have the right of way in our Convention, Conferences, and local church plans. It was expressed on the floor that "this is the time to do this job for the college." That the church should make it its first responsibility during this year until the necessary amount to clear the college of its debts entirely is secured.

This debt is on our church's calendar. We shall find it difficult to do anything else of a forward-looking nature until this one undertaking shall have been completed. It is earnestly hoped that the interest, efforts, and generosity of the entire church may be centered on this one thing that it may be done once and for all.

In the judgment of some it would not be a mistakened idea for the Southern Convention to adopt one major project that would challenge the whole church. If we would do one big thing each year in this way, the contention is, we would broaden the vision of our church, develop a spirit of generosity and make the impact of our church felt upon the public interests of society as well as make a worthwhile contribution to the progress of the Kingdom.

The Henderson meeting was a very satisfactory gathering. It was a source of information and encouragement to the ones of us who were there. The determination to achieve in this undertaking was the common interest of us all. All members of the General Committee were asked to do two things: (1) complete their local committees, and (2) make a report to the General Chairman that information regarding the progress of the campaign might be made available to the public and the entire church. Verbal reports from those who were present were encouraging. The first

(Continued on page 7.)

FOR THE CHILDREN

Dear Friends:

Not long ago my pupils had a story in their Sunday School leaflet about "The Birds' Christmas Tree." Today when I was walking down the street I saw a birds' Christmas tree outside of an apartment house. I just wondered if the children living in that house had read the Sunday School story and had fixed the birds that come to visit their lawn a Christmas tree like the one in the story. It had strings of pop corn, pieces of suet, and baskets of crumbs tied on it, just as the birds' Christmas tree in the story had.

This morning two blue jays came to visit the front lawn of the parsonage. Oliver inside at the window, with his tiny hands holding back the curtains the better to see them, chattered with them as they helped themselves to the apple core which mother threw out. I have decided that Malcolm, Oliver and I will fix a Christmas tree on the front lawn for the birds. Then when they come to feed Oliver and Malcolm can watch them.

If there are any hungry birds on your lawn you are to blame. Why not try fixing something for them on your lawn or fix them a Christmas tree. They will not mind that it is late for Christmas. They would like to have that kind of a tree any day in the year. There is no better way in which to make some good friends than this.

When you fix the tree write and tell me about the birds which come to feed from it and I shall tell you about the ones which come to ours.

GROWN-UPS.

It seems to me that most grown-ups
Are frowning all the while;
I've watched them as they stir their cups—
They hardly ever smile.

Of course they all are wise and brave,
But still I don't think half
Of them enjoy themselves, for they've
Forgotten how to laugh.

Now I laugh at most anything—
At moonbeams or the sun,
Or if I see a fairy's wing—
Why, I laugh just for fun.

And really it's quite nice, you know,
And it's quite easy too;
I don't care how grown-up I grow,
I'll always laugh—won't you?

—Selected.

Happy New Year to the "Junior Willing Workers" of Union Church, Union, N. C. Miss Bruce Walker is their leader. They have set aside the Fourth Sunday morning in Sunday School for their Missionary Program. Their financial goal is five cents per member each month. They are using the book, "We Gather Together" in their monthly meetings. Miss Walker says that she has the leader's guide for it. Our Missionary Herald, which is only a quarter a year, has something which would be interesting for the children's missionary group each month. The January Number has a very interesting story—"Where Books Are Scarce" in it. It is one of the "Boys and Girls of America" series and was written by Harold Wiley Freer. In the same issue is a picture which will prove interesting to the children. Miss Mary L. McClure, our Missionary in China, took the picture. It is on page 32 under the heading of Camera News. The title of the picture is "Caught Unawares." Other items which contain adaptable material for children's groups are—"When You Visit Florida" and "Fair Play For California's Japanese." Start you a Mission's Scrap Book for pictures that tell stories in themselves. Start you a library also. Keep all of your books on the subject so that you may have help for yourself and for others.

The world in which we are living today demands that in the future we must practice the truth that Christ came teaching—"All are brothers and God is the Father of all." Let us start with our children and teach them that all the world is one big family. If one member of this family is in pain, or hungry the others must help him. There is no better place to put it across than in a Mission Study Group. I am expecting each one of you to do your bit in this year of 1942. Let us work and pray for each other and not grow weary in this great task which is ours.

Sincerely,

DOROTHY TODD.

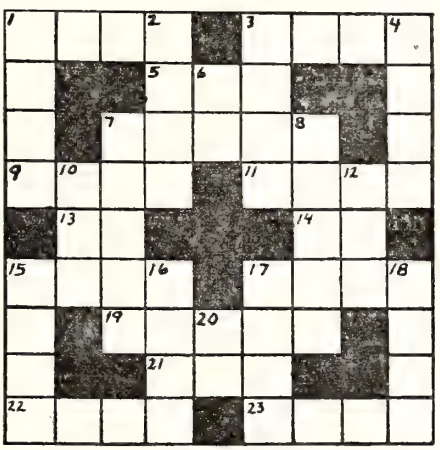
CROSSWORD PUZZLE.

ACROSS:

1. It gives the ground a blanket of white.
3. The part of an envelope used to close it.
5. That which we breathe.
7. A measure of length.
9. Part of a railroad track.
11. To engrave by using acid.
13. Violet light. (abbr.)
14. On account. (abbr.)
15. Name of a tooth brush. (pl.)
17. Parts of the body.
19. To feel regret for a wrong done.
21. To allow, or permit.
22. Past tense of say.
23. Past tense of Speed.

DOWN:

1. To put into motion.
2. To lament.
3. Not bound.
4. Walk through garden.
6. Into light. (abbr.)
7. Takes milk from a cow.
8. A tale; a narative.
10. Hail!
12. Cambridge. (abbr.)
15. Makes lace.
16. Past tense of sell.
17. The plural of art.
18. That which is sown in the earth.
20. Prefix meaning back.



Answers to Last Week's Puzzle.

Accross—1. Year; 3. Suns; 5. Oat; 7. Aster; 9. Rare; 11. Wind; 13. L. R.; 14. No; 15. Flop; 17. Adds; 19. Warms; 21. Wee; 22. Dons; 23. Nest.

Down—1. Your; 2. Rose; 3. Stew; 4. Sol;; 6. At; 7. Arrow; 8. Rinds; 10. All; 12. Nod; 15. Find; 16. Paws; 17. Amen; 18. Seat; 20. Re.

TEN COMMANDMENTS FOR THE CHOIR.

(Continued from page 3.)

but in humbleness of mind and contriteness of heart. Let the choir therefore prepare itself and its music that its offering may be "wholly acceptable unto the Lord."

THE COLLEGE CAMPAIGGN.

(Continued from page 6.)

report covering the entire field will present a sizeable sum. Whatever the amount is, it must be brought up to the total required on or before July 1. Watch for the report!

L. E. SMITH.

GIFTS FOR MISSIONS.

If there was ever a time when every follower of Jesus should give to Missions it is now. There is great need both in the home and foreign fields. While every American should give to other benevolences, no Christian should neglect the benevolences of the church.

Dr. Daniel Polling gives a question and answers it in the *Christian Herald* of January, 1942, which bears directly on gifts for Missions.

"Question—*What is there in this time to encourage those who have always supported the missionary cause of the Kingdom?*

"Answer—Among other things, the following: Christian missions are responsible for six million communicants of the Christian Church, with more than thirteen million baptized and under instruction—this in spite of the fact that less than thirty per cent of the Protestants in the United States and Canada are giving anything at all to the missionary enterprise. Medical missions are ministering to nine million people every year, with thirty-five hundred hospitals and dispensaries. The present national administration in China has the followed Christians in high places: the President, the Commander-in-Chief, the Prime Minister, the Minister of Finance, and the Minister of Foreign Affairs. In addition to these, two of the three ranking members of the diplomatic corps are Christians."

J. E. West.

MISSIONARY OFFERINGS.

WEEK ENDING JANUARY 2, 1942.

Sunday Schools.

Oak Grove, Sunbury, N. C.	$ 1.45
Pleasant Ridge, Ramseur, N. C.	5.73
New Lebanon, Summerfield, N. C.	6.00
Timber Ridge, High View, W. Va.	1.13
Palm St., Greensboro, N. C.	10.64
Spoon's Chapel, Asheboro, N. C.	2.65
Pleasant Cross, Asheboro, N. C.	1.84
Mayland, Broadway, Va.	1.00
Lebanon, Semora, N. C.	.86
Ether, N. C.	2.46
Apple's Chapel, Gibsonville, N. C.	8.73
Antioch, Harrisonburg, Va.	8.49
First, Portsmouth, Va.	7.96
Ramseur, N. C.	4.36
	$ 63.30

Individuals and Churches.

Auburn, Raleigh, N. C.	$ 6.49
Christian Chapel, Corinth, N. C.	3.47
	$ 9.96

Woman's Board, S. C. C. C.

Mrs. W. V. Leathers, Treasurer, for Orphanage	$ 17.00

Specials.

First S. S., Burlington, N. C.	$ 31.29

Conefrence Collections.

Mr. L. L. Vaughan, Treasurer:	
Home Missions	$ 917.14
Foreign Missions	772.45
	$1,689.59
Total for the week	$1,811.14
Previously acknowledged	4,114.57
Total since Sept. 1, 1941	$5,925.71

Gratefully,
Mattie Cox Parker,
Secretary.

SUPERANNUATION.

Previously acknowledged	$1,124.01
Rosemont, Norfolk, Va.	44.25
Fuller's Chapel, Henderson, N. C.	6.00
First, Burlington, N. C.	143.15
Antioch, Windsor, Va.	10.00
Mt. Herman, Garner, N .C.	3.00
Sophia, N. C.	6.20
Lebanon, Semora, N. C.	5.00
Conerence Collections	290.30
Old Zion, Norfolk, Va.	25.00
Newport News, Va.	70.00
Liberty (Va.), Nathalie, Va.	4.75
First, Reidsville, N. C.	20.00
Beulah, Zebulon, N. C.	5.50
Hopewell, Va.	4.35
Oakland, Chuckatuck, Va.	20.00
Hank's Chapel, Pittsboro, N.C.	13.00
Holland, Va.	35.00
Hebron, Virgilina, Va.	4.50
Holy Neck, Holland, Va.	15.00
Spring Hill, Waverly, Va.	2.00
Palm Street, Greensboro, N. C.	16.00
Pleasant Ridgs, Ramseur, N. C.	3.60
Total receipts to Jan. 3, 1942.	$1,870.61
Paid beneficiaries, Dec. 19, 1941	1,115.00
Total in Bank	$ 755.61

In the last report an error of $1.00 was made in reporting the offering from First Church, Burlington, N. C. The amount should have benn $36.57 instead of $35.57. The $1.00 has been has been added to the amount "previously acknowledged" at the head of this report.

Board of Superannuation,
By Mattie Cox Parker.

CHURCH HYMNS.

Add to your local church hymns the following. The first is by R. C. Helfenstein, formerly minister of the Peoples' Congregational Christian Church of Dover, Delaware, now at Mason City, Iowa.

PEOPLE'S CHURCH, NOW CHALLENGING!"

(Tune—"America, The Beautiful.")

How Challenging is People's Church,
It's known both far and near,
Its mission is to serve mankind
With love and hope and cheer.

Chorus

O People's Church with faith so true,
In Gospel Liberty,
God bless thy loving service here
With wondrous victory.

Your members have sweet fellowship,
True loyalty and worth,
They show the grace of harmony;
Their love spans all the earth.

How beautiful your pleasant rooms
Where social life is sweet.
For recreation, joy and mirth,
Here friends with friends may meet.

Your program seeks to serve the youth;
They are your chief concern.
You give them opportunity
The way of Christ to learn.

Your chimes call us to worship God,
To follow Christ, His Son.
The Gospel is your only creed.
Our sincere love you've won.

The one which follows has much broader implications. It is written by Samuel Braden, minister of the First Presbyterian Church, McLester, Oklahoma.

GOD'S MISSIONERS

(Park Street—"Jesus shall reign.")

Arouse, Thy church, O God of power!
Asleep, she waits Thy stirring hand;
Time draws us near the zero hour
When men of God must take fresh stand.

Stir up hearts! Call youth to live
Courageously, and preach Thy word;
May men of wealth their money give
To spread the kingdom of our Lord.

A good beginning has been made,
Great work God's missioners have done;
Shame! if we falter, half afraid,
And lose the ground so nobly won.

Stir up Thy church. To her reveal
Christ as the Truth, the Life, the Way;
May hero's pluck and martyr's zeal
Be found within our hearts today.

The Importance of Musical Training in Ministerial Education

By CHAPLAIN H. E. ROUNTREE

We are writing today and upon this subject at the request of the editor. Our job is to present to the brotherhood of ministers, especially ministerial students, the subject of "The importance of musical training in ministerial education." We doubt our qualification to do full justice to this subject. It is a departure from the usual; if not a departure, it is the introduction of a subject which is altogether new, as far as we know, in the ecclesiastical world—that is, musical training of preachers as an important part (if not to say an essential one) of his ministry, and that his training for the ministry should include music. We have never heard or seen the subject discussed . . . but we have been a minister thirty-eight years, and we have experienced the value of music in the Minister's life. We have also observed what a handicap the lack of musical training imposes upon one. It is a matter of fact that there are only a few who have this training to any appreciable extent, and they are they who have been distinctly inclined. Others have regarded the essentials of their ministry as not including that of music, and so accepting their deficiency in the musical world as unimportant. In this we believe, with the editor, that this importance, putting it in his words, "has been sadly neglected."

We wish to say in the outset that whatever we shall say will refer largely to sacred song. Certainly we do not refer to unholy song. Although it will be clearly understood, of course, that what we say of holy song may also apply in unholy song. Perhaps this explanation is not necessary for unholy song has no place in the life of the church and also none in this discussion.

It has been said that "music is the language of the unseen and the eternal, and that song is the accord of the heart with this—the utterance of eternity." The song of the Christian reveals that the heart of the singer has caught the strains and chords of the bright and blessed world of God, and when he sings, he is giving the most intelligent utterance to the essence of his life. For instance, one may not be able to express himself as he would in the spoken word; but if he has a song, in that, he expresses it most beautifully. It is in this way that music may be said to be the finished expression of the central truths. of life.

The minister of the Gospel is a man with a commission, which commission is based on his possession of experience in the unseen and the eternal world. He is a man with a message, which message is the essence of the Kingdom of God. He is a man who has the right moral state already in his heart—a state so essential to effective ministry. He, like others, may find the spoken word limited and its reaching power falling short. But, if he can sing, however limited or however fluent he may be in speech, he will find his message going over far more effectively than when limited to mere words; for it is then that his message breaks out in that unseen but most divinely felt intelligence, and a sermon which promised only constraint and perhaps gloomy darkenings, springs into happiness and joy, and in that joy the people are brought in accord with God's will and in tune with the whole universe. In music, then, the pilgrimage of life is made glad because a man could sing. Said one sometime ago, "My lips, they stumble when I speak. I catch after words and I cannot find them; but let me betake myself to song and the notes well forth, and the melody tells its own tale, and I can soar aloft untramelled by sordid considerations, which perforce bind me down so long as I merely try to speak." Power is added to the minister's work and perhaps to length of his days if he loves music and if he can sing.

FIRST: The minister should have musical training, then, because of the fun of it. We do not mean that one should be trained merely for his own personal fun. But we do aver that fun has its place, and we know of no more enjoyable hobby. To revel in music is great fun. It is fun in the pleasure, the delight and the thrill which one gets in singing. He who has this fun finds his days different. He has come to know music and song—the sacred, the classical and the popular perhaps, as he may have been inclined, and from singing in the poetic influence of the bathroom unto the lift of the burdens of the day, his way is brighter and his steps lighter because he sings. It is to be admitted by all, we think, that whatever one's lot, there is something in a song that brightens life as he goes.

This fun of singing is not only for one's self alone, but it is fun for others. If one's song is appealing (and we mean by "appealing" the art of it added to the essence completing the moral state out of which it arises and is communicated to others), then their joy is full. Good singers do make others happy, for they too love to hear him and he delights to accomodate them. It is fun to sing.

SECOND: Singing is an art. It is not enough to make a joyful noise. Any one may do that. As referred to above, one must add to the essence of his soul beauty and effectiveness of expression. When he sings he must sing so as to make those who seem not to be capable of appreciating song, enjoy it. This is where the training comes in, and as such is a most desirable if not to say a necessary part of the minister's training. It is really the overthrow of the efficiency of the spoken word. It is the "Overdrive" of his ministry. We use that term because it seems to express it somewhat. There is another term that expresses it maybe a bit more succinctly. It is the word "throws over". This term is used to express the reality and action of faith in that realm of life which lies beyond the material. There are mysteries and realities of life which are never known in the material. There are barriers in the material world which prevent reaching out into the invisible. But if one can have that "love that passeth knowledge", which Paul speaks of, in song the soul finds itself literally able to throw his message over into an appreciation of the spiritual.

For instance, when Paul and Silas sang in the darkness of the night, they must have had something like what we have been talking about. We do not know that they were trained singers, but they could sing, and they sang; and when they did the prisoners of the jail arose from their pallets, crept to the doors of their dungeon cells, pressed their faces against the bars, listening intently and eager to catch every word. They had heard songs before, but they had never heard such strains as these. There was something intelligible and heavenly about it that melted them down. Even the resistance of the jailer who had heard these songs but who had withstood its influence upon his cold heart, finally broke down and found his soul free to cry, "Men and sirs, what must I do to be saved?" This is true, despite the earthquake.

(Continued on page 13.)

Tools for Toilers

"THREE CENTURIES OF AMERICAN HYMNODY" By Henry Wilder Foote, Harvard University Press, 1940, reviewed by the Rev. John Malick, Brighton, Mass.

This book is a part of two Tercentenary Observances, beginning as a course of Lectures in connection with the Harvard celebration; published in 1940, the three hundredth anniversary of the Bay Psalm Book. Its announced purpose is to fill a place in the story between the most erudite books and the anecdotal sort about hymns and authors.

The European background is sketched: the decline of singing together as practised by the early church, singing becoming a rite performed by priest and choir, the congregation having no part; the revival of congregational singing at the time of the Reformation, Luther standing for the more liberal practice in the use of hymns, Calvin adhering strictly to the Psalms.

The Pilgrims brought to Plymouth Ainsworth's "Book of Psalmes." The Bay Psalm Book was a new translation made by ministers in New England. It went through twenty-seven editions and held the field for a century, yielding to Watts, the first recognition of non-Biblical material. The change was contested. "Why should Dr. Watts, or any other hymn writer, take precedence of the Holy Ghost?"

With no trained leaders in the Colonies, singing declined to "a wretched condition." The Bay Psalm was without notes until the edition of 1698. The scarcity of books made the custom of "lining" the psalms a necessity. The practice came into general use and survived even after the need had passed. Singing was revived, called the "New Way" as opposed by the "Old Way", by rote, from memory or by ear. The transition was made, "by using some of Watts and not omitting the Psalms altogether." At the time of the Revolution Watts was in general use throughout New England. When the demand arose for more variety the innovation was spoken of as "robbing Watts." To meet this demand for change, Supplements were added to the Watts Collection as Watts had been added to the Bay Psalm Book.

1800 to 1830 has a chapter, "The Opening of a New Era," when American hymns were added: Pierpont, whose hymn, "O Thou to Whom in Ancient Time", is named as the first great hymn by an American writer; Norton, Ware and Hedge.

From 1830 to the Civil War is the "Flood Time", the New England Renaissance, which gave to American Hymnody new writers and new subject matter: Samuel Longfellow and Samuel Johnson, spoken of as the "New Sam Book"; tunes by Mason and Hasting; Beecher's collection for Plymouth church, marking the transition to the modern hymn book and the passing of singing to the congregation. Outstanding of this period are: Holmes, Higginson and Whittier, whose poetry proved to be a rich mine, still being worked, one hundred hymns in all.

In the last third of the century came Moody and Sankey, Gospel hymns, the recognition of Negro spirituals as an American contribution of the first order but outside of the main stream of hymnody. Outstanding are the hymns of Frederick L. Hosmer, thirty-five of which have come into general use. Other contributors in this period are: Gladden, Chadwick, Sill, Beach, Gannett and Williams.

The twentieth century brought the "social gospel" hymns, emphasizing social rather than individual salvation. The "here and now" matters increasingly became the subject matter of hymns, with peace hymns taking the place of anti-slavery and temperance hymns. Among the writers are: Davis, Cross, Stocking, Gordon, Tweedy, North, Gilder, Van Dyke, Merrill, Ham and John Haynes Holmes.

Appendix A describes the controversy over "Lining out" the psalms, and Appendix B the controversy in South Braintree over "regular singing". 166 editions of Psalm and Hymn Books are listed in the Index, in addition to the Index of Names and Subjects and of First Lines. The frontispiece is from the first edition, 1640, "The Bay Psalm Book," with the Scriptural authority for, "Teaching and exhorting one another in Psalmes, Himnes, and Spirituall Songs."

The hymn is often the high mark of the service in the churches with the singing together tradition. Ministers often wish to tell the story of the passing of our now familiar practices from heresy to the accepted. This book makes available much that is widely scattered and not easily within reach. It i scarefully arranged and interestingly told. Dr. Foote is of the tradition that makes the service of worship important.

—SEMINAR QUARTERLY.

Pilgrim Fellowship

"Youth at Work in the Church"

A. LANSON GRANGER, JR., *Editor*

WESTERN NORTH CAROLINA YOUNG PEOPLE!

Watch for an Important Announcement on this page next week!

A LETTER FROM THE EASTERN VIRGINIA FELLOWSHIP.

Suffolk, Va.,
January 1, 1942.

Dead Friends:

National Pilgrim Fellowship Week is from January twenty-fifth to February first. What is Pilgrim Fellowship Week? Miss Lucy Eldredge says, "It is a week when the attention of older people and young people of the local church is turned toward the youth program. The name may be 'Pilgrim Fellowship Week,' 'or 'Christian Endeavor Week,' or it may be 'Youth Week.' The purpose is to interpret the spirit, idea and program of youth to the whole church and to help young people grow in a sense of comradeship with Christian young people everywhere."

The Eastern Virginia Pilgrim Fellowship has decided to observe this week and we do hope that each church will cooperate. Youth is an essential part of every church because the youth of today will be the leaders of the church of tomorrow and will be carrying on the great work of Christs. The theme of the Pilgrim Fellowship is "Build Today for a Christian World." It is important to have every youth participate in plans for the week.

Pilgrim Fellowship Week begins on Sunday and ends on Sunday. The leaders in the church and Sunday schoool may arrange for the young people to lead worship services, sing in the choir, and be ushers in the church services. We would like very much for each church to have the young people's choir to sing, as a special number, the theme song of the Pilgrim Fellowship, "We Would Be Building." The words can be found in the January issue of *The Pilgrim Highroad,* on page thirty-eight, and the music in Finlandia. Many other helpful suggestions can be found in the same issue.

The Eastern Virginia Pilgrim Fellowship has decided to launch a special campaign during this week for the Elon College "All or Nothing" movement. The young people of our church go to Elon College for Leadership Training courses during the summer, many to become ministers, religious education workers, and to receive their degrees in other fields of work. We feel that Elon is an asset to our church and this is one way that our young people can help. If the youth of our churches will contribute, then it will influence other people to give. These contributions will be sent in with the donations from the whole church, but we would like for the young people of each church to keep a record of the amount they give and the amount pledged. We know we can and will do our part to help our Christian College.

Sincerely,

EMILY HARRELL,
President.

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

THE INFANCY AND BOYHOOD OF JESUS.

Lesson II—January 11, 1942.

Golden Text: *Jesus advanced in wisdom and stature and in favor with God and men.*—Luke 2:52.

Ptinted Text: Luke 2:25-35, 39, 40.

Lesson Text: Matt. 1, 2; Luke 1, 2.

A Goodly Heritage.

Jesus had a goodly heritage. He was born in a home in which religion had a vital place. Joseph and Mary were devout and pious in the best sense of those terms. They observed the religious practices of the day. They took time for religion. They did what we would call "attend the church." They enriched the experiences of the Infant and the Boy Jesus with religious ceremony. When Jesus was eight days old, he was circumcised, a religious custom that was rooted deeply in the past, and which made him a member of the faithful. It was a sign that he was of the household of faith. When he was forty days old his parents presented him in the temple in accordance with the religious custom of the day. When he was twelve years old they took him up to Jerusalem. It was the age at which a Jewish boy "became of age" in a way. Thus did they give moral and religious significance to every step of his unfolding life. Happy is that boy or girl whose life is invested with deep meaning because his parents give it a religious emphasis.

But more than this. Let no one think that Joseph and Mary cared only for the outward and formal phases of religion. They belonged to that rare group of people whose religion found expression in the common-place, routine experiences of life. We may be sure that Jesus learned something of the beauty and dignity of religion not simply by what they said, but by what they did and even more, by what they were. We cannot account for the religious life of Jesus apart from the influence of his humble home in Nazareth and the influence of Joseph and Mary.

A Beautiful Ceremony

There are few religious observances that have more beauty and meaning than the consecration or christening for a child. In this act the parents publicly bear witness, even though it is a silent witness, to their gratitude to God that he has blessed them with a fresh, new life, the gift of his love. They bear witness also to their sense of stewardship, recognizing the child as belonging to God and dedicating the child unto God. In such a service they acknowledge their own inadequacy and publicly seek God's wisdom and grace in bringing the child up in the nurture and admonition of the Lord. And at the same time the congregation welcomes into the fellowship of believers this new life and pledges itself to give the child an opportunity to come into its fullest heritage. This writer believes in consecrating a child, and he believes in having it done at a public service of worship in the sanctuary. To be sure it has no meaning for an infant or a young child. But it has tremendous meaning for the father and mother if they come to the service intelligently and reverently and responsively. The act in which his parents publicly presented the baby Jesus to God was a moving and a mighty experience.

An Old Man and A Baby

There was dwelling in Jerusalem a man, undoubtedly an old man named Simeon. He was just in his relations with his fellowmen, and devout in his attitude toward God. He was one of a small group in Israel in whom there had been kept alive a great hope and expectancy. He believed that God would yet send His Messiah, the One who should deliver Israel. Unlike many old people, he looked to the future instead of to the past. And he was sustained by the conviction which had come into his heart through the Holy Spirit that he should not die until he had seen the Lord's Christ. Would that all of us, as we grow older could believe that the best is yet to come, that we could keep our faces to the future instead of the past, and could live in hope instead of in memory.

"He came into the temple in the Spirit." Perhaps that is the reason he got the answer to his desire. In any event it is true that many people get nothing from a service of worship because they bring no spirit of reverence, no spirit of expectancy to it. When Joseph and Mary brought in the child Jesus, the old man took the Babe in his arms, and his heart and soul overflowed in song and praise. He said frankly that he was ready to go now, for he had seen the salvation of His God. His words have been preserved in one of the great hymns of the New Testament "Nunc Dimittus."

This is a great picture, the old man and this baby. It is a parable of life, ripened experience holding in its arms untried promise. And in that baby, as in every baby, there is the promise of a new day. God's answer to the sighing and crying of the world is a baby, a new life, a promise of better things to come. This shall be a sign unto you said the angels "Ye shall find a babe, wrapped in swaddling clothes and lying in a manger."

A Startling Prophecy.

Simeon broke forth in an inspired utterance, a prophecy that found rich fulfilment. He saw in that Infant Child, God's "salvation" which God had prepared before the face of all peoples. This old Jew saw the universality of the gospel with its good news of salvation from sin, and newness of life. He referred also to "a light which should lighten the Gentiles" and every one of us who read these Notes ought to be glad that this prophecy found fulfilment, for otherwise we would be in darkness even until now. And this child was to be "the glory of thy people Israel." And so it was. For although the Jewish people have produced some illustrious men, the chief glory of Israel is the fact that it gave to the world the Lord Jesus Christ. He is the glory of Israel indeed.

This man saw with his inspired insight and foresight, that this child should be set for the rising and falling of many in Israel. How he changed standards of value, how he put those who were first, last, and those who were last, first. How he exalted those who were humble and humbled those who were exalted. And the prophecy that he should be "for a sign which is spoken against" also found literal fulfilment. Men mocked him and reviled him and spoke against him.

The Hidden Years

" . . . And when they had accomplished all things that were according to the law of the Lord, they returned into Galilee, to their own city of Nazareth." And from this time, until he was a man of thirty, only once is the silence concerning him broken—the account of the visit to Jerusalem when he was twelve years old. These are indeed the hidden years. How we wish we knew more about them. But it is summed up in the words of the beloved physician "And the child grew and waxed strong, filled with wisdom; and the grace of God was upon him."

By Chaplain H. E. Rountree

MONDAY.

The God-Centered Life.

"In all thy ways acknowledge him, and he shall direct thy paths."—Prov. 3:6.

The life that is centered in God is the life that is blessed of God. Personal failures in Christian living or the failure of the church to carry out its God-given mission, is due to the lack of a sense of God at the center of the life. God bestows His blessings upon those who embrace the things that contribute to spiritual worth. The self-centered life is never blessed.

Prayer.—O God, as we enter into each day's life make us so fully conscious of Thy power to bless that in all that we do and say we will think: "What is the Spirit of Jesus in this?" Thus we will do, and Thy name be praised. *Amen.*

TUESDAY.

Life's Inspired Circle.

"In all thy ways acknowledge him."—Prov. 3. 6.

Draw a circle and call it "Life." From the center of this circle draw lines to its circumference like spokes in a wheel. Each section thus drawn represents a phase of life. Now draw an inner circle around the center. Let this circle be called God. It is observed that this circle cuts into every compartment of the larger circle. Imagine that this inner circle is illuminated. This illumination must be manifested in every compartment. Is that true? My friend, such is the God-centered life.

Prayer—O God, the Light of the world and the Light of our hearts, who hast promised to satisfy with Thy light those that call upon Thee, our souls thirst for Thee and Thy light in all our walks of life. Forgive us of our sins and grant unto us this light this day. *Amen.*

WEDNESDAY.

The Living Faith.

"Comfort yourselves together and edify one another." Read I Thess. 5:5-16.

There are people who are perpetual critics and destructionists. In the name of Christ they seem to have risen above simple faith and are contiually dwelling upon the defects and short comings of others. Such have certainly missed man's deepest need, which is to comfort, hearten and inspire one another.

Each of us, however limited his sphere, serves either to build up or to tear down.

Prayer—Dear Father, forbid that we should be of those who rob eyes of their light and hearts of their hope. Instead, enable us so to live that they who see us may be comforted, heartened and inspired toward Christian living. *Amen.*

THURSDAY.

Adding Up Life.

"Kept by the powed of God through faith unto salvation to be revealed in the last time." Read I Peter 1:3-12.

There is much in the Scriptures referring to "last times," "heaven," "rewards" of life, etc., and urging every one to be faithful to the end and wear a crown. This is when life shall be added up.

When we stop to sum up the lives of good people, it is a revelation. Such a summing up reflects a life that is aware of the fact that life is a composit of little things taking place almost every moment. It reflects a life whose own volition puts God's appraisal on what he is doing, and makes no judgments after the fashion of the world. This guarantees the revelation of salvation in the final summing up.

Prayer—Dear Father, we thank Thee for the noble lives who are an inspiration to us. Enable us to live this day and each day with an eye of singleness to Thy glory. *Amen.*

FRIDAY.

Little Ways to God.

"Consider the lillies of the field, how they grow." Read Matt. 6:24-34.

There are thousands of ways we learn to drink happiness from little things. Each day brings its small delights. The birds and their friends come to our back door to enjoy our bounty. The little flowers of the garden are like little faces that talk to us of God; and the flowers of the desert, as we know them in the west, peep through the sands and the rocks, charming the otherwise worthless, it might seem. The friend who passes you with a smile; the flash of a beautiful thought in a book; the glory of the setting sun at the tops of the trees; truly, every day is crammed with little happinesses—happinesses which we too may reflect. God so planned it this way. If it be so, we will not fret with impatience waiting for some grand and unusual experience.

Prayer—Dear Father, we pray for the intelligence to grasp the meaning of the little things of life as well as the larger ones of Thy grace. So satisfy our souls this day. *Amen.*

SATURDAY.

Only a Picture Card.

"Rejoice, because your names are written in heaven." Read Luke 10:17-24.

A stack of cards lie here on my desk. They have come to us from all over the United States during the past month since our misfortune. They are just cards with a cheery word and a name signed with affection. We do not realize how many friends love us and think of us until

(Continued on page 15.)

IMPORTANCE OF MUSICAL TRAINING.

(Continued from page 9.)

God has given to the minister his essential purpose and endowed him with the highest expression of religious feeling. If the expression of that feeling goes forth in song, how great is that expression! It has truly been said that its influence has a greater urgency than the most serious problems of theology; for in music lies the true creed of a common language to all. Many a one who is incapable musically and ordinarily does not appreciate it, breaks out with exultant joy under its influence.

All this is to say (we repeat) that the musical training of young ministers has been sadly neglected—and how well we know. So far as we have discerned, only a few of ministerial students have had such training. These few are they who, having some talent and aspirations, have put themselves to the trouble and the expense of personally acquiring that training; but, even at that, was limited, maybe, by the lack of funds. Yet, enough of these singing parsons have gone forth and demonstrated in their ministry the value and blessing of song to their message to maks us believe all this.

"But what about talent, or musical inclination?" says one. Of course the talented have the great advantage. But it is not a matter of talent altogether. Every one has some talent; it may be in varying degrees, but they have it nevertheless. However limited one may be in talent, it is marvelous to see what vocal training can do for him in cultured voice and making his voice a delight. The parable of the talents has a meaning here: whatever we have we should use to the best of our ability. There may be a few who are without musical talent altogether, of whom it has been said that "they cannot carry a tune in a basket." But these are few. Even they can benefit by musical training. If they never sing, the least benefit they can derive will be the achievement of a smoothe, pleasant, easy-carrying voice with no strain upon their vocal chords—something all of us need badly.

We know a lawyer who became hoarse and his voice left him. He could no longer practice at the bar. Some one told him what vocal training might do for him. He took the advice and for twelve months took music lessons (his voice returning long before that), and after that his voice was free and he has never suffered hoarseness since. In the first instance he did not know how to use his voice; later he did, and he had no more trouble. So, friend of the one talent, cheer up. With the least talent you have everything to gain and nothing to lose, and that gain is a life-time joy to you and to all those who have to listen to you.

This writer understands quite well with what difficulty a young man may undertake to train himself to sing. And yet if we had ours to go over again, we would see to it that we secured all the vocal training possible, and we would do this as early in life as possible. Perhaps a little larger debt could have been paid as well as the smaller one. We certify that it is fine to achieve somewhat of this art in later life, if one will, but in that voice of the ageing years one can never achieve what he would have, had he taken the training when we was young. Definitely we advise you to take vocal training, and all you can. Do it for your own personal good; do it for your own grasp and appreciation of the realm of music, and do it for the sake of its blessing in your ministry. That voice of yours is your chief asset. Make the best of it and take care of it.

We wonder if the Church and the College have any responsibility in this training of our young men for their ministry. I am sure that we are not prepared to say. There are young men who feel that they cannot personally finance such training be they ever so talented and desirous. Wherever this is true, it would seem that something should be done to provide it for them. There are those who in the absence of musical inclination, may not feel the importance of it. Something should be done for these to impress its importance upon them, and also to aid them in financing it, if it is necessary. This job should not be left to that uncertain advice and aid from private sources. It is somewhat a matter of the future interest of the church and about which the church should give itself some concern. It can be seen that the church can be of great service to the young minister in this advice, even if it had to stop at that. Whatever their lot, we are certain that the ability to sing would contribute a great "over-throw" in the preacher's ministry, and that none should miss having it laid upon his heart, as a preacher, to know evangelistic content of his own ability to sing.

A somewhat or would be
Singer Evangelist.

"So long as we keep our faces to the light, the shadows are behind us."

LOWELL MASON.

(Continued from page 5.)

Large numbers of these songs and books were sold at the conventions, taken home by the teachers, and spread through every village and hamlet, north and south, east and west.

True to his early training and purpose, most of the tunes written or adapted by Lowell Mason were for words of hymns. The hymns were taught at the conventions first, then at the village and town schools, and from the schools found their way into the churches. As new church hymnals were produced—as psalm singing was discarded for hymn singing—Mason's tunes found their way into the standard hymnals of the churches, and there hundreds of them remain today. The tunes he composed for the words of "Nearer, My God, to Thee", "From Greenland's Icy Mountains", and "My Faith Looks Up to Thee", are among the best known, but there are many others. The 1935 hymnal of the Methodist Church contains thirty-two compositions and arrangements by Mason; the Episcopalian, Presbyterian, Baptist, Lutheran, and many other of the standard hymnals of all Protestantism contains scores of his best tunes. And when one adds to Mason's own the tunes that his associates and those he inspired composed during the latter half of the last century, it is not an exaggeration to say that had it not been for Lowell Mason, American church music would be limited today to the so-called "gospel songs" of the revival era.

Lowell Mason lived to be eighty years of age and was active as a teacher and composer to the last. A year before his death he wrote with Theodore F. Seward, "The Pestalozzian Music Teacher". He died at his home in Orange, New Jersey (he had moved there twenty years before to be near his sons in New York City), August 11, 1872; and was buried in the Rosedale Cemetery there.

Someone has said that not only the *a capella* church choir, the college chorus, and the school orchestra are living monuments to Lowell Mason's genius, but so also are the whistling farmhand and the singing housewife—for he truly helped make America sing.

What is an individual? Just a bit of life shot off from the one Life in the universe—just a bit of love and truth dropped on this globe, just as the globe itself was once a bit of light and heat dropped off the sun—*Barron.*

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

Twenty-five years of service as the superintendent of the Christian Orphanage; our twenty-five thousand dollar goal reached for 1941; one thousand dollars for each year of the twenty-five years.

We felt confident that we would reach the twenty-two thousand dollar goal; but when we conceived the idea of raising twenty-five thousand dollars—one thousand for each year of the twenty-five that we had served as superintendent, that was another question. We figured that during the years we had been here, we had never asked our people to help us reach a goal, that they did not help us reach it. We had confidence in our church people and friends of dependent children to believe that they would help us reach this goal. They did not fail us, although it was quite an undertaking. We are very happy that we did reach it.

All through our Thanksgiving campaign, when we called on people to contribute, they were just as cordial as we could ask them to be, and gave us a warm welcome.

We were especially happy over our annual visit to the Burlington (N. C.) Church people and other friends of the Christian Orphanage in Burlington. We visited sixty friends of the orphanage in that city, and every one we called upon gave us a contribution and seemed to get a real joy out of the giving. Not a single one refused. Some gave a substantial increase over their offering of last year.

We wrote to quite a number of friends of the orphanage in other towns and asked for certain amounts. In most instances they responded liberally. More churches paid their Conference apportionments in full for the orphanage than heretofore. The kind Master seemed ot put it into the hearts of our people to give freely this year and to get a real joy out of their giving.

We love our work. We love each and every child. We have never had a child here, it made no difference how poorly trained they were before they came, but what we could see some good qualities in them worth cultivating.

We love our church folks. They have been so kind and good to us all these years. They have stood by us when the way was dark and the traveling hard and we needed encouragement. They have remembered us in their prayers and held us up before the throne of Mercy when sickness and death came to the orphanage family and in our own home. Who would not be happy in this work, when one has such sympathetic and lovable people to work for. God bless each and every one.

Twenty-five years of happy service; the twenty-five thousand dollar goal for 1941 reached—the Christian Orphanage has a very happy superintendent.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR DECEMBER, 1941—Con.

Amount brought forward $24,063.42

Sunday School Monthly Offerings.

Easter N. C. Conference:

Henderson	$ 3.64
Auburn	6.38
Christian Light:	
Church	3.75
Sunday School	1.25
Youngsville, Nov.-Dec.	2.00
New Hope	1.56
Pleasant Hill	1.77
Christian Chapel	3.50
	23.85

N. C. and Va. Conference:

New Lebanon	$ 6.00
Burlington, Mrs. Deloris Barnwell, for 1940	75.00
Bethlehem	6.72
Long's Chapel	4.43
Salem Chapel	12.00
	104.15

Western N. C. Conference:

Randleman	$ 7.26
Big Oak	5.16
Hanks Chapel	9.19
Smithwood	1.27
Mt. Pleasant	9.46

(Continued on next page.)

ELON COLLEGE

Founded by the Christian Church in 1889

A CO-EDUCATIONAL INSTITUTION OF HIGHER LEARNING OF THE CONGREGATIONAL CHRISTIAN CHURCH

ENTRANCE TO ADMINISTRATION BUILDING

Elon College is located in the piedmont section of North Carolina. The climate is invigorating and healthful. The natural beauty of the campus is enhanced by careful landscaping.

The definite religious atmosphere of the College and its modern equipment provide the very best facilities available for the training for religious leadership.

The rates are most reasonable.

LEON EDGAR SMITH, President

Elon College **North Carolina**

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational and Christian Churches.

BOARD OF EDITORS.

R. L. HOUSE, B. D.....Editor
S. C. HARRELL, D. D.....Associate
W. T. SCOTT, D. D.....Associate
F. C. LESTER, B. D.....Associate
H. S. SMITH, Ph. D., D. D. .....Associate
I. W. JOHNSON, D. D.....Contributing
L. E. SMITH, D. D., LL. D....Contributing
C. A. LINCOLN, D. D.....Contributing
J. T. KERNODLE.....Managing Editor

DEPARTMENTAL EDITORS.

H. S. HARDCASTLE, D. D..Sunday School
H. E. ROUNTREE.....Quiet Hour
S. E. MADREN.....Christian Endeavor
A. LANSON GRANGER.....Young People
Mrs. A. C. TODD.....Children's Page

SUBSCRIPTION RATES.

Six Months..... 1.00
One Year.....$2.00

Published by the Board of Publications, agent for the Southern Convention of Congregational and Christian Churches, and printed every Thursday by the Central Publishing Co., Inc., Richmond, Va.

Entered as second-class matter at the Postoffice at Richmond, Va., July 25, 1922, under Act of March 3, 1879.

Remittances for subscriptions should be sent to the office of Promotional Secretary, Elon College, N. C.

All other matters of business should be addressed to "The Christian Sun," 1536 E. Broad Street, Richmond, Va.

Contributions should be sent to the editor at 3206 Grove Avenue, Richmond, Va., not later than Friday preceding the date of publication. Emergency notices will be received at "The Sun" office up to Tuesday of the week of publication.

Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

In Memoriam

JOYNER

William Luther Joyner, a member of Union Christian Church, Southampton County, Virginia, was called to his reward on April 11, 1941, and we, the members of the church, wish to pay tribute to his memory.

Therefore, be it resolved:

1. That we realize he was noble and useful, and held in high esteem by all friends and associates.

2. That we bow in humble submission to His will, knowing that our loss is his eternal gain.

3. That we extend our heartfelt sympathy to his bereaved family and commend them to our Heavenly Father who can heal all sorrows.

4. That a copy of these resolutions be sent to the family, a copy be recorded on our church record, and a copy be sent to "The Chrustian Sun" for publication.

Respectfully submitted,
MARGARET BLYTHE,
MRS. ASA JOYNER,
MRS. J. F. COOK,
Committee.

BRADSHAW

A tribute of appreciation to the life of Junius E. Bradshaw, who passed away at his home near Sedney, November 10, 1941. In 1898 he married Miss Jennie Hancock who died several years ago. He joined Johnson's Grove Christian Church in young monhood and was a loyal member and faithful attendant of its services as long as health permitted.

Whereas by his going the church and Sunday School have sustained the loss of a faithful worker; therefore,

Be it resolved:

1. That we bow in humble submission to Him who doth all things well and give thanks for his life and faithful service he rendered.

2. That in his going our church has lost a most loyal and devoted member.

3. That a copy of this tribute be placed upon the records of our church, and a copy be sent to "The Chrustian Sun" for publication.

Respectfully submitted,
MRS. B. F. HANCOCK,
MRS. H. P. BEALE,
MRS. R. W. GILLETTE,
Committee.

BROWN

Our Heavenly Father, who does all things well, has recently seen fit to remove from our midst, one who had gone in and out among us, for a number of years, our friend and brother, Gilbert N. Brown.

He was a member of the Bethlehem Congregational Christian Church, and his was a familiar figure at all services, as he was seldom ever absent, until a prolonged illness kept him away.

He will be remembered as one who always greeted others with a smile.

By his going, we have lost a co-worker who was interested in the work of the church and who was always ready and willing to help whenever he was called upon, and we hereby express our appreciation for his life and service.

We extend our sympathy to the sister and brothers who survive him and request that a copy of this memorial be sent to them, another be kept on our church record, and a third be sent to the Christian Sun for publication.

MRS. WILLIE DRIVER,
MRS. ROBERT SELLERS,
MRS. R. C. MYERS.
Committee.

THE QUIET HOUR.

(Continued from page 12.)

some crisis like this comes. These are just cards, but they bring a touch of affection to us that is a continuous exhilaration of happiness and inspiration to nobler living. We praise God that our names are written in their hearts. Ours go out to them, too.

God does that to human souls. In these affections we tap the secret springs of victory and delight.

Prayer—If our names, O God, are written in hearts affectionately, they must be also written in heaven. Enable us to live in full realization of Thy life. We pray for the overflowing fullness of Thyself into their spirits. May we too rise to that same fullness. *Amen.*

SUNDAY.

The church furnishes us our finest medium of fulfilling His definition of neighborliness.

THE CHRISTIAN ORPHANAGE.

(Continued from page 14.)

Antioch (R)	1.80	
Zion	4.10	
		38.24
Eastern Virginia Conference:		
Liberty Spring:		
Bertie Johnson Class	$ 1.00	
Sunday School	5.00	
Friendship Bible Class	1.00	
Sr. Boys and Girls Class	.50	
First, Norfolk, Oct.-Nov.	4.00	
Windsor	4.70	
Spring Hill:		
Oct, Nov., Dec.	3.01	
White Gift offering	2.25	
Oakland Birthday Offering	14.40	
First, Portsmouth	6.98	
		42.84
Valley Va. Central Conference:		
Linville	$ 7.17	
Mayland	1.01	
Dry Run	2.00	
Leaksville	5.58	
Antioch, Nov.-Dec.	10.29	
		26.05
Alabama Conference:		
Christiana		7.50
Georgia Conference:		
United, Columbus		6.81
Thanksgiving Offerings.		
Eastern N. C. Conference:		
Auburn Sunday School	$ 3.02	
Church	7.01	
Youngsville	7.50	
		17.53
N. C. and Va. Conference:		
Union, Va.	$ 28.00	
New Lebanon	13.20	
First, Greensboro, O'Kelley Bible Class	100.00	
		141.20
Eastern Va. Conference:		
Union, Southampton	$ 6.30	
Berea, Norfolk	15.50	
First, Norfolk	46.04	
Mt. Carmel	30.14	
		97.98
Valley Va. Central Conference:		
Antioch		32.45
Thanksgiving Offerings from Individuals.		
Mrs. Richard Ziesing, Jr.	$ 10.00	
Mrs. C. Lynch Christian	20.00	
Miss Antoinette Darden	20.00	
J. W. Drake	25.00	
Mrs. Frances D. Musick	25.00	
		100.00
Special Offerings.		
Dr. J. A. Clarke	$ 25.00	
Woman's Board of Southern Convention	17.00	
So. Convention of C. C. C.	635.82	
Gibsonville Develop. Co.	10.00	
Mr. & Mrs. C. S. Clayton	23.00	
W. H. Norfleet	2.00	
Mr. Cooke	36.00	
Mr. May	6.00	
		754.82
Total for week		$ 1,393.42
Grand total		$25,456.84

A LITANY
For the Hymn Society of America

MINISTER—Beloved, the Apostle Paul earnestly exhorts us to let the word of the Christ dwell in us richly; in all wisdom teaching and admonishing one another with psalms and hymns and spiritual songs, singing with grace in our hearts unto God. In order that we may here and always accept these hymns of praise that have come down the ages from godly men, and profitably use them to his praise as his spirit doth direct.

LET US PRAY

MINISTER—O Holy Spirit, who dost give light and life to all who earnestly seek thee, and who dost ever comfort and inspire our souls while we wait on thee in worship.

PEOPLE—Help us now and always truly to worship and adore thy Holy Name.

MINISTER—O Lord, our God, whom angels worship, accept, we beseech thee, the words of our mouths and the meditations of our hearts. Whether we sing or pray, make our love and devotion to thee deep and abiding.

PEOPLE—Help us now and always truly to worship and adore thy Holy Name.

MINISTER—O thou who hast moved the hearts of men in all ages to worship thee, and hast endowed men with gifts of mind and heart, and breathed upon them thy Spirit, setting melody in their hearts, accept our worship in hymns and spiritual songs. May these ever be for the direction and inspiration of thy blessed Church to thine everlasting glory; through Jesus Christ our Lord.

PEOPLE—Help us, O Lord, to worship thee not only with our lips, but also with our hearts. Teach us, we pray thee, so to use thy sacred legacy of praise, born of our fathers' faith, that thy name may be glorified, the souls of men everywhere be comforted, and thy Kingdom advanced in all the earth.

MINISTER AND PEOPLE—O God, our Father, grant that thy praises may evermore be enriched and made glorious by the beauty and blessing of holy hymns born of the Spirit. May we ever sing with gladness in our hearts, and show forth thy praise in triumphant songs. Let thy Spirit so dwell in the hearts of thy people here and everywhere that they may be led to sing with grace and deep gratitude as unto thee. Grant that all who here find joy in worshipping thee may be numbered at last with those who shall sing the new song before the heavenly throne; through Jesus Christ our Lord, who liveth and reigneth with thee, O Father, and the Holy Spirit, ever one God, world without end. Amen.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCIV. RICHMOND, VA., THURSDAY, JANUARY 15, 1942. NUMBER 3.

Our Church, Elon College and Christian Education

THE O'KELLY MONUMENT

This monument stands on the campus of Elon College as a memorial to the Rev. James O'Kelly, founder of THE CHRISTIAN CHURCH in the South. The beautiful twenty-acre campus, containing ten buildings used for the training of over six hundred young Americans in scholarship and religion, is a far greater monument than is the shaft of stone with its gravure. This Church, founded by O'Kelly, is training a new generation to maintain the faith which he preached.

NEWS AND VIEWS

ELON COLLEGE OUR OPPORTUNITY.

Much has been said about the notable service which Elon College has rendered to the Christian Church. All that has been said has probably under-evaluated the worth of this service. But the time has come for us to think about the contribution which our church can render to the world of which we are a part. Elon College is one of the most effective channels through which to make this contribution. Now is the time to free Elon College from handicaps and encumberances and place it in a position to render the service for which it is designed. This can be done by completing the present campaign to clear off all indebtedness.

STANLEY C. HARRELL.

"IT CAN BE DONE."

The present world situation may make it a little more difficult to raise the $105,000.00 for the Elon "All or Nothing Campaign," but it makes it all the more imperative that the thing be done. Now is the accepted time. If ever we are to do the job, now is the time to do it. There is no question about our ability to do it. We can if we will. To paraphase a sentence which beginners in typing often have to write, "Now is the time for all Elonites to come to the aid of their college." Let every one of us give as we are able of our time, our talent and our money.

H. S. HARDCASTLE.

"EIGHH, NINE, TEN—OUT."

And so it is to be with Elon's indebtedness. The blows, hard and effective, are being delivered. The debt still looms large and formidable; but in reality it is groggy and its knees are wobbling. Over these last few years the r o u n d s have been fought. We have not been battling as one that beateth the air. We have been delivering reducing blows. Victory is now within reach. Let us deliver the last few punches needed to end the fight. Let's knock him out!

JAS. H. LIGHTBOURNE.

WILLING SACRIFICE.

In these days when all of us are being compelled to sacrifice for our country's defense, and we are doing it in a fine way too. Let those of us of the Christian Church willingly sacrifice and make our gifts to the "All or Nothing Campaign" for our college. Elon is needed now, but she will be needed more at the close of this war. So come on with your gifts now.

J. F. MORGAN.

S O S.

Elon College is broadcasting this SOS to MINISTERS and LEADERS of our churches in the Southern Convention. The church has built Elon College and supported it through the years. The college has enjoyed an increase in its student body during the past seven years. The peak of enrollment was reached last year, 661.

Many obstacles stand in the way of enrollment at Elon this year:

1. Mr. George C. Colclough, field secretary for the College, who has rendered such a valuable service for the College during the last ten years, is partially incompacitated on account of illness. For the sake of his health it will be impossible for him to make his full contribution in this essential field of the College.

2. The war hysteria naturally disturbs prospective students for the College.

3. Industry offers unusually good wages this year, enticing many who should go to college.

4. The draft, of course, will include many who have reached their sophomore and junior years in college and will not permit them to remain in school.

Due to these facts over which no one has any control, the College is left at a serious disadvantage in securing students for the coming year. We are therefore UTTERLY DEPENDENT UPON THE PASTORS OF OUR CHURCHES and the DIRECTORS OF OUR YOUNG PEOPLE in our LOCAL CHURCHES. This SOS is sent to you with the earnest appeal of heart and soul to come to the assistance of the College and of our young people. You can render the young people and the homes of your church and community no greater service than to turn these young people to the campus of Elon College for their college training.

May we depend on you?

ELON'S PAST, PRESENT AND FUTURE.

Elon's place and prominence as an exceptional Christian college has been harassed by debt for many years, but she has made an enviable record for herself and for the church she serves.

Elon at present stands stronger than ever. The prospects of all debts being lifted are bright indeed. More than thirty thousand people are involved in this "All or Nothing Campaign." Hundreds are actually at work to see that all debts are paid. The recent Henderson meeting sent us back home to see that the forces there are mustered to full strength for victory. Victory is in sight. Taste it by doing your share to put your local church over the top.

Elon's future is determined by the success of this campaign. Now as never before, she needs the income from her endowments. With her debts liquidated she will come into her inheritance. To this end, the Newport News church challenges every church in the Southern Convention to go over the top in the indebtedness campaign, and to pay all Elon apportionments in full during the College Period!

JESSE H. DOLLAR.

WESTERN NORTH CAROLINA MUST NOT FAIL!

I am gratified over the splendid cooperation received from ministers and laymen in organizing our conference for the Elon College Campaign. I am very much encouraged from first reports. Churches and individuals of small means are doing a splendid job that should be a challenge to our stronger churches and to individuals of means.

CYRUS SHOFFNER,
Chairman W. N. C. Committee.

THIS IS THE TIME TO PAY DEBT.

I have contacted each church in my area and have secured one or more local committeemen who have consented to make the canvass. Many I talked with feel that this is the time to lift the debt from our college, and if every one will do their part it can be done.

T. FRED WRIGHT.

FROM VIRGILINA, VIRGINIA.

The Elon Campaign is being carried on in this district with interest and earnestness. Some of the local committee are at work, and others will be ready soon to make their canvass.

What has been done is encouraging, and we are not giving up.

MRS. T. W. CHANDLER.

SPECIAL NOTICE.

Lack of space has made it necessary to leave out quite a bit of general matter this issue. We will so far as is possible print this matter in next week's issue. Meantime, here's to success for the Elon College Campaign!

J. T. K.

THE COLLEGE PERIOD.

The Convention in determining its calendar for the church year, in the interest of her institutions and her work in general, has designated January and February as the College Period on the calendar—the period to be devoted to the interests of Christian education. During this period the ministers, Sunday school superintendents, teachers, and other church workers are asked to give some thought to the church's institution of higher learning and to acquaint themselves and their people with Elon College, its program and purpose, and also to consider the question of support for the college.

Years ago, under the wise leadership of the late Dr. W. W. Staley, the Convention determined a budget for the college to be apportioned to the local churches through the conferences, that they might know the amount they were expected to contribute annually for the support of the college. This plan has worked admirably to the advantage of Elon College and the church.

The churches are responding more generously to this plan of the Convention year by year. In 1932, the Executive Committee of the Convention in session in Raleigh, North Carolina, in allocating the funds on hand to the different interests of the church, allocated to the college $1,000.00. This was all the college received from the church that year. Since that date, however, the annual contributions of the local churches have increased greatly, until the past year, 1940-'41, the minimum amount received from Sunday schools and churches is $8,091.08. There may be some additional funds to be added to this amount, though it is substantially correct. We are very happy for this income in the support of the college. The amount apportioned by the Convention is $12,500.00. We did not reach this goal, but we did go beyond the amount received from this sourec in any preceding year that I know of.

We have done a good job. We cannot afford to let down during 1941-'42. In fact we can do a bit better. Let's begin now, and let every church determine to raise its entire apportionment so that we may be proud of our record and proud of our support of our church's institution.

L. E. Smith.

HOME ECONOMICS KITCHEN.

DO YOU KNOW THESE ALUMNI?

Dr. J. U. Newman was for fifty years Professor of Bible at Elon. He is now confined to his home.

Dr. John G. Truitt, '17 is pastor of the Suffolk, Va., church and president of the Alumni Association.

H. C. Simpson, '96, is in the mercantile business in Franklinville, N. C.

Dr. C. M. Walters, '04, is a prominent physician in Burlington, N. C.

T. W. Trogdon, '98, is a successful furniture man of High Point, N. C. and a loyal supporter of Elon.

Rev. Melvin Dollar, '38, is a successful pastor and chairman of a group that is to raise $5,000 for Elon.

C. C. Howell, '08, is a successful lawyer of Jacksonville, Fla., and a loyal alumnus of the college.

S. M. Atkinson, '09, is a successful Richmond, Va., attorney.

W. F. Warren, '10, sees that Durham city schools are run correctly.

C. W. Gordon, '26, is president of the Century Hosiery Mills, Burlington, N. C. Clyde has had eight brothers and sisters attend Elon.

H. Lee Scott, '23, is pastor of First Baptist Church Farmville, Va.

C. M. Cannon, '21, former registrar of Elon College, is with the N. Y. A. in Raleigh, N. C.

James A. Vaughn, '08, is an attorney at law, located at 165 Broadway, New York City.

Miss Pattie Lee Coghill, '23, is now a secretary with the Home Boards in New York City.

G. C. Davidson, '04, is an educator, located at Fayetteville, N. C.

D. R. Fonville, '04, is secretary and treasurer of the First Federal Savings and Loan Association of Burlington, N. C. He is a leader in the Christian Church of that city.

Rev. C. C. Newman, '99, is a successful rural pastor, located at Virgilina, Va.

Dr. W. H. Boone, '94, is a practising physician of Durham, N. C., and chairman of the Board of Trustees of Elon College.

J. Howard Smith, '31, is pastor of Lynchburg Congregational Christian Church.

D. W. Shepherd, '29, minister at La Grange, Ga.

E. H. Rainey, '20, Christian minister of Evarts, Ky.

E. T. Cotten, '15, Christian minister located at 3744 Glenway Avenue, Cincinnati, Ohio.

NOW MORE THAN EVER.

We have been saying, and rightly so, that the work of Missions is needed "now more than ever." We may also apply this truism to the work of Christian Higher Education. The support of Elon College and the liquidation of its indebtedness become increasingly imperative in the face of present conditions. The need for the work and influence of a Christian college has not diminished.

Boys are going away into a strange, new world. They need to be fortified by a Christian faith. They need to be "secretly armed" with a Gospel for difficult days. One or two years of Christian education should prevent a young man from becoming morally bankrupt even in the shattering experiences of enlisted service. And may we not agree that there should be an extension of the Christian spirit into every area of defense? There is every hope that young men being transferred to government service may carry with them something of the spirit which they have acquired on Christian campuses.

A glance at the future will convince us of the need for the Christian college in the days of reconstruction and rehabilitation. Here the college must be agressively Christian and build a more substantial foundation for a peaceful, enlightened and united Christendom. Yes, we need our College "now more than ever."

The present chaos must not blind us to the future needs of our Church. A closed college would surely mean a dearth of leadership in the pulpit and in the pew during the next decade. A churchman recently wrote: "We haven't even begun to supply the great numbers of lay professors of philosophy, history, the Bible, theology, sociology and psychology, who are convinced Christians and whose courses for undergraduates will at least give an opportunity for information on Christianity for the adult mind. When we do, the dream of Christian education will be fulfilled as it is far from being fulfilled today—Christians mature in heart, soul and mind."

Girls should not be neglected in our modern masculine emphasis. The words of Charles D. McIver are worth remembering: "If you educate a man, you educate a citizen; if you educate a woman, you educate a family or a community. You have seen an educated man the father of ignorant children, but you have never seen an educated woman who brought up illiterate children." The process of Christian education must not be interrupted!

Faculty and students will be swamped with new problems; a dwindling student body, a revised curriculum, a shrunken budget, and the necessity for greater simplicity in living. These emerging needs will be met, however, not without precedent. The Christian world has applauded the Christian colleges in China for their heroism and dexterity in meeting the Japanese Juggernaut. The war has swamped them with countless miserable victims of man's savagery. Their enforced migration from East to West was made under great difficulties, but not without corresponding advantages. This remarkable Odyssey brought religion and education nearer to the masses. Education threw aside the academic gown, rolled up its sleeves and went to work. Necessity has again become the mother of invention, and research has taken a practical turn. Professors are now helping to solve the problem of China's restricted imports. Into hitherto untouched areas many of the best brains of China have fled—industrialists, bankers, doctors, teachers. It is abundantly evident that Chinese Christians are displaying that heroic courage and self-sacrificing service which Christ himself reckoned an indispensable part of the Christian life.

As far as possible, young Chinese of privilege are encouraged to go on with their studies rather than take an active part in fighting. The policy of the Chinese government is that the educated Chinese will be more needed later on in the period of reconstruction than now. "If you would serve your country, continue your training both in China and abroad in preparation for a later, more positive program of reconstruction," they are told. Christian forces have a large share of the responsibility for developing this plan.

A college and constituency, alert to emerging needs, will discover open doors as well as closed ones. An acceleration of the clumsy processes of education is necessary and inevitable. Out of the intellectual turmoil of the coming days will emerge a faith refined by the fires of tribulation. Civilization will be stripped of its non-essentials. The lights of education and religion must be kept burning in this night of gathering gloom.

R. L. H.

"SPECIAL SUNDAYS."

Among the many demands that are made upon the preacher, one that is steadily growing is that urging him to observe "Special Sundays." One pastor kept a list of such requests. He found that in one year he had been urged by various local, state and national organizations, some of them governmental, to have not less than 72 such observances. Necessarily the great majority of the requests was ignored.

Another pastor makes a strong protest against such appeals, being led to do so by having pressure put upon him to observe the same Sunday as "Special Sunday" for three different causes. The minister's mail, he says, is filled with communications from those "who offer sermon outlines on everything from Sabbath observance to the urgent social need of vitamin A melk." Reading the list he gives, one is not surprised that he exclaims, "I am weary of being told what to preach!"

Doubtless there are causess to which "Special Sundays" can be devoted without ignoring the great central purpose of the Church. The true minister, however, must keep uppermost in his mind the farreaching import of the scriptural injunction, "Preach the Word."—Adapted from The Christian Observer.

Some Departments of Elon College

EDUCATION.

The Department of Education of Elon College is prepared to equip teachers for instruction from the first grade through the senior year of high school in any state that does not require a moster's degree.

In addition to preparing teachers for the work in the elementary school, the department prepares teachers to

DR. D. J. BOWDEN,
Head of the Department of Religion.

instruct in home economics, commercial subjects, French, Spanish, German, English, social sciences, chemistry, biology, physics, mathematics, public school music, piano, Bible, and physical education.

The local public school is used as the laboratory school, and the teachers in the school act as supervisors to the student teachers. The college provides a supervisor to coordinate the program and to observe the students in their active teaching.

Students going from Elon College into public school work in various states are highly recommended as having been splendidly prepared.

J. D. Messick.

TRAINING MINISTERS AND CHRISTIAN WORKERS.

One of the major functions of Elon College is that of training young men and women for service as pastors and laymen in the church. Among her alumni are listed nearly all of the ministers in the Southern Convention, and each year adds new names to this list. During the past six years, for instance, twenty-five ministerial students have been graduated, fourteen of whom were of our denomination. Each of these fourteen men has continued his education in a seminary of high standing, and three of them have returned to the Southern Convention, having received their seminary degrees. Others will soon be ready for full-time service, while Elon continues to pour fine young men into the seminaries. This we recognize as our job, and as we work with eighteen ministerial students this year, we do so with mingled humility and pride, striving to guide them in the paths of effective and consecrated service.

In addition to the four-year program of ministerial training, the college offers to those who are to be laymen and laywomen in the church a course in Christian Leadership. This course is directed toward the purpose

DR. NED FAUCETTE BRANNOCK,
Head of the Department of Chemistry.

of introducing Christian young people to the methods and materials for Christian Education in order that they may be of service to their local churches both now and later. Thus, the program of Christian Education in Elon College, rounded out by the one-year course in Bible, which is in the curriculum of every student, points toward an ever-improving ministry and better trained leadership for the church.

D. J. Bowden.

CHEMISTRY.

The Department of Chemistry at Elon College has been headed by Dr. N. F. Brannock for the past thirty-two years. During this period Dr. Brannock has labored faithfully with the students, and many of his graduates are now industrial chemists, college professors, medical doctors, and dentists.

The Chemistry Department offers the following courses: General chemistry, quantitative analysis, qualitative analysis, organic chemistry, industrial chemistry, physical chemistry, physiological chemistry, and the teaching of chemistry.

These courses prepare students for graduate work in universities and technical schools, as well as for entrance to medical and dental schools.

MUSIC.

Music is of great importance in the cultural life of a nation, and Elon College stresses this phase of our national development in its strong Department of Music. The six members of the music faculty have been carefully selected for their sound training, high ideals, and personal achievements. The equipment of the music building is outstanding, and includes three studios, two class-rooms and twenty-two practice rooms with upright pianos, a four-manual Skinner organ, an Estey practice organ, several grand pianos including two concert grand pianos in the auditorium, and the most modern recording and listening equipment.

Majors are offered in piano, organ, voice, violin, music theory and com-

STUART G. PRATT,
Head of the Department of Music.

position, and public school music. The eighty-five students registered in the Music Department, as well as the entire student body, townspeople, and residents of surrounding communities have the advantage of numerous recitals by the finest concert artists, by members of the music faculty, by students, and the oratorio perform-

(Continued on page 13.)

CONTRIBUTIONS

SUFFOLK LETTER

Elon College has been the subject of special emphasis in THE SUN for several years. For some months the importance of paying off the outstanding debts has been brought to the attention of the readers. This project is timely, and it has been too long delayed. Our people should rally to this call and respond with sufficient gifts to meet the suggested goal.

Without minimizing the importance of paying the debts, or diverting attention from that worthy objective, it is our wish, at the present time, to call attention to a phase of financial support which should be continued and increased. The annual contribution through the Conference apportionments is, ultimately, as important as paying the debts of the College. The late Dr. W. W. Staley introduced this form of support and was instrumental in securing its adoption by the Convention and the several Conferences. It iss a feasible plan for distributing the financial responsibility, among the local churches, and it is not a hardship or burden upon any church.

As a pastor, it has been our privilege to share in the task of presenting this call to our churches for several years. We have been delighted, year by year, in being able to report this item with others in the Conference apportionments, raised in full in our charge. This small success on the part of our churches, has been achieved by adopting definite plans of promotion and creating a better understanding of the various objectives of the Convention.

In some churches this cannot be done without preparing carefully for the work. It usually requires four or five years to cultivate a spirit of cooperation and generous support. Every progressive pastor knows that careful instruction is more effective than occasional appeals for money. Good people prefer to understand what they are asked to do. They are then in a position to accept an appeal for personal responsibility with a spirit of consecration and cooperation.

The apportionment of the Elon College Fund is not large for any local church. But if it is raised in full every year, it amounts to a large sum in a long period of years. For example, if the apportionment is $100.00, in ten years that amounts to a total of $1.000.00, when paid for that period. If all the churches of the Southern Convention will pay in this apportionment every year, in ten years the total will be over $100,-000.00. The plan provides for annual support on a reasonable basis, and the money can be raised without any considerable over-head expense. If the churches were willing to increase their apportionment to twice the present amount, the Elon College debt could be paid in full in less than ten years without any great personal sacrifice by anyone.

By all means pay off the debt this year. That is urgent and it can be done. But the annual payment of the Elon College Fund, by all of the churches, provides a steady support for the College, and creates a deeper personal interest for the institution throughout the denomination. For "where your treasure is, there will your heart be." A part of our treasure every year should be given for the support of Christian Education. And this type of education will be called upon to lay the foundation for national and international unity after the present war is over. *False education produced the present conflict.* The young people who survive the war will return to their homes with disillusioned ideas of government and social security. Schools and colleges must revise some of their social and economic theories and begin to teach a forward looking curriculum based upon sane and sensible foundations of religious and civil liberty.

I. W. JOHNSON.

STUDENTS IN THE COMMERCIAL DEPARTMENT.

WHAT OF THE CAMPAIGN?

Those who are interested in the "All or Nothing Campaign" to clear Elon College of its debts are asking the above question. The number interested in the campaign is increasing rapidly. The interest itself is being intensified. The church and the alumni are catching a vision of a debt-free institution and are anxious to make whatever contribution they can. Existing conditions, nationally and internationally, have unquestionably complicated previously conceived plans. However, there is a strong probability that the complications themselves may contribute effectively to this heroic undertaking.

The President of the United States has intimated that to win the war and lose the peace would be tragic. Certainly to win the war and lose the church and her institutions would

(Continued on page 7.)

ELON COLLEGE AND MISSIONS

Elon College has never had more loyal supporters than the members of the Mission Board. The board has always had several members who were trustees of the college. There were at one time not less than five.

The college has meant much to the mission work of our denomination. It has given us an educated ministry, an educated laity to a larger extent, and strong leadership in our local churches, conferences, and the Convention.

Its leadership in the field of education has won the applause of the nation and given high rank rank to our Sunday schools and churches as compared with those of other denominations.

Therefore, Elon must continue its great mission unhampered by debt! I appeal to every member of the denomination to think and pray on these things, and to make a liberal subscription to pay the college debt.

The denominational college has played a most important part in the building of our nation, and the need of such colleges is greater than ever before. It is generally agreed by Christians and non-Christians with whom I talk that the world can only be saved by the establishment of the principles of religion as taught by Jesus Christ. So missions is the greatest work of the church and must expand as never before, and Christian education as exemplified at Elon College must go hand in hand with missions.

As a rule the members of the church who give to missions can always be counted upon to give to Elon, and this campaign will not prove an exception.

The Mission Board extends its best wishes and loyal support to President Smith for a most successful campaign.

J. E. West,
President.

MOUNTAIN WORK.

A request has come from our Rocky Ford Church, Carroll County, Va., for warm clothing for some of the people in that community.

The weather for the past week or two has been very severe, and I am sure it is much colder in Carroll County than it is here or in the other sections of our Convention. Will you please see if you have any warm clothes that you could send to these good people. We do not have a pastor there now, but if you will send the clothes to this office I will see that they are sent to the proper person in the Rocky Ford Church. Elk Spur can also use a box of nice warm clothing.

Thank you now for your cooperation.

Mattie Cox Parker.

MISSIONORY OFFERINGS.
WEEK ENDING JANUARY 9, 1942.

Sunday Schools.

Spring Hill, Waverly, Va.	$ 5.02
Bethlehem, Suffolk, Va.	2.44
Dendron, Va.	4.15
Biscoe, N. C.	3.98
Newport, Shenandoah, Va.	2.00
Union (N. C.), Burlington, N. C.	2.00
Hank's Chapel, Pittsboro, N. C.	5.97
Total for the week	$ 25.56
Previously acknowledged	5,925.71
Total since Sept. 1, 1941	$5,951.27

We are grateful for the above offerings and thank everyone who had a part in them.

The obligations of the Mission Board are heavier this year than ever before, and funds are needed to meet these demands. We know you will want to do your part for this worthy cause, and will increase your offerings for missions. If you have neglected to make a contribution for missions, please make one now. It will help so much.

Gratefully,
Mattie Cox Parker,
Secretary.

WHAT OF THE CAMPAIGN?

(Continued from preceding page.)

be a disastrous calamity. The church college helped to lay the foundation of the nation and her fruits have gone into the warp and woof of the nation itself. The products of the church college are essential to the reconstruction of the nation and an enduring peace. We must win the war, but the nation must not lose its soul. The leaders of the nation whose minds and hearts have been trained in a religious atmosphere and whose minds and hearts have been touched by the spirit will be indispensable in the face of the political, social and religious structure, not only for an individual nation, but for the entire world. If the plans for the future are to eliminate war and secure a family of nations with sympathetic understandings, the church and her influence must be participants.

The church college is the sole medium through which the church may make her contribution to universal understandings and cooperations. The Christian Church in the South can make no greater contribution to the cause of democracy, to the successful conclusion of international complications, and the guarantee of a permanent and enduring peace than to guarantee the effective continuation of Elon College. It becomes our patriotic duty as well as our Christian responsibility to free the college of the shackles of debt that it may continue its program of Christian education and of spiritual contributions to the sons and daughters of our church and of our nation. It becomes my responsibility and happy privilege to issue an earnest appeal to every member of our church to make his generous contribution now to Elon College, the most vital institution that our church has yet founded.

The organization for the campaign is beginning to function. All of the twenty-one members of the General Committee have not yet completed their local committees. It is essential that these local committees be completed at the earliest possible date. The names of all local committee members should be forwarded to the General Chairman, L. E. Smith, Elon College, North Carolina, at once.

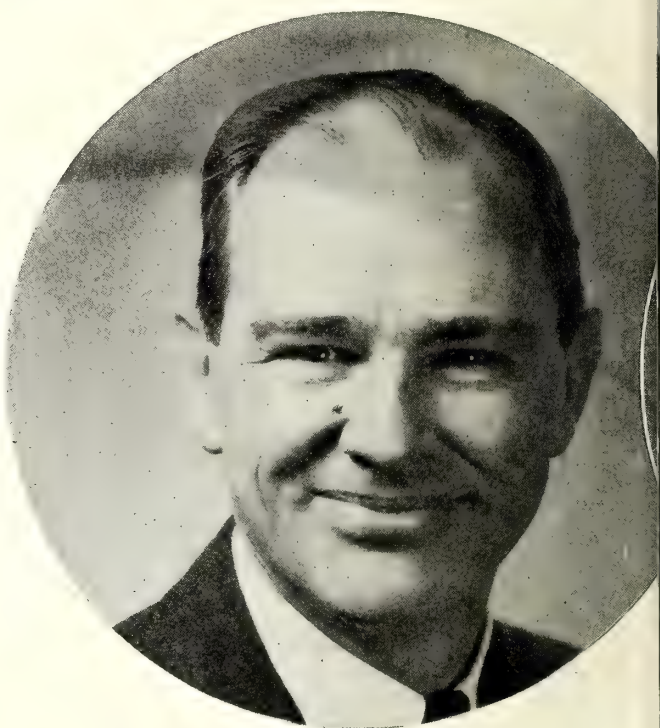
Some of these local committees are working, even though incomplete. I am not in a position to give an accurate report of the amount subscribed to date. I can report, however, a total of $8,000.00 already poid on the debt, and within the next day or two, $2,000.00 more will be paid. The greater part of the money collected for these payments has been on old pledges. All contributions on the "All or Nothing Campaign" that have been used in these payments have been given without restrictions. A small amount of cash payments is being held in trust to be returned to the donors in case we do not raise the entire amount.

(Continued on page 10.)

DRAMATIC ARTS CLASS AT WORK.

PRESIDEN

A FACULTY GROUP.



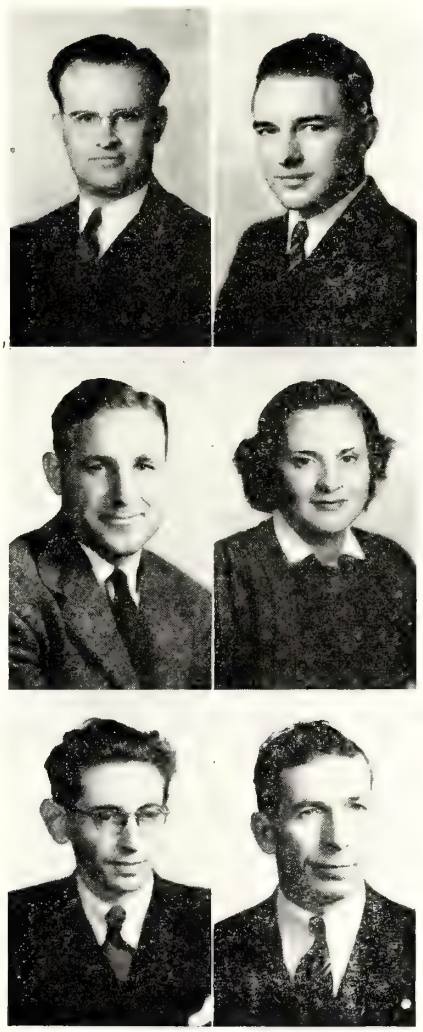
DEAN JOHN DECATUR MESSICK.

COLLEGE CHEER LEADERS.

R SMITH.

"MAROON AND GOLD" STAFF.

OF WOMEN JULIE MAE OXFORD.



A FACULTY GROUP.

GROUP OF STUDENTS.

Pilgrim Fellowship

"Youth at Work in the Church"

A. LANSON GRANGER, Jr., *Editor*

OUR YOUNG PEOPLE AND ELON COLLEGE.

Since its founding, Elon College has touched the lives of countless individuals and it has saturated the life of our church with its influence. Children, young people, and adults, allav have been the recipients of its ministry. Its leavening work has spread into every area and activity of the Southern Convention. If, in our folly, especially now, its appeal leaves us unmoved, let us remember that its influence does not leave us untouched.

But upon no other group more than upon the young people in our church has Elon cast the shadow of its influence. It has affected them more directly than any others. Created as the servant of the church, Elon has nevertheless concerned itself with a special group in the church—the young people. It serves the church as it serves them. In strictest truth, it serves the church *only as it serves them.* It is an institution of youth. Its fortunes are and will forever be bound up with their lives.

Of course this is obvious, but it nevertheless presents the claim that Elon College should be the concern of the young people of the Convention. Already many of them are beginning to recognize this, and in their own ways are working to strip the college of its debts. As long as Elon is fettered with financial handicaps they know that its life will be inhibited, its possibilities of larger life restricted. Moreover, some of them recognize the vicious circumstances which undercut its influence through the very fact of debt.

The spirit in which the students of the college have already subscribed more than $1,000.00 to the present campaign should hearten and challenge all of us. Pilgrim Fellowship groups, too, upon their own interest and initiative have begun to help in the "All or Northing Campaign." During this month the Eastern Virginia Pilgrim Fellowship will be raising funds from their local groups. The executive committee of the Western North Carolina Pilgrim Fellowship has likewise formulated a similar plan which it will ask the group to endorse at its meeting on next Sunday, January 18.

Other local and conference young people's groups are likely to follow in the train of these beginnings.

But more than ridding the college of debt is necessary. To say that Elon is ours merely because it is free of debt is at best only a half truth. Like most of the values of life, we can claim it only as we use it. It is progressively in the process of becoming ours as its service to young people and through them is increased.

A young person in our church may not accept the opinion that we were made for Elon College. Hany of them do not. Some of their parents do not. They really deny that Elon has much to offer. They might at least accept the fact that Elon was made for them, and upon that basis proceed to investigate its claims.

A. Lanson Granger, Jr.

NEW FELLOWSHIP ORGANIZED.

It will be good news to everyone to hear that the Pleasant Grove (N. C.) young people are now organizing into a Pilgrim Fellowship. The officers are as follows: Jacksie Presnell, president; Gaile Hammer, vice-president; Flossie Bray, secretary, Winfred Bray, assistant secretary; Norman Brown, treasurer; Ethlene Presnell, chairman program committee; Marvin Jones, chairman of personal religious living.

The Pleasant Grove Fellowship is meeting twice a month, and already has a play to its credit for outside activities. These young people are very enthusiastic, and we have no doubts that they will make a great contribution to the life of their local church and to the life of our entire Fellowship. We heartily welcome them as active members of our group, and sincerely hope that with their help we may accomplish greater things in the difficult days that lie ahead.

NOTE OF APPRECIATION.

I should here like to express my sincere appreciation to June Joy House for editing this page during the past three months. For her timely contributions and for the opportunity of a much needed rest, I am extremely grateful.

Please help to make the contribution of this page larger this year through reporting regularly the activities and plans of you group.

A. Lanson Granger, Jr.

WHAT OF THE CAMPAIGN?

(Continued from page 7.)

In addition to the amount collected and paid in, we have approximately $15,000.00 in bona fide pledges. In addition are the pledges made by the faculty and the student body which would bring the total to something like $35,000.00, or a minimum of one-third of the amount needed. We are making a fine showing, and if the entire organization will begin to work earnestly, and the church will respond generously, the entire amount will be in hand before July 1, 1942. The campaign needs you, your work, and your contributions.

L. E. Smith.

WAYS TO AID OUR COLLEGE.

Every member of Congregational Christian churches in North Carolina and Virginia is expected to aid all the program of our church. That includes Elon College.

Speak kindly of our college. This will help to create the needed good will. If changes in curriculum, in personnel, or in promotion, are needed, then help to get the changes; but talk in favor of Elon. It is our college.

Get students for our college. Without students there can be no college. Our young people should attend our college. There is no better place for them to get their education. They are needed to help the college, and this is the only way the college can help our churches.

Help to pay Conference Apportionments. This is the only money the college has to run on except what the students pay. Fifth Sunday offerings in the Sunday school should go for this purpose. There may well be a special offering in the church during January or February. The budget for the church should include this item of the apportionments, and all members of the church should share in paying it. Give the young people and children a chance to help. That may make them want to attend later.

Let's pay off the debt now. We have property worth much more than the debt. We pay our personal debts. Now is the time for us to pay our church debt. With good luck and

(Continued on page 15.)

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

JOHN THE BAPTIST AND JESUS.

Lesson III—January 18, 1942.

Golden Text: *"Thou art my beloved Son; in thee I am well pleased."* —Luke 3:22.

Lesson: Matthew 3:1-17; Mark 1. 1-11; Luke 3:1-22.

God's Time-Table.

Centuries before God's inspired prophets had foretold the coming of the Messiah, the Christ, God's Anointed. They had also foretold that there should be one who should prepare the way for the coming of the Messiah. He was to be a "messenger sent before his face." He was to be "the voice of one crying in the wilderness." The centuries had come and gone, and neither of the predicted ones had come. To be sure two babies, cousins, had been born, both of them in humble homes, some years before. But one of these babies, during his young manhood had gone off into out-of-the-way places to live. And the other had been growing up in a little out-of-the-way town, away up on the side of a mountain. But in neither case had they attracted attention, and neither of them would have been picked by the average layman, and certainly not by the religious leaders as the one who should fulfill prophecy and a consequent high destiny.

But a thousand years are in God's sight as a watch in the night. Quietly He was working out his purpose, and patiently He was biding his time. And then in the fulness of time God's hour struck. We are so impatient. We wonder why God doesn't hurry up his redemptive purpose and plan. We wonder why He doesn't uproot evil and cast down evil-doers. The millss of the gods do grind slowly, but they grind exceeding small. God shall not fail in his purpose. He always keeps his appointments. When the hour struck, God had his John the Baptist, his messenger, to send before the face of his Son to prepare the way. And God had his Son come into the world in the fulness of time. Here is only one example of the romance and drama of divine history. Indeed, as some one has said, "History is HIS STORY."

Making Ready the Way of the Lord.

The figure which Isaiah used in his prophecy, and which John fulfilled in his prophetic ministry was taken from the times in which they lived. It was customary for the people to make ready a way for royalty. Valleys or low places were filled in, and mountains or hills were cut down, the rough places were made smooth, the crooked places were straightened, so that the royal entourage could pass as quickly and as comfortably as possible from place to place. The way was made ready. This was the mission of John the Baptist. The time was ripe for the appearance of the Christ. John came forth to make ready for Him. It was a part of the divine strategy to send this man of deep insight and inspiring courage to herald the coming of the King.

In like manner it is our privilege and duty to prepare the way of the Lord, to make more sure his coming. That is the business of the church and the church member. We can do this by the way we live and by the way we give. We can do it with our words and with our works. In one sense every one of us is a messenger, a herald, a voice.

Plain Living and High Thinking.

John was a plain liver and a high thinker. There was more than a casual relation between the two. By much time in meditation and prayer, discipline and denial, by spending he had discovered the divine will and laid hold of divine power. It is quite likely that under the duress of war many of us are going to have to live simpler, and in the very act of living simpler, may find the greater riches of life. There is something to be said for simple living.

A Call to Repentance.

John began his ministry with a call to repentance. The word means "to change one's mind." But in a deeper sense than merely changing one's mind in the commonly accepted sense. It comes from two Greek words *meta noia*, meaning "to think" and "afterwards" or "reversely." It means literally "to purpose differently." Repentance is primarily a change of mind that issues from regret and in change of conduct. John told the people—all the people—that they were summoned to repent. All had sinned and come short of the glory of God. The Kingdom could not come until they had changed their way of thinking and living. This applied to rabbis and the habble. Priests and people were all branded with the same mark. In trumpet tones John declared that the Kingdom was at hand, but that there must be a judgment before it could come. The inner life had to be purged and changed. John did not mince words. They had the sound of a whip lash in them, a note of authority. They brought conviction and in many instances contrition and conversion. And as an outward sign of an inward change, John baptized them in the river Jordan. He used water as a symbol of cleansing, refreshing, renewing. But he himself said that of itself it meant nothing. There was a distinct limit to which he could go. But the One he represented, the One who was to come after him, He would baptize in the Holy Ghost and in fire. He could transform the inner life, He could burn out the dross of life. John

(Continued on page 15.)

OUR SUNDAY SCHOOLS HELP OUR COLLEGE.

The boys and girls in our Sunday schools today will be the students, faculty, and benefactors of Elon College within the next few years. The college is part of our educational system, and the normal thing is for those who study in our Sunday schools to also study in our college. The youth have their summer conference and college work there. Adults go there for further training in materials and methods of religious education as they are presented in summer conferences.

Sunday schools give money for the support of the college. An offering is made each fifth Sunday. This support seems proper when we consider that our own young people are studying in our college. The money sent by Sunday schools is very helpful to the college, and is counted on the Conference Apportionments of the local church.

The more your Sunday school supports the college by sending students and money, the more the college can help your church and community by returning to your community well-trained people to work and live as Christians should.

By Chaplain H. E. Rountree

MONDAY.

Intense Humility.

"My soul is bowed down within me."—Lam. 3:19-20.

The proper effect and understanding of affliction produces humility. Humility humbles the soul, reduces one's estimate of himself, and enlarges his estimate of others. Humility loves others and would do no harm to any one. The church itself is powerless and cannot live unless humility in prayer is the practice of its process.

Prayer—Dear heavenly Father, the Equalizer of all thy forces, the Lifter up of man's soul, make us humble and truly thankful for life. *Amen.*

TUESDAY.

The Fueling Station.

"That the righteousness of the law might be fulfilled in us, who walk not after the flesh but after the spirit." —Matt. 6:4.

The Bible is punctuated with the expression, "That it might be fulfilled." We are in the world for a purpose, and that purpose must be fulfilled or we miss our mark and disappoint God. Christ lived to fulfill the law of his Father and to complete salvation; and this must have been what He referred to when on the cross He said, "It is finished." It is a pity to start to some place and never get there. On a trip to the Aleutians, the aviator stopped at a station on the mainland to get some gas. He was not out of gas; he had a plenty to reach his destination. But he did not care to run low in fuel, so he stopped and tanked up. Lesson: Those who go furtherest in life are those who live closest to the power.

Prayer—Our Father, we come to Thee for strength. Teach us how to be humble enough and prayerful enough to keep full of Thy power. *Amen.*

WEDNESDAY.

The Future Power of Prayer.

"And ye shall teach them (His Words) your children . . . . that the days of your children . . . . (may be) as the days of heaven upon the earth."—Deut. 11:19-21.

It is a rare thing these days that we ever hear the voice of a laymen in prayer. The days of congregational public praying seems to be gone. So far as we can know, it is a rare thing for the family to get together in daily prayer, or at regular times. The family altar is going. If we do not pray in our homes, how are our children to learn the art of prayer? Unless our children learn to pray, how is the future generation to know the power of prayer? The desperate need of humanity today is humility in the art of prayer in the home.

Prayer—O Lord, forgive us. Give us the intelligence, the wisdom, the desire, and the courage and determination to humble ourselves in prayer. In Christ's name we ask it. *Amen.*

THURSDAY.

Hands in the Pocket.

"If thou sayest, Behold we know not this; doth not he that weigheth the hearts consider it? and he that keepeth thy soul, doth not he know it? and shall not he render to every man according to his work?"—Prov. 24:11, 12.

He prayed for God's blessings upon him and his family. He was taken to be a devout Christian. But when it came to acknowledging a fact which would reflect upon his character and cost him money, he said that he knew nothing about it. Poor Peter denying hos Lord! "God cannot take hold of our hands if we keep them in our pockets.

Prayer—Our Father, the Giver of all strength and blessing, give us the Christian courage and manhood to take the rap when we are at fault. *Amen.*

FRIDAY.

Ensignias.

"Take up his cross daily."—Luke 9:18-27.

People wear all sorts of things on their persons as ornaments—"do-dads" which mean nothing particular. Some have taken up the cross. Perhaps it is a minature in the lapel or perhaps it is a larger one suspended from a watch chain. By such they are known as followers of the Lord Jesus Christ.

It is a wonderful thing to be known as a wearer and bearer of the cross. Every stranger who glances at the cross insignia knows that there is a believer in Christ and His cross.

Prayer—Our Father, in open allegiance to our Christ, Thy Son, we would bear daily testimony of our hope in Thee. *Amen.*

SATURDAY.

Others Are Thinking Too."

"My father worketh hitherto."—Jno. 5:17.

We hesitate to witness for Christ often, to undertake a certain work we think might be done, or to express our opinion about something, because we fear that we may be alone in it, or we may not be right and therefore be criticised. Yet how often do we find that when we take the venture, there are others who have been thinking that way too, and are ready to join us. This is one of the marvels of life. Whatever good thought may come to you has come to others also. Back of all desires to serve God,

(Continued on page 15.)

DEPARTMENTS OF COLLEGE.

(Continued from page 5.)

ances for which the Elon Festival Chorus has become noted.

In the field of sacred music, the Elon Singers, a choir of sixty voices, furnishes the music for the Elon Community Church. This choir offers valuable training to those interested in the music of the church. In addition, a special course in Church Music is given by the department. This course is required of ministerial students, recommended to all music students ,and is open to the entire student body.

The Department of Music of Elon College has a splendid record of achievement, and offers unusual advantages to music students.

STUART PRATT.

CLASS IN AERONAUTICS.

AEROUNAUTICS.

Elon College has a United States Government approved Flying School and is offering the Civilian Pilot Training program. Since the fall of 1939, eighty-five pilots have been enrolled in this program. Nine are still in training and will complete their work by February 1. A new class starts on that date.

Twenty-six of the above number have heard the call to the armed forces of the Government. Six are in the Naval Air Corps and twenty are in the Army air Corps. They are distributed from Iceland to the Caribbean and from Manteo to Hawaii.

These students have a thorough course in the subjects of Civil Air Regulations, Meteorology, Navigation, and general Aircraft servicing and maintenance, as well as the thirty-five hours flight training in the air.

A. L. HOOK.

BUSINESS ADMINISTRATION.

The Department of Business Administration offers twelve distinct courses in such fields as economics, accounting, business law, salesmanship, retailing, and insurance. This curriculum enables the student to obtain a major in Business Administration with a variety of courses from which to choose.

The department has shown a consistent growth since its inception. Today, approximately twenty per cent of the senior class are Business Administration majors, and many other students are taking one or more courses in the department.

Two full-time professors are employed, and every effort possible is made to keep the courses suited to individual needs. As a means of fitting the work more fully into the defense program, there are being added this year courses in income tax-ation and statistics, and possibly war economy.

W. W. HOWELL.

COMMERCIAL DEPARTMENT.

The complete secretarial course offered is so arranged that after nine months of training—in Gregg shorthand, typewriting, business mathematics, business English, office practice, filing, dictaphone, and bookkeeping—the average student is capable of performing creditably the duties of the business office. For students who are fortunate enough to spend

(Continued on page 15.)

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

The year 1941 has come and gone. It had its disappointments and its joys. It ended up with the happiest Christmas the children have ever had, and in the last days of the year, we crossed our goal line.

We know not what the year 1942 holds in its hand for us. It is well that we do not. I have a little clipping in my file. I do not know who its author is, but I want to quote it here because I think it fits in so beautifully:

> I said to a man who stood at the gate of the year, "Give me a light that I may tred safely into the unknown"; and he replied, "Go out into the darkness and put your hand into the hand of God. That shall be to you better than a light and safer than a known way."

With world conditions as they are, it will take faith and work. Faith in God, faith in our Christian people, and faith in our selves. As we start out in this new year, we never felt more in need of the loyalty and the prayers of our people.

It takes a lot of faith to be the superintendent of an orphanage with nearly one hundred little children looking to one for food and clothing and care. The prices of everything we have to buy are going higher and higher, the extreme dry weather last year cut our crops so short that we will be forced to buy all the Irish potatoes we use from now on. Our hay crop was so near a failure that we will have to buy hay through the months of March, April and May. To buy hay for fifty head of cows at $20.00 per ton means quite an expense. I give you the information to let you know of some of the problems we will face in our work here this spring. You have always stool by us in our work here, and we have faith that you will this year.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR JANUARY 15, 1942.

Sunday School Monthly Offerings.

Eastern N. C. Conference:		
Pope's Chapel	$ 4.50	
Beulah	1.00	
Bethel Church (Wake)	15.89	
		$ 21.39
Western N. C. Conference:		
Needham's Grove	$ 1.45	
Pleasant Hill	7.53	
Pleasant Cross	1.80	
Biscoe	4.99	
Pleasant Union	2.00	
Parks B Roads, 4th qtr.	10.00	
Ramseur	11.00	
		38.77
N. C. & Va. Conference:		
Mt. Bethel	$ 9.34	
Lebanon	.85	
Durham	14.77	
		24.96
Eastern Va. Conference:		
Rosemont	$ 24.10	
Mt. Carmel	6.04	
Dendron, Oct.-Dec.	4.65	
		34.79
Valley Va. Central Conference:		
Mt. Olivet (R), Christmas Offering	$ 5.03	
Concord	.46	
Bethlehem	2.89	
Winchester	7.76	
Timber Ridge	.39	
		16.53
Alabama Conference:		
Pisgah, Dec.	$ .90	
Roanoke	1.77	
		2.67
Thanksgiving Offerings.		
Eastern N. C. Conference:		
Southern Pines		12.00
N. C. & Va. Conference:		
Liberty, add., Mrs. Lula Bray	$ 1.00	
Burlington, Standard Gro. Co., 1940 pledge	40.00	
Elon College,	31.00	
		72.00
Valley Va. Central Conference:		
Dry Run		12.00
Bequests.		
Col. E. E. Holland, Suffolk, Va.		500.00
Special Offerings.		
Men's Bible Class, Rosemont Church, support of Robert Currin	$ 12.50	
Mr. Fespermon	5.00	
Mrs. Simmons	25.00	
E. J. Gregory	10.00	
Cash	60.00	
Mr. May	3.00	
		115.50
Total for week		$ 850.61

ELON COLLEGE

Founded by the Christian Church in 1889

A CO-EDUCATIONAL INSTITUTION OF HIGHER LEARNING OF THE CONGREGATIONAL CHRISTIAN CHURCH

ENTRANCE TO ADMINISTRATION BUILDING

Elon College is located in the piedmont section of North Carolina. The climate is invigorating and healthful. The natural beauty of the campus is enhanced by careful landscaping.

The definite religious atmosphere of the College and its modern equipment provide the very best facilities available for the training for religious leadership.

The rates are most reasonable.

LEON EDGAR SMITH, President

Elon College **North Carolina**

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational and Christian Churches.

BOARD OF EDITORS.

R. L. HOUSE, B. D.....Editor
S. C. HARRELL, D. D.....Associate
W. T. SCOTT, D. D.....Associate
F. C. LESTER, B. D.....Associate
H. S. SMITH, Ph. D., D. D. .....Associate
I. W. JOHNSON, D. D.....Contributing
L. E. SMITH, D. D., LL. D....Contributing
C. A. LINCOLN, D. D.....Contributing
J. T. KERNODLE.....Managing Editor

DEPARTMENTAL EDITORS.

H. S. HARDCASTLE, D. D..Sunday School
H. E. ROUNTREE.....Quiet Hour
S. E. MADREN.....Christian Endeavor
A. LANSON GRANGER.....Young People
Mrs. A. C. TODD.....Children's Page

SUBSCRIPTION RATES.

Six Months..... ..... 1.00
One Year.....$2.00

Published by the Board of Publications, agent for the Southern Convention of Congregational and Christian Churches, and printed every Thursday by the Central Publishing Co., Inc., Richmond, Va.

Entered as second-class matter at the Postoffice at Richmond, Va., July 25, 1922, under Act of March 3, 1879.

Remittances for subscriptions should be sent to the office of Promotional Secretary, Elon College, N. C.

All other matters of business should be addressed to "The Christian Sun," 1536 E. Broad Street, Richmond, Va.

Contributions should be sent to the editor at 3206 Grove Avenue, Richmond, Va., not later than Friday preceding the date of publication. Emergency notices will be received at "The Sun" office up to Tuesday of the week of publication.

Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

In Memoriam

CARROLL

Jesus smiled and said, "Well done
Good and faithful servant thou;
Enter and receive thy crown;
Reign with me triumphant now."

Into our Father's will alone
One thought hath reconciled—
That He whose love excelleth ours
Hos taken home His child.

Hold her, O Father, in Thine arms
And let her henceforth be
A messenger of love between
Our human hearts and Thee.

God, in His infinite wisdom, saw fit on September 24, 1941 to remove from our midst a faithful member, Mrs. Mamie White Carroll.

Therefore, we the members of the Ladies' Aid Society of Burtons Grove Christian Church, wish to express our appreciation of her:

1. That we cherish the memory of her Christian life, and trust her living in our midst will be a shining light to point us to a Savior's love.

2. That we miss very much her presence and deeply mourn her loss. We humbly bow to the Father's will, since we realize he maketh no mistakes.

3. That we extend to her bereaved family our heartfelt sympathy and commend them to the Heavenly Father who will never leave nor forsake them.

4. That a copy of these resolutions be sent to the family, a copy put on the records of the Ladies' Aid Society of Burton's Grove Christian Church, and a copy sent to "The Christian Sun" for publication.

Respectfully submitted,
MRS. W. C. SEELY,
MRS. R. B. GOODRICH,
MRS. NELLIE BURTON.
Committee.

TERRELL

Whereas our Heavenly Father saw fit on the 23rd day of October, 1941, to call from his earthly to, we believe, a heavenly home our beloved brother S. W. Terrell, who for many years was a member and a deacon of Concord Christian Church,

Therefore, be it resolved:

1. That we extend our sympathy to his bereaved family, and trust that our Heavenly Father will comfort all hearts made sad and sore by his death.

2. That a copy of these resolutions be sent to his family, a copy be spread upon the records of the said church, and a copy be sent to "The Christian Sun" for publication.

G. G. ANDERSON,
A. Y. ALLRED,
J. T. ALLRED,
J. A. TATE,
W. B. SIMPSON,
H. E. TERRELL.
Committee.

WAYS TO AID OUR COLLEGE.

(Continued from page 10.)

hard work, we should be able to pay all of our debts for the Convention enterprises this year. That will give us a grand start for the next year.

Don't be afraid to support your church and its enterprises. The nation is fighting a war to protect them. It is our business to support them.

F. C. LESTER,
Promotional Secretary.

SUNDAY SCHOOL LESSON.

(Continued from page 11.)

had a rather stern picture of Jesus; but it was an emphasis that was needed at the time. And today as then, Jesus is as one who winnows the chaff from the grain, who lays the axe at the root of the tree, who reveals the heart.

God's Beloved Son.

"Thou art my beloved Son; in thee I am well pleased."—thus came a voice from heaven after Jesus was baptized by John. John was loath to baptize Jesus. He knew the need for cleansing in his own life. He knew also that Jesus needed no baptism for remission of sins. But Jesus paid a gracious tribute to John in being baptized of John. It was, to be sure, more than a mere gracious tribute or mere gesture. Jesus took care to fulfill all righteousness. And furthermore, he thus identified himself with sinful humanity In the simple act of baptism, He committed himself publicly to his God-given mission. And God honored Him in connection with the event. The heavens opened, and the Spirit came upon Him in new fulness of power. From without, but even more from within, there came the divine approval and approbation. As He started on his public ministry, He knew that He was fulfilling the Father's purpose and that He had the Father's power.

It is significant to note that Jesus also began His public ministry with the words, "Repent ye." One wonders if his outstanding word to the nations and the peoples of the nations today is not, "Repent ye." For we have all sinned and come short of the glory of God.

THE QUIET HOUR.

(Continued from page 12.)

moves His mysterious power. As we go ahead, we find that we are "laborers together with God."

Prayer.—Hearten us, O Lord, by a consciousness of fellowship in service. *Amen.*

SUNDAY.

As we look at congregations assembled at church on Sunday, we are sometimes tempted to lament that such a large proportion of them are old folks. It is lamentable that there are not more young people at church. We must do something to get them there again. But that the elders are there is an evidence that those of the old Kingdom laborers are keeping on in active Christian work and giving the present generation the glorious evidence that faith has stood the test of the times. Let us take *our* place today.

DEPARTMENTS OF COLLEGE.

(Continued from page 13.)

more than one year in college, the thorough two-year course is recommended.

The fact that within eight years the percentage of Elon's growing student body enrolled for the secretarial course has increased from six per cent to sixteen per cent, and the fact that our secretarial graduates are in demand and are shown deference by many employers, are evidence of the popularity and proved value of our Commercial Department.

SUE CRAFT HOWELL.

OUR CHURCHES SUPPORT OUR COLLEGE

Students never pay enough to run a college. The additional money comes from endowments and current gifts. Elon now has to pay income from endowments to creditors. When the debts are paid, the college will have some income from this source, Our churches with their gifts are making it possible for the college to run. The amount received from the churches last year keeps the college going this winter. Gifts are needed now to keep the college going the remainder of this year and next year.

Below is listed the amount each church is apportioned by to be paid this conference year.

VIRGINIA VALLEY CONFERENCE.

Antioch	$ 26.00
Bethel	13.00
Bethlehem	26.00
Beulah	4.55
Concord	9.75
Dry Run	13.00
Island Ford	1.95
Joppa	3.25
Leaksville	39.00
Linville	39.00
Mayland	22.75
Mt. Olivet (G)	26.00
Mt. Olivet (R)	22.75
Mt. Lebanon	6.50
New Hope	13.00
Newport	26.00
Palmyra	6.50
St. Peter's	1.95
Timber Ridge	26.00
Winchester	39.00
Wissler's Chapel	6.50
Woods' Chapel	6.50
Total	$ 378.95

EASTERN VIRGINIA CONFERENCE.

Antioch	$ 50.00
Barrett's	5.00
Berea (Nans.)	50.00
Berea (Norf.)	85.00
Bethlehem (Dis.)	5.00
Bethlehem (Nans.)	65.00
Burton's Grove	10.00
Centerville	7.00
Christian Temple	550.00
Cypress Chapel	100.00
Damascus	50.00
Dendron	12.00
Eure	90.00
Elm Avenue	50.00
Franklin	192.00
Holland	191.00
Holy Neck	80.00
Hopewell	2.00
Isle of Wight	25.00
Ivor	7.00
Johnson's Grove	5.00
Liberty Spring	100.00
Little Creek	1.00
Mt. Carmel	95.00
Mt. Zion	25.00
Newport News	185.00
New Lebanon	30.00
Norfolk, First	125.00
Ocean View	25.00
Old Zion	100.00
Oak Grove	30.00
Oakland	75.00
Portsmouth, First	150.00
Richmond, First	100.00
Rosemont	175.00
Shelton Memorial	10.00
Suffolk	795.00
South Norfolk	170.00
Spring Hill	25.00
Union (S'hamp.)	50.00
Union (Surry)	15.00
Wakefield	27.00
Waverly	80.00
Windsor	85.00
Total	$4,129.00

NORTH CAROLINA AND VIRGINIA CONFERENCE.

Apple's Chapel	$ 105.00
Asheville	25.00
Belew Creek	33.00
Berea	33.00
Bethel	47.00
Bethlehem	105.00
Burlington	400.00
Carolina	20.00
Concord	40.00
Danville	105.00
Durham	400.00
Elk Spur	11.00
Elon College	320.00
Gibsonville	40.00
Grahm-Prov. Mem.	17.00
Greensboro, First	400.00
G'sboro, Palm St.	85.00
Happy Home	82.00
Haw River	80.00
Hebron	44.00
Hines Chapel	85.00
Hopedale	23.00
Howard's Chapel	8.00
Ingram	123.00
Ivy Hill	3.00
Kallam Grove	23.00
Lebanon	40.00
Liberty	40.00
Long's Chapel	52.00
Lynchburg	52.00
Monticello	26.00
Mt. Bethel	50.00
Mt. Zion	47.00
New Lebanon	72.00
Pleasant Grove	58.00
Pleasant Ridge	26.00
Reidsville	160.00
Rocky Ford	11.00
Salem Chapel	27.00
Shallow Ford	60.00
Tryon, Erskin M.	81.00
Union (N. C.)	80.00
Union (Va.)	85.00
Winston-Salem	20.00
Total	$3,644.00

EASTERN NORTH CAROLINA CONFERENCE.

Amelia	$ 24.00
Antioch	14.00
Auburn	46.00
Bethel	24.00
Bethlehem	7.00
Beulah	21.00
Catawba Springs	54.00
Chapel Hill	36.00
Christian Light	39.00
Christian Chapel	48.00
Clayton	30.00
Damascus	30.00
Ebenezer	36.00
Fuller's Chapel	30.00
Good Hope	20.00
Hayes Chapel	18.00
Henderson	60.00
Hope Mills	12.00
Lebanon	18.00
Lee's Chapel	18.00
Liberty (Vance)	149.00
Martha's Chapel	12.00
Mebane	14.00
Morrisville	10.00
Moore Union	25.00
Mt. Auburn	54.00
Mt. Carmel	18.00
Mt. Gilead	45.00
Mt. Hermon	18.00
New Elam	68.00
New Hope	25.00
Niagara	9.00
Oak Level	25.00
O'Kelly's Chapel	6.00
Piny Plane	45.00
Pleasant Hill	24.00
Pleasant Union	51.00
Plymouth	24.00
Pope's Chapel	30.00
Raleigh	74.00
Sanford	54.00
Shallow Well	45.00
Six Forks	9.00
Southern Pines	54.00
Turner's Chapel	24.00
Wake Chapel	96.00
Wentworth	45.00
Youngsville	20.00
Total	$1,698.00

WESTERN NORTH CAROLINA CONFERENCE.

Albemarle	$ 24.00
Antioch (C)	9.00
Antioch (R)	10.00
Asheboro	10.00
Bailey's Grove	7.00
Bennett	10.00
Big Oak	20.00
Biscoe	12.00
Brown's Chapel	10.00
Ether	12.00
Flint Hill (M)	7.00
Flint Hill (R)	9.00
Grace's Chapel	12.00
Graham	6.00
Hank's Chapel	30.00
High Point	10.00
Liberty	15.00
Mt. Pleasant	10.00
Needham's Grove	10.00
New Center	10.00
Parks X Roads	25.00
Patterson's Grove	6.00
Pleasant Cross	13.00
Pleasant Grove	16.00
Pleasant Hill	30.00
Pleasant Ridge	30.00
Pleasant Union	8.00
Providence Chapel	4.00
Ramseur	40.00
Randleman	10.00
Seagrove	12.00
Shady Grove	6.00
Shiloh	12.00
Smithwood	12.00
Sophia	10.00
Spoon's Chapel	9.00
Union Grove	11.00
Total	$ 497.00

WHEN YOUR CHURCH HELPS THE COLLEGE THE COLLEGE CAN HELP YOUR CHURCH!

HISTORICAL SOCIETY. 1955.
Southern Convention of Congregational Christian Churches.

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCIV. RICHMOND, VA., THURSDAY, JANUARY 22, 1942. NUMBER 4.

The Burden

Take Thou the burden, Lord;
I am exhausted with this heavy load.
My tired hands tremble
And I stumble, stumble
Along the way.

Unless Thou lead me, Lord,
The road I journey on is all too hard.
Through trust in Thee alone
Can I go on.

Yet not for self alone
Thus do I groan;
My people's sorrows are the load I bear.
Lord, hear my prayer—
May Thy strong hand
Strike off all chains
That load my well-loved land.
God, draw her close to Thee!

—*Toyohiko Kagawa.*

NEWS AND VIEWS

Rev. W. R. Catton of Manistee, Michigan, a subscriber and contributor to THE CHRISTIAN SUN, has accepted a call to the First Congregational Church, St. John's, Michigan. Mr. Catton will begin his ministry at St. John's next Sunday.

Rev. Roy D. Coulter of New Market, Virginia, has entered the Naval services of our country as a Reserve Officer. He has been called to active service and has already reported for duty. Mrs. Coulter will remain in New Market for the present.

The Ladies' Society of the Ocean View Congregational Christian Church gave the pastor and his family $25.00 and a box of groceries for a Christmas present. Additional money and gifts came from members of the church. Several gifts were also received from the Little Creek Church. For these kindnesses the pastor, Rev. J. Everette Neese, and his wife wish to express their gratitude.

"Now More Than Ever" — since the fire which destroyed the dining room and kitchen last Saturday morning — we must unite in the effort to pay the debt of Elon College. If everyone will do his part now and show Dr. Smith that you are interested in the college and its welfare by making a pledge or contribution, it will help to make this new burden lighter and give him courage to go forward.

"The Task of the Church in Wartime" will be broadcast over CBS from Station WHBN, Chicago, on Monday, January 26 from 3:15-3:30 P.M. Dr. Douglas Horton, national secretary of our denomination, Dr. Boynton Merrill, chairman of the Congregational Christian Committee for War Victims and Services, and Dr. Robert L. Calhoun, professor at Yale Divinity School, will be the speakers.

Miss Angie Crew was the guest speaker at the morning worship service at Elon College last Sunday, being presented by the Woman's Missionary Society of which Mr. L. E. Smith is president. Last Sunday night Miss Crew visited the Union, N. C., young people's society, telling them of her work in Japan. On next Sunday Miss Crew will be with Rev. D. M. Spence in his three churches—Pleasant Ridge, Sophia, and Flint Hill, in Western North Carolina. On the first Sunday in February she will speak at Salem Chapel, near Walnut Cove, North Carolina. Members of other churches living in the vicinity of these places are invited to share in the services.

DR. FRANK C. LAUBACH.

Dr. Frank C. Laubach, much beloved and trusted friend of the natives of the Philippine Islands will visit among the Florida Churches during February. Dr. Laubach is perhaps one of the world's outstanding missionaries, whom Sherwood Eddy characterized as one of the five saints of the modern day, was the inventor of an alphabe tthat opened the doors of literacy among the Moros of the Philippines. He is internationally known as the "Apostle of Literacy" whose charts have been approved by Columbia University and other groups of language experts. He is a speaker of personality, passion and purpose. He is being brought to Florida under the sponsorship of the St. Petersburg Church, where he will be February 20-23 and will speak at Winter Park on the 24, Daytona Beach on the 25, Coral Gables on the 26, and Miami Beach on the 27.

MISS COGHILL GOES TO NEW YORK.

Miss Pattie Lee Coghill is this week taking up her new duties as a secretary in the Division of Promotion and Missionary Education of the Board of Home Missions and a member of the Joint Staff of the Mission Council. Her address will be 287 Fourth Avenue, New York City.

"Pattie Lee" is one of the contributions which the Southern Convention has made to the united Church. She is a native of the Fuller's Chapel community near Henderson, North Carolina, and a graduate of Elon College. For the last twelve years she has been an extension worker for the Home Boards in Florida and Georgia, where she is known and loved by all our church people. She has kept her contacts with her Southern Convention friends through teaching at the Elon Summer Conference, and speaking at Conferences and Mission Rallies in this area.

Her many friends in this section wish for her good success in her new job as she works with our churches throughout the country, and hope that she will include North Carolina and Virginia in her itinerary often.

E. C. L.

ELON COLLEGE SUFFERS SEVERE LOSSES BY FIRE.

At 4:00 Saturday morning fire was discovered in the rear end of the college kitchen and back porch attached for storage, colored help's dining room, etc. Fire departments from Gibsonville, Burlington, and Greensboro responded promptly. With the help of students and townspeople, who worked faithfully, the fire was stopped at the entrance of West Dormitory. The fire doors installed between the two buildings proved a barrier to the flames. The dining room and kitchen with all contents were completely destroyed. As a result of the heroic efforts of the fire-fighters, West Dormitory was saved. No one felt that the Dormitory could be saved. Practically everybody thought it was gone. The girls got together their possessions as quickly as possible and vacated both West Dormitory and Ladies Hall. The students removed practically all furniture from both buildings but fortunately they were able to move back into their rooms in a couple of hours or more. No one was injured and classes were continued Saturday. The fire, of course, destroyed all facilities for feeding the students. We are feeding about 350 students plus the colored help. The public school building at Elon, Mr. W. B. Terrell, principal, offered their facilities. They have a cafeteria and a very nice dining room. We are using these facilities temporarily.

The building and contents destroyed by fire were partially covered by insurance. Loss sustained by the college is approximately $40,000. The dining and kitchen facilities destroyed by fire were entirely inadequate. They were built to serve 200 people. We were using them to feed 400 people. To accommodate the students we were compelled to serve two shifts for every meal. The cost to rebuilt adequately is estimated at $75,000.

The Board of Trustees were called in an emergency meeting Sunday afternoon at 2:30. They voted expressing appreciation of the splendid work done by the neighboring

(Continued on page 3.)

Georgia-Florida News

REV. WM. T. SCOTT, *Associate Editor.*

GEORGIA NEWS.

Columbus, "United." The Sunday School rooms have been redecorated and 30 chairs have been donated by a friend as well as some furnishings for the parsonage.

Charleston, S. C., "Curcular." Dr. C. Rexford Raymond, Minister, has had a very successful fall. The attendance at the services has been larger than in a number of years and the financial support has been gratifying. Reports indicate that the missionary budget for the coming year will be increased by 30% over 1941.

Oxford, "Sardis." Among other Lord's Acre projects, the men of Sardis Church are going to sow two acres of wheat on land donated by one of the members. The ladies are active, making quilts and aprons, and having their monthly meetings. The church votes to change Sunday School from marning to afternoon, to take advantage of an offer of the use of a school bus. This plan will be tried out for a month, to see if attendance increases.

Bowman, "Liberty." The homecoming drew a large crowd to Liberty Church. Dean A. R. Van Cleave of Piedmont preached the sermon in the morning, and there was a great deal of singing all day long. The young people had a very successful "pound supper" at the home of Mr. Harman Floyd. The Church presented a three act Christmas play December 20. The proceeds from the play were used to buy new carpets for the church.

Buford, "Duncan's Creek." Several members of Duncan's Creek Church celebrated Armistice Day by working on the church grounds. The graveyard was cleaned, the church yard swept and levelled, and the shrubbery around the church received attention. At noon the ladies spread out a fine dinner, including chicken stew. The ladies had their monthly meeting in the afternoon. The church had a special Thanksgiving program, with readings, short plays, and appropriate music. A special Thanksgiving Offering was brought in at that time.

FLORIDA NEWS.

Winter Park. The church is enjoying one of its best seasons. About 40 new members have been received since November.

Orange City. Rev. Charles S. Hager of Vergennes, Vermont, has become the pastor of this church for the season and is already at work.

Lake Worth. Heartiest congratulations to Rev. and Mrs. Russell T. Loesch on the birth of twin sons, Robert Kendrick and William Russell, November 20, 1941.

New Port Richey. Rev. Floyd H. Andrus, Minister. There were 105 present at the first fall fellowship Supper, and enthusiastic support of Rev. and Mrs. Andrus is being given.

Fort Myers. Rev. Ernest C. Spinney of Somersville, Conn., has been invited to become minister of the church for six months beginning with January 11. Mr. Spinney is a graduate of Hartford Theological Seminary and prior to entering the ministry he was a lawyer in Caldwell.

Miami Beach. A special midnight Communion Service was held at the Community Church at midnight on Christmas Eve. Over 150 people were present. Reports indicate that this was one of the outstanding events of the church during the year. It was a new venture for the church but received such a hearty response that it will doubtless become a permanent service of the church.

Pomona. Rev. Milo J. Sweet, Minister. The weekly bulletin of the church is titled "Pilgrim's Progress" and it is rightly named for the Pilgrim Church at Pomona is making progress along every line. An active choir is contributing to the church service, a Boy Scout and Young People's Program is developing, and improvement in every department of the church is being realized.

New Smyrna. Rev. Edwin Roy Holden of South Lyme, Connecticut, is the new minister at the Christ Conregational Church of New Symrna Beach and arrived in the city for service on Sunday, December 14. Mr. Holden was invited to the church by the Congregational business meeting.

Mr. Holden is a graduate of Wesleyan University and of Yale University Divinity School. He has served as minister of First Congregational Churches of Portsmouth, Va.; East Orange, New Jersey; Sidney, New York; the Plymouth Congregational Church of Utica, New York, and was Director of Religious Education at the Second Congregational Church, Waterbury, Connecticut.

ELON COLLEGE FIRE.

(Continued from page 2.)

fire departments with the faculty, townspeople, and students. They were grateful that no one was injured. The administration was authorized to make whatever temporary arrangements were necessary to accommodate the students and faculty at once. It was voted that we arrange to rebuild as early as possible and a Building Committee was appointed and instructed to make all necessary investigations and bring recommendations to the meeting of the Board of Trustees Tuesday, February 10, at 10:00 A. M. It was also voted that we not allow the catastrophe to divert the college from its present campaign to clear the college of its debts but that this campaign be prosecuted with double diligence to make sure that we succeed in this effort. At the same time donations and subscriptions to the rebuilding program will be sought and cheerfully received.

Rev. Joe French, pastor of the Reidsville Christian Church within eight hours after the fire called to say, "Three of us are sorry $100 each and this amount will be sent for the rebuilding program." The Lebanon Christian Sunday School received an emergency offering at its regular session Sunday for the college amounting to $11.00. The same was forwarded by the superintendent, H. G. Earp, with the expression, "I hope you can use this in this emergency." These expressions of interest are tremendously encouraging and greatly helpful. I am sure that other individuals and churches will be glad to follow these leads.

In addition to the insurance that we are likely to receive, it will require $40,000 to $50,000 new money. Subscriptions and donations for this purpose will be greatly appreciated.

L. E. SMITH.

PRAYER FOR CHRISTIAN UNITY.

There are many by-products of war, both good and evil. Incidentally, perhaps, the war is teaching us more about the geography of the world, the topography of the mission field, the population of the Kingdom of God. Insofar as this takes place the wrath of man is made to praise God. The oneness of the Church of Christ around the world is receiving new emphasis. This week has been set aside as "a season of prayer for Christian unity." Through individual and corporate prayer we may realize our "togetherness" in the Church of the whole, and the mutual, common talk of Christendom. It is hoped that "ecumenical week" will give impetus and direction to "ecumenical worship." Every Christian is urged to search his own heart, make a sincere, unreserved personal dedication in the light of the world situation and the needs of the Church. We are exhorted to pray for all who are "ambassadors in chains" today, for all saints and modern martyrs, for Christians of other races, nations, and churches. We are to seek forgiveness for our continuing and multiplied divisions, and vision for the more complete fulfilment of our Lord's prayer. The familiar words, "In essentials unity, in non-essentials liberty, in all things charity," must become more than a slogan or motto; they must become the basis of Christian statesmanship, the faith of every denomination interested in realizing the Kingdom of God. At a time when the world is sorely divided, we need more than ever to express and to further the unity and fellowship of the whole Church of Christ.

"REMEMBER PEARL HARBOR!"

Patriotic outbursts in oratory, song, and script now culminate frequently in the exhortation, "Remember Pearl Harbor!" One ex-minister recently stated his regret that he had ever asked for money to send missionaries to Japan. Naturally the editor would pose the question, "Was the Pearl Harbor episode the result of too many or too few missionaries in Japan?"

Pearl Harbor was more than an episode, more than an incident. It was a symptom of something deeper. It was the pent-up outburst of international corruption. It is, according to one editorial, the judgment of God: "A thousand times have I rebuked your national egotisms and selfishness, your greed, your hatred, your imperialism, your slaveries, your smug acceptance of privileges for yourselves and your impoverishment of others, your attempts to build selfish walls around the lands, the fruits, the hidden treasures and the goods of nature which are my equal gifts to all my children, your racial and national self-righteousness, your contempt of justice—Guilty!"

Remember Pearl Harbor? Yes. But not in the imprecatory spirit of the 137th Psalm, or in the sentimental belief that God sees only one side of the conflict. Let us remember Pearl Harbor in calmness, sobriety and penitence. Let us pray that the war may come to an end at the earliest possible moment and with a minimum loss of life on each side. And in the peace that, please God, shall follow, let the wrongs of mankind be so righted that Pearl Harbor will be simply a matter of history and not of prophecy.

CHURCHES AND THE PRESENT SITUATION.

A layman recently remarked, "The churches certainly have a heavy responsibility in the present situation." What did he mean? What is the church's reponsibility? Is it merely a responsibility to "keep on keeping on?" This particular layman looked to the church for leadership in emotional stability and sane thinking during a confused era. No small responsibility, that!

An outstanding statesman conceives our responsibility as that of providing spiritual resources for these times. "Far beneath the startling outward events of our times are their inner meanings. What happens to people's souls in days like these? Will the Christian message only be blurred and shoved out of focus, or will it emerge with clearer definition, etched in letters of fire on the human conscience, and speaking no longer as the scribes but with authority?

"We must help people with their inner lives this year. They need to find the deep resources in patience, faith, forgiveness, love, and invincible good will. They must become strong within, not only to be able to stand anything that may happen to them without, but also to pass with deeper, steadier insight a truly Christian judgment on that outer world and not be swept away by the ruthless bitterness of war and blinding whirlwinds of propaganda. It will take people with inner peace and well-adjusted lives to gather up the fragments and to build a Christian world order."

PILGRIM FELLOWSHIP WEEK.

National Pilgrim Fellowship Week begins Sunday, January twenty-fifth, and continues through the following Sunday. Ministers will, we are confident, gladly cooperate with the young people in arranging a special church service for this observance. Especially commendable is the action of the Eastern Virginia Pilgrim Fellowship in launching a movement for the Elon "All or Nothing" Campaign. These young people are alert and loyal to the Church and its institutions. Every success will develop confidence and furnish incentive for further achievements. Just now when young manhood is being universally utilized and developed for national defense, we must carefully utilize and train all available young people for leadership in the Church. The experience of prayer and worship, the knowledge of the Bible and its relation to life, the Christian solution of personal and social problems, an understanding of the church, local and universal, and the development of Christ-like personality should all come within the purview of our attention as we enter Pilgrim Fellowship Week.

R. L. H.

The Southern Convention

By Dr. J. H. Lightbourne, *Secretary.*

FROM THE SECRETARY'S DESK.

The material is now all in for the Annual. The statistical tables have been tabulated and a year's work for the Convention is in black and white and ready for the printer.

It is the hope of the secretary the type-setter has all the Christian virtues in good measure. He will need to call on them many times. It is an open question as to whether we conference and committee officials have any moral justification in so tempting the type-setter to profanity.

The statistical reports indicate noteworthy gains in many departments of our work. It is encouraging to note that in apportionment support an increase was realized for every asking from every Conference. The Western N. C. Conference saved the day here by giving in 1940-41 $344 as against $342 in 1939-40 for the College.

The Convention Fund received an increase of $351, or on the asking of $5,000 75.8% as against 68.7%. It is the secretary's feeling conferences and churches should give thought to this apportionment these convention years of 1941-42, 1942-43. It is from this fund we meet the overhead of the Convention. If one does not meet his bills he is not so highly held. Our Convention should be able to meet all of its obligations within the Convention year. The budget is small and if the Convention Fund were raised in full the Convention would not go into debt and The Sun would not have to be subsidized. For conferences the percentages of Convention Fund giving are Eastern Virginia 89.3, Valley 63, Eastern North Carolina 48.7, North Carolina and Virginia 98, Western North Carolina 30.

Total apportionment giving increased from $35,835 to $42,421 and for all mission and benevolent purposes from $53,166 to $62,830. And the grand total of our giving increased from $283,674 to $290,140.

The Sun subscription list as reported by the churches indicates a gain of 300, or from 1,083 to 1,383. It is a difficult matter for the churches to report this item.

Our women did nobly giving $10,-144 on an apportionment of $10,-500, or 96.4%.

For all Home and Foreign Missions an increase of $2,298 was realized, or $22,224 as against $19,926.

But the Orphanage holds first place in the hearts of our people for it secured $13,134 on its apportionment of $12,500, or 105%.

In two fields losses have been suffered. Our Sunday School enrollment is smaller by 1,138. In the Valley Conference a gain of 105 was realized but in each of the other four conferences there were losses.

Our church membership fell from 31,779 to 31,589, or a loss of 190. However, 539 more members were received by confession and letter than were lost through all causes. This does not make sense but several things contribute to this incongruity. One is that some churches report a smaller membership for last year than they reported the year before as "present membership." And too there may be some weird figuring.

THE EXECUTIVE BOARD MEETS.

On Monday afternoon, December 15th, the Executive Board of the Convention met at Elon College, N. C., with the following members present: Hardcastle, Lightbourne, Harrell, Wisseman.

Miss Angie Crew and Promotional Secretary F. C. Lester were present for a part of the session and both were heard in brief reports concerning their respective endeavors.

An invitation from the Frst Church, Richmond, Va., for the Convention to hold its thirty-fifth session at their church, April 28-30, was accepted.

Approval was voted the suggestion Mr. Lester should attend the Mid-year Meeting at Chicago and that he should go sufficiently early to meet with the state superintendents when they gather to compare notes, discuss methods and plan for the next year.

Rev. Robert Lee House was voted a member of the Board to complete the unexpired term of Dr. C. Rexford Raymond, removed to the Georgia Conference.

Overheard.

How to provide for the overhead expenses of the Convention was discussed at some length but to no conclusion. It was felt that here is a problem the Convention in session will have to meet and settle.

The indebtedness of the Convention has been materially cut down. Since many churches have made no contributionss at all to this fund and others only part payments on the apportionment given them, it would seem another year should almost put the Convention in the clear.

Committee for War Victims and Services.

The appeal of this committee set up by our General Council was approved in principle and spirit and its plan of sacrificial giving for War Victims and War Services is commended to our churches and their participation urged.

CONVENTION FINANCES.

Committee, 1940-42: Chairman, J. H. Lightbourne, Rev. G. C. Crutchfield, Rev. Robert Lee House, Prof. L. L. Vaughan, Mr. A. H. McIver, Mr. K. B. Johnson, Mr. Geo. T. Gunter.

At this time our Convention cannot well finance a meeting of this committee but this committee should meet before the Convention assembles in biennial session. And so the Committee is called to meet at ten o'clock Tuesday morning, April 28.

From several officials of the Convention comes the suggestion our whole financial plan needs to be restudied. Some are suggesting changes in the apportionments. Some suggest the present plan has not been given sufficient trial. Members of the committee will receive happily any and all communications relative to this vital matter of our financial program.

Last Convention-year the Convention itself kept within its income. The Christian Sun was published within the income as proposed by the Convention's financial plan. All this is not as fine as it reads. But it was done and that was something. Probably it can be done again this Convention year of 1941-42.

However, the Southern Convention should make a more adequate provision for its own administrative expenses, the program of Christian Education should be strengthened financially and the publication of The Christian Sun should be a more happy experience for those upon whom the Convention places that responsibility.

James H. Lightbourne.

CONTRIBUTIONS

SUFFOLK LETTER.

If SUN readers will permit this Pastor to use this space for a personal testimony, it will be a pleasure to express our appreciation for three generous "Poundings" given to us during the Christmas Season. One advantage in being a "country parson" is the contacts one has with several churches. It is very great to be pastor of one church, but it is three times greater, in our opinion, to be pastor of three good country churches. Such has been our happy lot for many years.

The churches of our charge have always been very kind and considerate of the pastor and his wife, or, perhaps, it would be more timely to say of the wife and her husband, the pastor. At any rate we are both included and it makes little difference to us which one comes first in the list. We are usually both there when any thing is to be done by the pastor. This is her penalty for learning to drive a car three years ago, when the writer was disabled by illness for a season.

But to return to the "poundings," which began with Berea when the Woman's Missionary Society met in our home, a few days before Christmas. The ladies brought a generous assortment and supply of canned fruits, pickles, dressed chickens, vegetables and other good things to eat. For this we were very grateful. We are still enjoying these good things from time to time, and we appreciate this valuable kindness.

In a few days the Missionary Society and Ladies Aid of Oakland Church met in our home. We do not know whether they had learned about these gifts or not. But they came and crowned the gifts by presenting to us a pair of beautiful woollen blankets made from wool sheared from the sheep owned by Mr. and Mrs. J. T. Brock of Oakland Church. The source of the wool added to the appreciation felt in our hearts.

When the Adult Sunday School Class met at Liberty Spring with the Christmas Tree and Program for the children, the exercises ended with a beautiful speech by Mr. Horace E. Savage, Teacher of the A. H. Savage Class, which he closed by inviting us into one of the Class Rooms to receive another generous pounding donated by the members of that church. Forty-eight families had a share in those gifts which included: hams, canned fruits, pickles, pecans, sugar, flour, meal, potatoes, fresh meats, eggs, cakes, bread and other things to eat. In addition to things to eat Berea sent a lovely potted plant and the Friendship Class of Liberty Spring, in a meeting held in the home of Mr. and Mrs. Fermer Perry, presented other valuable personal gifts for our use. We deeply appreciate all these gifts from these churches and their organizations. Such kindness lightens the burdens and makes the tasks more pleasant in our work.

Two new members were received into Liberty Spring church at the beginning of the New Year, and we enter upon the work of our charge with gratitude for the support given in the past, and with a devout wish that the year 1942 may be richer in spiritual growth for our beloved church throughout the land. When pastor and people can work together in a fine spirit of cooperation, the fellowship is rich and inspiring. We received nearly 200 Christmas Cards during the Holiday Season, for which we are also grateful.

I. W. JOHNSON.

ELON COLLEGE COOPERATES WITH THE GOVERNMENT.

In compliance with the request of the United States government for an accelerated program of education in our colleges, Elon College has officially and definitely decided to go on the quarter system, that is, regular courses will be offered throughout the entire year. This will afford high school graduates opportunity to come direct from graduation to college and enter training at once. It will not be necessary to lose the summer months any more. This does not mean that students who find it impossible or not advisable to attend the summer quarter cannot enter college in September. To the contrary, it makes it possible for students to enter without difficulty four times a year instead of two. In order to be of greater assistance to students in preparing for this emergency, Elon College is offering a large number of new courses beginning with the second semester, Tuesday, January 20. Among the new courses to be offered are:

1. A course in military science in which the students will receive instructions and drills designed to not only acquaint them with modern military methods but provide practical experience essential to efficient military service. Captain T. E. Powell and Dr. D. J. Bowden will serve as instructors.

2. An interpreters course in languages designed to prepare individuals as interpreters in government and army offices and positions where such services are required. This is a highly technical course and will carry three hours of college credit, taught by Dr. Hirsch.

3. A course in navigation, meterology, and aerodynamics will be taught by Professor Hook. These courses are of interest to all students interested or likely to be interested in aviation. They carry one semester hour college credit each. Also, Professor Hook will offer courses in aviation and automobile mechanics. These will carry college credit totaling three semester hours.

4. A course in photography designed to familiarize the students with any kind of cameras and their uses, development of negatives, and other practical aspects of photography. The course carries one semester hour of college credit and is to be taught by Professor Pratt.

5. Courses in war economy, and income and excess profit tax will be taught by Professor Howell of the business department. These courses are designed to acquaint the students with economic conditions in war time, the demands made upon personal fortunes and incomes, and how best to support the government, and at the same time conserve the individual's economical values. They will carry three semester hours of college credit each.

6. Mechanical drawing will be taught by Professor Bowden and will carry three semester hours credit.

7. Nutrition taught by Miss Muse designed particularly for nurses and dietitians will carry three semester hours of college credit.

8. An advanced course in the band taught by Mr. E. F. Rhodes will carry one semester hour of college credit.

9. Courses in algebra, and trigonometry will be taught by Professor Westhafer and will carry three semester hours of college credit each. Also a course will be offered in genetics by the department of Biology, Dr. Howard Gravitt, teacher, and will carry three semester hours college credit.

10. Filing, office management, bookkeeping, and typing will be taught by Mrs. H. W. Howell.

(Continued on page 10.)

FOR THE CHILDREN

Dear Friends,

Our story this week was chosen with the children at the Elon Orphanage in mind. I hope that someone will read it to all of the smaller children. We think of you children at the Orghanage so often, and of those who work with you, and care for you. Since I have a little boy of my own I can more easily imagine what a big responsibility rests upon those who have so many children to love and care for.

The story was sent to me by Mrs. June Joy House, along with much more resource materials. Our thanks to Mrs. House for helping us to keep Our Page going.

Sincerely,

DOROTHY TODD.

CIRCO: A STRANGE WOLF-DOG OF THE BALKANS.

By ALBERT PAYSON TERHUNE.

His name was Cirko. He was a great hairy beast with yellow lights in his eyes. He looked more like a wolf than like a dog. Indeed, he was one-quarter wolf, and that gave him his title of "wolf-dog."

With a description like that, one would imagine him risking his life among shells and shrapnel in a first-line trench. But Cirko had a much more peaceful and more prosaic job.

Far up in the hills of the Balkan country which in those days was known as Servia, there is a little settlement clustered around a monastery. The settlement is Sichevo. The monastery is the center of the local grape-growing industry. Its monks, for centuries, made wine from the yellowish-pink grapes.

It was not always as peaceful a task as it might have been. For the vineyards attracted petty thieves, and it was Cirko's duty to drive these marauders away.

Also, in the winter, wolves were wont to slink down from the mountain caves to raid the monastery's sheepfold. Again and again Cirko's strength and courage and fighting power were called into use for the combating of these four-footed raiders.

Never was there a human grape-thief who dared face his attack. Nor was there a wolf fierce enough to withstand his whirlwind charge.

The monks made a pet of Cirko and fed him well. They even winked at a queer tendency of his. I have said he guarded the ripe grapes from human marauders. But he did not do so free of charge. He paid himself for the service by eating great quantities of grapes, picking them daintily from the vines with his terrible jaws.

On the other hand, the average dog won't eat grapes at all. But Cirko was not an average dog. He was a grape eater. And the monks allowed him to eat all the grapes he wanted.

There were others besides Cirko whom the kind monks allowed to wander unmolested through the vineyards, devouring all the grapes they could hold. These others were the pupils and teachers of the British Orphanage, far down the valley, some miles below the monastery.

In the early autumn, by arrangement with the monks, the parentless Balkan children and their English preceptors used to make a pilgrimage up the mountainside, and spend a whole day among the grapes, as guests of the monastery. There they had a grand picnic, bringing along their own lunch, but adding to it a tremendous quantity of grapes.

One year, Cirko was allowed to run loose on the day when the orphanage held its picnic. The monks knew they could trust him not to hurt the children. Besides there had been a gang of local boys, the year before, who had "crashed the gate" of the vineyard and had not only stolen quantities of grapes but had annoyed the orphans and their teachers.

The monks knew these boys would not dare molest the guests if Cirko were on guard. And they were right. The prowess of the giant wolf-dog was enough to keep all gate-crashers away, the moment it was known he was to be left at large.

The dog had a wonderful day. Not only did the orphans and the teachers pet him and talk to him, but they gave him quantities of food from their lunch baskets. Never before had Cirko had such a glorious feast. Never before had he tasted so many kinds of delicious foods.

Hitherto, he had known only the very simple fare of the monastery. Now he was reveling in cakes and pies and in dozens of sandwiches. It was a new experience for Cirko. Being clever, he associated the marvelous food with the people who gave it to him. If that was the kind of fare the orphanage kept in stock, then it must be a splendid place to live.

In the late afternoon when the children and the teachers started homeward Cirko followed them. Being part wolf, he was able to creep along among the roadside underbrush without any one knowing he was there. The dog was following that heavenly food to its source.

As the children got out of the wagons at the orphanage door and began to march into the building, two by two, Cirko ranged alongside them and marched in with them. He made it as clear to everybody as he could that he was there to stay.

The superintendent had him hoisted into a wagon and took him back to the monastery. Inside of an hour Cirko was scratching at the orphanage front door, demanding to be let in.

Again and again he was sent back to the monks. Again and again he made his escape and galloped to the orphanage. At last the monks told the English superintendent that Cirko could stay with the children he loved.

Immediately the wolf-dog was adopted as the chum of the whole orphanage. He had all the petting and all the food he wanted. He was perfectly happy, and he earned his keep, too, as winter came on and sinister wolves lurked at the edge of the orphanage grounds while the children were at play.

Savagely the dog drove the wolves away. Savagely he guarded the orphanage storehouse from the nightly depredations which formerly had resulted in the loss of so many provisions.

Yes, Cirko was earning his keep. With the mighty wolf-dog on guard, the children were as safe on their daily walks as if a machine-gun company was in charge of them.

Then, just a year after he had come to the orphanage to live, Cirko disappeared. Loud were the wailings of the children who had grown to love him and whose cherished playmate he was. The teachers and the superintendent missed him almost as much. They grieved for him and searched for him in vain.

At last word came from the monks that Cirko had returned to the monastery. He had not gone back to his old home for the sake of seeing the monks themselves, but because it was the height of the grape season. From morning to night, the dog wandered around the vineyard, stuffing himself with the ripe fruit.

When the grape season was over, he returned eagerly to the orphanage. He lived for many years after that. But every autumn he would steal away from his orphanage friends to gorge himself for a week on the monastery's grapes.

NEWS FROM MEROM INSTITUTE, MEROM, INDIANA.

The following letter from the Director of Merom Institute, Merom, Ind., will be of interest to the churches, but especially will it interest the women in North Carolina, since they are sending Friendly Service gifts to this institution.

M. C. P.

Dear Friends:

This has certainly been a busy summer around Merom Institute. The regularly established conference program was continued with success. Our summer conferences include a Children's Workers' Conference, a laboratory Vacation Church School, a High School Conference, Older Youth Conference, and a Summer Assembly for Ministers and Lay Leaders. Among the outstanding leaders on the program of our Summer Assembly this year were Dr. George Gibson, of Chicago; Dr. Arthur E. Holt and Dr. Daniel D. Williams of the Chicago Theological Seminary faculty; Dr. Walter Schlaretski of Decatur, Ill.; Rev. R. Furnas Trueblood of the W. Richmond Friends Meeting, Ind. Also ministers from all parts of southern Illinois, Indiana and Ohio were in attendance.

A second ring in our circus this summer was the Summer Work Camp sponsored jointly by the Pilgrim Fellowship and the American Friends Service Committee. Ross and Mary Cann of our church in River Edge, N. J., were directors of the work of the 20 young people in the Camp. They did a variety of projects including campus improvement at Merom Institute, community beautification in a village park, church repair and reconstruction in Merom and neighboring communities, emergency aid to farmers, etc. In their community relations they maintained the high standard set by last summer's (1940) Work Camp.

The big new feature of the Merom program is the establishment at Merom Institute of a Civilian Public Service Camp by the American Friends Service Committee. This Camp, which was approved and opened in July will bring to Merom 125 young men to do work in the field of Soil Conservation as part of the program of alternative service provided by the Government for men who are conscienciously unable to accept military training. Under the Department of Agriculture these men work eight hours a day in soil conservation demonstrations on the farm of Sullivan County. In their spare time they will carry on an educational program within the Camp, and as has already been demonstrated will contribute much to the life of Merom Institute and the Merom Region. About half of the men thus far in Camp are college graduates, and many are specialists in various fields.

The coming of this Camp has entailed a rather extensive addition to our building program. The boys are doing the work, and Friends Civilian Public Service together with other friends and supporters of Merom Institute are furnishing the funds. Recently the Friends Western Yearly Meeting took up a food shower and sent two truck loads of canned goods and vegetables to the Camp. To date eight men in the roster of 85 are Congregational Christian men.

As we look ahead to the fall season, Edwards Dickinson and Glenn Harding are planning an expansion of our program of Extension Institutes throughout the Merom region. Our local community program of worship and education, play and service continues unabated, and I shall offer again my course on the Rural Church and its Community at the Chicago Theological Seminary. Certain conferences for ministers and theological students are also being projected.

As can readily be understood our enlarged conference program brings increased demands upon our equipment. We are still needing sheets and covers to accommodate our growing conference groups.

Cordially yours,

SHIRLEY E. GREEN,
Director.

MISSIONARY OFFERINGS.

WEEK ENDING JANUARY 16, 1942.

Sunday Schools.

Liberty Spring, Suffolk, Va. ...	$ 5.00
Parks X Roads, Ramseur N. C. .	10.00
Gethlehem, New Market, Va. ...	2.11
Pope's Chapel, Franklinton, N. C.	3.00
Shallow Ford, Elon College, N. C.	14.04
Ingram, Va.	6.32
Bethel, Elkton, Va.	1.00
Mt. Carmel, Walters, Va.	1.70
Long's Chapel, Mebane, N. C. ..	2.15
Big Oak, Eagle Springs, N. C. .	4.00
South Norfolk, Va.	5.00
Antioch (R), Seagrove, N. C. ..	1.60
Mt. Olivet (G), Geer, Va.	2.23
Union (South.) Franklin, Va...	9.46
Linville, Va.	5.14
Holland, Va.	12.08
Hine's Chapel, McLeansville, N. C.	3.00
New Lebanon, Elberon, Va.....	9.00
Wake Chapel, Fuquay Springs, N. C.	4.60
Total	$ 101.43

Individuals and Churches.

Church of Wide Fellowship, Southern Pines, N. C.....$	5.00
Monticello, Brown Summit, N. C.	8.00
Concord, Timberville, Va.....	.94
Total	13.94
Total for the week	$ 115.37
Previously acknowledged ..	5,951.27
Total since Sept. 1, 1041...	$6,066.64

Gratefully,

MATTIE COX PARKER,
Secretary.

ATTENTION WOMEN!

Listen, all ye good women of our Southern Convention! First, the Worlds Day of Prayer which falls on February 20th, should have our heartiest cooperation. Christian people should join together around the world and prayer should ascend in a mighty volume for our stricken world—that God may turn and heal its diseases. Let us be among that great throng who remember to call on God, in confession, thanksgiving and petition on February 20th. The theme for the day is "I Am the Way." Yes, Jesus is the Way men have lost, the Way back to God, the Way of Peace, the Way of love, the Way of light, the Way of power. We need to remember that a very real portion of His Kingdom has been placed in the keeping of each of us. Therefore let us pray. (Program material con be secured from 287 4th Ave., New York.)

Secondly, Did you know that we are to be highly favored in our spring district meetings? Ruth I. Seabury, world traveler and Christian stateswoman is to be our guest speaker. I know of no one more capable of

bringing us a message that will measure up to the needs of the hour and day than she. Sure we will all be wanting to share in these Rallies. In these early days of this new year let us resolve to attend the one in which our individual church lies. The world's dire straits is the church's great opportunity. Let us arise and meet it. Our faith and purpose can be greatly strengthened by our counseling together.

MRS. C. H. ROWLAND,
Supt. of Spiritual Life of S. C. C.

THE SPRING RALLIES.

Women in North Carolina are now looking to the Spring Rallies as the most immediate high light of their year's program. And they may well be enthusiastic at the prospect. For in addition to the customary assistance and suggestions from our own fellow-workers, we are to have as our guest, Miss Ruth Isabel Seabury. However boundless may be our enthusiasm for Miss Seabury, she seems always to go beyond even our highest hopes.

Last year I attended my first Rally, and found it to be a most helpful introduction to participation in this enterprise which is so earnestly seeking to make our world Christian. We honestly need the association, the united thought on our common problems, and the encouragement and inspiration which come from these gatherings. I for one am eagerly expecting this Rally to impress upon us the deep significance of our purpose and program in days like these, and to give us new vitality for our societies and for ourselves.

Our work is becoming more and more vital as changing world events impose new duties upon us. We feel an ever-increasing need for enlightenment and guidance. Miss Seabury is well known to us as a person who faces squarely the issues at hand and challenges us to thought and action. We should be especially grateful to have her at this particular time.

Together with all of you women in our fellowship, I look forward to new knowledge and understanding, new faith and courage from our Spring Rallies.

FRANCES GRANGER.

If we are to achieve a victorious standard of living today we must look for the opportunity in every difficulty instead of being paralyzed at the thought of the difficulty in every opportunity.—*Walter E. Cole.*

QUATERLY FINANCIAL REPORT.

Following is the Quarterly Financial Report of the Eastern Virginia Conference to the Treasurer of the Woman's Board of Missions, Southern Christian Convention, Quarter ending Dec. 30, 1941:

Women's Societies.

Apportionment	$752.94	
Thank offering	90.56	
		$ 843.50

Young People's Societies.

Apportionment	$164.26	
Thank offering	4.40	
		$ 168.66

Junior Societies.

Apportionment	80.02	80.02
Cradle Roll	9.00	9.00
Total amount		$1,101.18
Memorial for Mrs. Annie Virden from First Church, Richmond, Va.		10.00
Total for quarter		$1,111.18

MRS. J. R. DARDEN,
Treasurer.

FIRST QUARTERLY REPORT.

Following is the First Quarterly Report, Woman's Mission Board, North Carolina Congregational-Christian Conference, October 1, 1941-December 31, 1941:

Women's Societies.

Albemarle	$ 18.75
Asheboro	9.50
Auburn	3.00
Bethel	4.00
Biscoe	3.00
Burlington	192.94
Carolina	3.50
Concord	4.25
Durham	53.66
Elon College	103.65
Flint Hill	1.50
Greensboro-First Church	111.66
Greensboro-Palm Street	24.50
Hanks' Chapel	16.10
Happy Home	30.00
Haw River	8.65
Henderson	18.76
Hines' Chapel	23.40
Ingram, Virginia	24.00
Liberty, Vance	27.50
Liberty, Virginia	8.00
Lynchburg, Virginia	13.85
Mebane	7.52
Monticello	12.00
Morrisville	4.00
Mount Auburn	12.10
New Lebanon	5.00
Park's Cross Roads	10.98
Pleasant Grove, Virginia	34.50
Pleasant Hill	7.45
Pleasant Ridge (Guilford)	12.00
Pleasant Ridge (Randolph)	2.80
Pope's Chapel	3.30
Providence Memorial	5.00
Raleigh	25.00
Ramseur	8.35
Salem Chapel	20.80
Sanford	18.50
Shallowford	10.15
Shiloh	7:50
Smith Wood	4.20
Turner's Chapel	19.00
Union, N. C.	20.00
Winston-Salem	5.60
Youngsville	3.75
	$ 963.67

Young People

Bethlehem	$ 3.95	
Burlington	4.00	
Durham	18.21	
Elon College	13.90	
Greensboro—First Church	10.14	
Ramseur	3.00	
		53.20

Willing Workers.

Burlington	$ 6.78	
Durham	5.14	
Elon College	5.65	
Greensboro—First Church	4.40	
Union, N. C.	1.50	
Winston-Salem	.85	
		24.32

Junior Willing Workers

Durham	4.20

Cradle Roll

Durham	$ 3.76	
Elon College	15.00	
Greensboro—First Church	1.07	
		19.83

Miscellaneous.

Atkinson Memorial Fund	$682.14	
Conference Offering (October 7, 1941)	49.33	
35 Books "From Clay to Rock"	8.50	
Christmas Fift to Mrs. W. E. Wisseman for trip to Evanston, Ill.	71.00	
		810.97
Total Receipts		$1,876.19

Disbursements

Bank Charges	$ 1.00	
Mrs. E. E. McClintock—Conference Speaker	15.00	
Mrs. J. D. Strader—Expense of Dist. Supt.	2.78	
Transportation to Board Meeting (Oct. 21. 1941)	11.61	
Transportation to president's meetings (Mrs. Wisseman)	8.75	
Mrs. W. E. Wisseman—Expense of the president	13.25	
Mrs. W. V. Leathers, Treasurer of the Woman's Mission Board of the Southern Convention:		
For:		
Atkinson Memorial Fund	682.14	
Elon Orphanage	21.50	
Two Life Memberships	20.00	
China War Relief	20.10	
Mrs. Wisseman's trip to Evanston, Ill.	71.00	
Mary McClure Mission Work in China	282.39	
Missions (regular funds)	726.67	
Total Disbursements		$1,876.19

Respectfully submitted,
SUSIE D. ALLEN,
Treasurer.

Pilgrim Fellowship

"Youth at Work in the Church"

A. LANSON GRANGER, JR., *Editor*

PILGRIM FELLOWSHIP WEEK JANUARY 25-FEBRUARY 1.

Beginning next Sunday, January 25 and continuing through the following Sunday, February 1, Congregational Christian young people and their Ministers will be giving special thought and emphasis to the youth programs in their churches. For it is Pilgrim Fellowship Week. In some of our churches, the week will be designated "Christian Endeavor Week" or "Youth Week," but the purpose will be the same—"to interpret the spirit, the ideas and program of youth to the whole church and to help young people to grow in sense of comradeship with Christian young people everywhere."

As the theme of the week the Executive Committee of the National Council of the Pilgrim Fellowship has chosen, "Build Today For a Christian World," the slogan of the United Christian Youth Movement. This probably will be the same theme used by other denominational groups in their gatherings, and is suggestive of the deeper unity and common responsibilities which Christian young people of numerous denominations realize.

The January issue of *The Pilgrim Highroad* is filled with suggestions for making this a meaningful experience in the program of the church. A list of suggested activities for each evening, along with detailed plans, by Miss Lucy Eldredge and a service of worship prepared by Dr. Henry David Gray will be found helpful. Also, Henry Rust, president of the National Pilgrim Fellowship presents a pertinent message in an editorial, "Now Is the Time."

This week should be one for vitalizing religious faith, broadening the vision and scope of purposes and activities, and making stronger the ties which bind together Christian young people.

WHAT IS THE PILGRIM FELLOWSHIP?

One of the persistent questions with which youth leaders and adult advisors in the Pilgrim Fellowship have been confronted is the question, What is it? What is this purposive and cooperative fellowship which you say exists among the 190,000 young people in our church, and what does it attempt to do? This is a question which has been repeatedly asked. Young people, ministers, and youth leaders who may still be perplexed by it will discover a composite answer in a helpful little pamphlet just published by the Young Peoples' Department, *What Is The Pilgrim Fellowship?* (Pilgrim Press, 14 Beacon St., Boston. Price 10c.)

Some will remember that a few years ago a bulletin was issued under this identical title. The present pamphlet is not the old one brought up to date. It is a new one entirely. And because it incorporates the background of a longer history, including the Rockford and Mills Council meetings, and the experiences and ideas of numberless young people working through a multitude of groups, it sets forth more clearly and definitely what the Pilgrim Fellowship is all about.

It will do everyone good to read it, especially Pilgrim Fellowship leaders and ministers. Their ideas will be clarified, the scope and meaning of the Fellowship will be widened. They will be given hints and ideas of what to do through what others have done. Beyond this the answer does not go. That can be discovered only through our action, through young people in their churches and conference fellowships, bringing into reality what other young people have found, and go on seeking.

WESTERN NORTH CAROLINA PILGRIM FELLOWSHIP MEETING.

Young people of the Western North Carolina Pilgrim Fellowship will meet at the Pleasant Hill Christian Church, near Liberty, on next Sunday, January 25 at 2:30 o'clock. Most of the program will be conducted by students from Elon College. In the business session plans will be presented for aiding in the Elon "All-Or Nothing" Campaign. The closing worship service will be led by the Pleasant Hill young people.

Each church in the conference is urged to be well represented.

"LOYALTY TO CHRIST'S CHURCH."

CHRISTIAN ENDEAVOR TOPIC FOR JANUARY 25, 1942.

SCRIPTURE: Ps. 84:1-4; Heb. 10: 22-25.

Daily Readings—

Monday—One fold; one Shepherd.—John 10:16.

Tuesday—Care of the "flock."—Acts 20:28.

Wednesday—Pre-eminence of Christ.—Col. 1:18.

Thursday—Relief for Other Christians.—Acts 11:29, 30.

Friday—Each His Own Part.—I Cor. 12:28.

Saturday—Glorifying Jesus Christ.—Eph. 3:20, 21.

Christian Endeavor is denominational. The local society is a part of the church in which it exists. It is a part of the educational program. This would be an ideal subject for a short talk. The Christian Endeavor program is planned with primary reference to the policies, the purposes, the traditions, the ideals of its own church communion.

Let someone point out how the Christian Endeavor uses materials offered by denominational boards and undertakes to cooperate in denominational projects.

One of the principal objectives of the society is to make good Churchmen. In the society, young people learn to take places of responsibility in the life and work of the church.

Let some experienced person speak on the topic: Talents are discovered and abilities developed which can be put to good use in the church.

Some person should speak on "What the church expects of members of the Society." These are suggestive: (1) to be active in Sunday School; (2) to attend church services regularly; (3) to become members of the church; to contribute financially to the support of the church.

There may be a general discussion of ways by which the Christian Endeavor can help the church. Make some plans of things to be undertaken for the church.

S. E. M.

ELON COLLEGE COOPERATES.

(Continued from page 6.)

In addition to the above credit courses, there will be the following courses offered designed to aid in civilian defense: air raid precautions, use of gas masks, black-out, first aid, and fire fighting.

The above courses start January 20, the beginning of the second semester.

L. E. SMITH.

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

THE TEMPTATION OF JESUS.

Lesson IV—January 25, 1942.

Golden Text: *"For we have one that hath been in all points tempted like as we are, yet without sin."*—Hebrews 4:15.

Lesson: Matthew 4:1-11; Mark 1:12, 13; Luke 4:1-23.

Jesus was tempted. And the temptation was real. He could have yielded. The thing that makes Him different from us is not that He was never tempted, but that He never yielded to temptation. He was not given His perfect character; He achieved it. Because He was a free moral agent He could have been just like us. He was tempted in all points like as we are. But He was without sin, for unlike us He did not yield to temptation. That is one reason why Jesus can mean so much to us. He knows what it is to be tempted. And because He knows what it is to be tempted, He knows how to help those who are tempted. When we are tempted we may be sure He knows about our temptations. And we may be just as sure that He can help us to win the victory against our temptations.

From Self-Consecration to Self-Discipline and Self-Denial.

Jesus had just been baptized with the Spirit of God in new fulness of power. At the baptism He had publicly given himself to His God-given task. He was filled with the Spirit. And He was led by the same Spirit into the wilderness "to be tempted of the devil." It was a time of testing new power. It was a time for thinking through things. What policy should He pursue? What principles should he adopt? How could He best carry out the Father's plan and purpose? What was the meaning of His Sonship anyway?

This was no strange thing. Spiritual privilege spells spiritual responsibility. To whom much is given, of him will much be required. Moments of insight should be followed by moments of foresight. Time should be devoted to the dynamics of life as well as the mechanics. Self-consecration is, or should be, followed by self-discipline or self-denial.

The story of the temptation came from Jesus himself. No one else was present—He was alone in the wilderness with the wild beasts. The account we have in Matthew and Luke—Mark devotes only two verses to the story—came from Jesus. It was put in pictorial form or word pictures, so that His disciples could the better understand what went on during this time of temptation, of testing new-found strength. It is a vivid, vital story, a peep-hole into the Master's inner life, a bit of spiritual biography.

Bread—But More Than Bread.

The first temptation attacked Jesus at the most vulnerable place. He had fasted forty days and He was hungry. "Satisfy your hunger by turning these stones into bread" said the devil. "That is, if you are the Son of God." That was the point of the temptation. "If you are the Son of God." The idea of the Son of God being hungry. The idea of the Son of God not using His power to serve his own ends. Indeed there was a double spear-head to this drive of the devil. There was so much hunger and poverty, so much human need in the world of Jesus' day. Why not go forth as One who would feed the people! Why not use His divvine power to get a following. Why not vindicate His Messiaship by miracles! It was a temptation which Jesus faced at the beginning, and throughout all his ministry. And he persistently refused to follow the suggestion of the devil. However much men might need bread, they could not live by bread alone. His program involved feeding men, but it involved far more than giving them bread. The central principle of the Kingdom was not giving men material things.

There was, of course, a test of faith involved in the temptation. "If Thou be the Son of God." Make an exception of yourself. Because you are God's Son; you have special privileges. It is the present day temptation to be good for the sake of material rewards, the idea that religion is a kind of insurance against trouble and loss.

The Resort to the Spectacular.

The second temptation (according to Matthew) was the suggestion that Jesus cast himself down from the pinnacle of the temple. If only He would do this, suggested the devil, He would have an immediate following. Adopt the spectacular. It is to be noted that the devil quoted scripture but he did not quote it correctly. In a deeper sense the suggestion involved the temptation to presume upon God, to put Him to a test, to take a short, easy cut to power. It was such a subtle thing. How eager Jesus was to get a hearing and a following. How eager He was for men to hear and to heed His message. But he refused to depart from the divinely appointed way of doing it. In His day there were, and in our day there are, many who demand a sign. They seek God in the spectacular, in the out of the ordinary. But God is to be found in the commonplace, and in the uniform as well as the unusual experiences. It is to be noted that Jesus met temptation with Scripture. A word of Scripture hid in the heart and stored in the memory—how good it is, how much it helps in the hour of trial.

The End Justifies the Means.

The third temptation was spectacular. The devil showed Him as in a vision the kingdoms of the world and offered them to Jesus if only He would fall down and worship him. What a temptation it was. How Jesus wanted to be King of Men's lives, not by force but by love. How He wanted all the kingdoms of the world to be the Kingdoms of God the Heavenly Father. And what a simple thing, what a seemingly harmless thing it would be if He were simply to do obeisance to the devil. Why not compromise a little? Why take the long, hard, seemingly impossible way, when there seemed to be an easier, quicker way at hand? But again Jesus saw through the ruse, and again Jesus turned to the Scripture for the answer to the temptation. Worship only God. Put Him first. Serve only Him. Do His work in His appointed way. Accept the long, hard way, the way of love, the way of the Cross, the way of self-sacrifice and self-surrender. A desirable end does not warrant the wrong means. Jesus positively and repeatedly refused to succumb to this temptation. For Him there was no truce, no terms, no compromise, no surrender.

Angels Ministered Unto Him.

He was strengthened spiritually because He had overcome the temptations. Every temptation conquered means character strengthened.

In no direction that we turn do we find ease or comfort. If we are honest and if we have the will to win we find only danger, hard work and iron resolution.—*Wendell Willkie.*

By Chaplain H. E. Rountree

MONDAY.

The Unseen War

"Have fallen out rather unto the furtherance of the Gospel."—Phil. 1:13.

"It is time for Thee, Lord, to work."—Psalms 119:126.

War is on, over the entire globe, and it appears that the worst is ahead. It is horrible beyond comprehension. Many wonder where God is, little thinking that it may be an essential experience for the new heaven and the new earth to come. It is the age old controversy between Christ and Satan, between the powers of darkness and the Church of God which seems to be moving rapidly toward its stupendous climax. The devil is intent on crushing the church of God and he will use all the nations he can to do it. But God will see to it that righteousness is vindicated and justice is done. Loyalty to God in this supreme crisis of the ages will assure victory in the final conflict and an eternity of happiness in His glorious tomorrow.

Prayer—Our Father, we look to Thee for our strength. Help us to believe, be true and loyal, and ready in such an hour when the Son shall come.

TUESDAY.

Bearing Crosses

"God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." —Gal. 6:14. *Amen.*

If our comment of yesterday is true. There are millions who have not yet bowed themselves to Baal. Godly souls still go along serenely and contemplatively. These are they who are taking up His cross daily and following Him. Their cross is not the cross upon which Christ died, but it is what they have to bear and suffer for His sake, that His will may ultimately come to pass in the earth. They who bear crosses in a vicarious spirit are upborne. There is no doubt about the outcome. Fate cannot conquer those who esteem his crosses as unto victory with God.

Prayer—Dear Lord and King, we would not only live in the shadow of the cross of Christ, but we would meet all changing life in the spirit of our Lord Jesus Christ. *Amen.*

WEDNESDAY.

Awake Thou That Sleepeth

"I have left me seven thousand in Israel, all the knees which have not bowed unto Baal."—I Kings 19:18.

On the deck of our ship in the tropics we have watched the sheeted sleepers of the night sprawled everywhere as though it were in death: But when revielle sounds, up every man, the deck is cleared and life for another day is on. They were not dead. They were merely sleeping.

The outlook today is pessimistic, and to pessimistic eyes it spells death. But it isn't death. They are still sleeping. There is an awakening and a turning to God. Surely the Lion of Israel will awake and the power of God will come to be known as never before.

Prayer—Grant us, O God, Thy faith. Open our eyes, that we may see thousands turning to Thee. *Amen.*

THURSDAY.

Diversities of Gifts

"There are diversities of gifts."—I Cor. 12. Read the entire chapter.

A friend of ours was once asked to become a candidate for Congress. His reply was that he doubted that a Congressman's usefulness is as great as that of a teacher of religion and righteousness. He said that he had found his life work in teaching the supreme adequacy of Jesus Christ. "No," said he, "my voice will never be heard in Congress, but I hope it will continue to be heard in the highways and byways of life.

Prayer—Our Father help us to please Thee perfectly in that work which Thou hast given us to do. *Amen.*

FRIDAY.

Our Mother's Songs

"Sing unto the Lord."—Psalm 30:1-12.

I have here before me two things which were the possession of my mother: Her little Bible and her hymn book. This hymn book is the old word edition of The Christian Hymnal which was used in the days when there was no instrument of choir and songs were worded out to the congregation. The memories of mother rocking her baby to sleep to the tune of her favorite songs in this book goes back to my earliest consciousness.

Now we wonder about the millionss of mothers today who never heard these songs. What songs will their children remember of them? Will it be the "Blues," the ragtime tunes which blare forth from the radios, or just smoke rings?

It is worth while to go back and ponder the products of Christian faith which came from the songs of mother a long time ago.

Prayer—Our Father, we thank Thee with all our hearts for the mothers whose faith was fixed on Thee, and whose daily living was Thy thought. *Amen.*

SATURDAY.

Thinking About One Another

"Bring all things to your remembrance."—Jno. 14:25-31.

We have been looking through the great stack of Christmas cards which it has been our delight to receive from so many friends almost from all parts of the United States. They

(Continued on page 13.)

DELIGHTFUL ENCIRCLEMENT.

VII—IN THE BADLANDS AND BLACK HILLS OF SOUTH DAKOTA.

By CHAPLAIN H. E. ROUNTREE.

From Souix Falls to Badlands, South Dakota, is very uninteresting. It is a country of severe impoverishment. There is little to do but drive, look at the grassy open spaces and bake in the blistering hot sun in an all steel car. It is in the land of grasshoppers. There were so many of them on the road that we could hear them crunch under the wheels. At the city of Mitchell, however, there is a very outstanding curiosity. It is the City Hall. It is built of corn and grain featuring the products of that section, and is called "The Corn Palace." This palace is a wood structure decorated inside and out with corn and grain, and the art displayed is marvelous. Field and landscape, covered wagon and wild beasts, and other attractive features, in most ornate designs, lend attraction both to the local people as well as the passing public. Thousands of dollars are spent each year in the renewal of these decorations for the annual corn festival.

At Cedar Pass Lodge in Badlands we stopped for the night. Much to our surprise this was the first comfortable night we had had in several days. We were entertained during the evening by a free lecture on the Badlands and the Black Hills, what they are and how come them so. This lecture was given by Mr. B. H. Millard, Manager of the Lodge. He explained how these lands, the ancient surface of prehistoric times, is now exposed to the eye. He has over four hundred specimens of fossils of the ancient ages which he has taken from these hills, all more or less unmistakable evidences of this area of a thousand square miles having been once upon a time a billowing sea. He explained that this fossil strata extends all through the earth's crust of this hemisphere and is in the east towards the Atlantic as well as here, the difference being that further east it is sixty feet deep, while here it is on the earth's surface. After the lecture he introduced an old Indian and his squaw, who was in the battle of Custer's last stand. This old fellow spoke to the group at length (in his own language later interpreted) on his experience. He and his squaw are a permanent part of the organization and he makes his living by making this presentation and passing around the hat. Here also we were shown motion pictures of the Badlands and the Black Hills which present many scenes which the tourist cannot reach.

The next two days we are en route to and touring in the Black Hills. This is the country where the "Deer and the antelope play," and where scenery beggars description. Of course it is well known that the Black Hills are the highest mountains east of the Rockies. From the signal tower on top of Harney peak the rangers can gaze unobstructed in any direction as far as the most powerful glass will reach. The Badlands and the Black Hills are said to be the earth's oldest region.

The most outstanding of the scenery of Black Hills, of course, is Mt. Rushmore, now made famouss by Gutzon Borglum in making it a national historic shrine by carving upon its face the busts of Lincoln, Washington, Jefferson and Theodore Roosevelt. It is the most inpressive and inspiring piece of sculpture ever undertaken. Here the spirit of the personalities portrayed is preserved throughout the ages. The busts are proportionate to men forty feet high. From the top of Washington's forehead to the tip of his chin is sixty feet, and the whole can be seen from a distance of many miles. The highways approaching this mountain pass through three tunnels, each as you approach it framing exactly the view of these figures in the distance.

Three of the faces of this great work are virtually completed. Unfortunately Gutzon Borglum died last spring, but fortunately his son, fully competent, is carrying this work of his father's to completion. A visit to this "shrine of democracy" while the work is going on, watching through glasses the workmen climbing around these faces, hanging in suspended chairs in the dizzy height, and to see the granite falling and sliding to the base of the peak in a massive pile is a thrill never to be forgotten.

Just north of this park is the city of Deadwood. Do you remember Deadwood, America's last frontier city, and Deadwood Dick, and Calamity Jane, et als? The history of this place has been screened and is still being shown at the theaters over the country. Deadwood is still distinctly a western town and in all its appointments symbolizes the days of Bill Cody. It was here that Deadwood Dick Clark, the stage coach driver, saved many a treasure and many a person in those tough old days. It is interesting to be here and feel that one is a little bit a part of those frontier days. To walk the streets that once echoed with the sounds of Deadwood's dramatic gold rush and the pistol shots that were the law rather than the process of the law; and stand face to face with picturesque pioneers, still living and still panning gold in the mountain streams, are colorful reminders of the bygone hectic days that finally made the west an alluring place in which to live. It is realistic to refresh our knowledge of Wild Bill Hickok who boasted of thirty-six notches in his gun; of colorful "Calamity Jane," the "Lady Wildcat," of "Poker Face Alice," the cigar-smoking gambling woman who dealt Faro (a gambling game of cards) in the gambling dens of Black Hills; and to be told of "Preacher Smith" (Henry Weston Smith) martyred by the Indians in 1876. A monument has been erected to his memory three miles out of the city on route 85, while his body rests in Mt. Mariah Cemetery.

Just north of Deadwood is the little town of Spearfish. Have you ever heard of that town? It is famous now, made so by the Luenen Passion Play with Josef Meier, internationally famous Christus portrayer, and his large cast. For three summers now, from June fifteenth to September fifteenth, on Tuesdays, Thursdays and Sundays, this Passion Play

(Continued on page 15.)

THE QUIET HOUR.

(Continued from page 12.)

bring to mind, one by one, and in detail, the friends we love and who love us.

It is pleasing to note that a great many bear representations of the Christ child and the power of Christianity in the human heart. All Christmas cards should in some way turn our thoughts to Jesus. They come from friends whom we have seen, but they represent Him "whom, having not seen, we love." And so with Christmas in our minds and the new year ahead of us, we are thinking about Him, recalling in detail as best we can, the blessings which He holds awaiting to bestow upon us. Our friends who come trooping through our minds now are altogether lovely, faint shadows of Him who is the "one altogether lovely." Beloved, we thank you. It is love's way to keep on thinking about the beloved.

Prayer—O Holy Spirit, bring to our remembrance, daily, the person and ways of our Lord Jesus Christ. *Amen.*

SUNDAY

"The Sabbath opens a wide window to a vision of the fellowship of the friends of Jesus."

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

DEAR FRIENDS:

The writer has often heard it said that the first thousand dollars a young man makes and saves when he first starts out in life is his hardest thousand to make and lay aside. The next one is easier to make.

That saying is perhaps true. We cannot say that is true in our work here. Our financial report this week shows that we have crossed the first rung in our financial ladder for 1942. We have one more report for the month of January. This first thousand dollars was easy to raise. The thousand dollars that will probably be the hardest to raise in 1942 will be the twenty-fifth thousand, the last week in next December.

We have gotten off with a pretty good start. Let us keep it up through the entire year and the last thousand will not be so hard to raise.

Our sympathy goes out to President L. E. Smith in the loss of the college dining room and kitchen by fire on the 17th of January. The writer well remembers standing in front of the old administration building on the morning of January 18th just nineteen years ago and look at it burn. We had no water system in the town at that time and we were helpless to fight the fire.

The Christian Orphanage is just as helpless now in case of fire as the College was nineteen years ago. We are nearly two thousand feet from the nearest water hydrant. If we could raise and spend about three thousand dollars to run a pipe line from our building and connect with the town water system it might be worth ten thousand dollars sometime in case of fire. The town has two wells and a water tank which holds fifty thousand gallons. The College has one well and a tank of fifty thousand gallons capacity. The Orphanage has two wells that could be connected with the water system if necessary and we would have a water supply to fight a fire when needed. We hope sometime in the near future to be able to do this. It would greatly reduce our insurance rate too, and in a few years the saving would go a long way toward paying for it.

CHAS. D. JOHNSTON,
Superintendent.

The following items have been sent in since our last report:

Woman's Missionary Society, Hope Mills Church: 1 quilt.

Ingram Christian Church and Missionary Society: Box clothing.

Ladies Missionary Society, Albemarle Church: Box clothing.

Berea Christian Church, Nasemond Co., Va.: Box clothing.

First Christian Church, Greensboro, N. C.: Box dresses.

Woman's Missionary Society, Wake Chapel Church: Box dresses.

Mrs. Dobbs' Circle of Reidsville Missionary Society: 1 quilt.

The Hart Bible Class, Sanford Christian Church: 2 quilts.

Women's Missionary Society, Pleasant Grove Church: 4 dresses.

New Lebanon Church, Summerfield, N. C.: 2 dresses.

Mrs. B. P. Britt, and Mrs. Quentin Britt, Biscoe, N. C.: 2 dresses.

Dena Ayscue Missionary Society, Henderson, N. C.: Box clothing.

Mrs. E. B. Bailey, Wakefield, Va.: Suit underwear.

The Harrell Bible Class, Durham, N. C.: 1 quilt.

Miss June Murphy, Suffolk, Va.: 1 dress.

Noonday Christian Church, Wedowee, Alabama: 1 quilt.

Shallow Ford Missionary Society: Box clothing.

Mrs. Augusta M. Rinehart, Edom, Va.: 1 piece dress material, and 1 slip.

Women's Missionary Society, Burlington Christian Church: Box clothing.

Women's Council, Christian Temple Church, Norfolk, Va.: Box dresses and suits.

Ladies Aid Society, Holland Christian Church: Box clothing.

Woman's Missionary Society, New Hope Church, Roanoke, Ala.: 1 quilt.

Mebane Woman's Missionary Society: 3 dresses.

Ladies Aid Society, Dendron Christian Church: Box clothing, towels, bath cloths, and soap.

(Continued on page 15.)

ELON COLLEGE

Founded by the Christian Church in 1889

A CO-EDUCATIONAL INSTITUTION OF HIGHER LEARNING OF THE CONGREGATIONAL CHRISTIAN CHURCH

ENTRANCE TO ADMINISTRATION BUILDING

Elon College is located in the piedmont section of North Carolina. The climate is invigorating and healthful. The natural beauty of the campus is enhanced by careful landscaping.

The definite religious atmosphere of the College and its modern equipment provide the very best facilities available for the training for religious leadership.

The rates are most reasonable.

LEON EDGAR SMITH, President

Elon College **North Carolina**

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational and Christian Churches.

BOARD OF EDITORS.

R. L. HOUSE, B. D. ..... Editor
S. C. HARRELL, D. D. ..... Associate
W. T. SCOTT, D. D. ..... Associate
F. C. LESTER, B. D. ..... Associate
H. S. SMITH, Ph. D., D. D. ..... Associate
I. W. JOHNSON, D. D. ..... Contributing
L. E. SMITH, D. D., LL. D. ..... Contributing
C. A. LINCOLN, D. D. ..... Contributing
J. T. KERNODLE ..... Managing Editor

DEPARTMENTAL EDITORS.

H. S. HARDCASTLE, D. D. ..Sunday School
H. E. ROUNTREE ..... Quiet Hour
S. E. MADREN ..... Christian Endeavor
A. LANSON GRANGER ..... Young People
Mrs. A. C. TODD ..... Children's Page

SUBSCRIPTION RATES.

Six Months 1.00
One Year $2.00

Published by the Board of Publications, agent for the Southern Convention of Congregational and Christian Churches, and printed every Thursday by the Central Publishing Co., Inc., Richmond, Va.

Entered as second-class matter at the Postoffice at Richmond, Va., July 25, 1922, under Act of March 3, 1879.

Remittances for subscriptions should be sent to the office of Promotional Secretary, Elon College, N. C.

All other matters of business should be addressed to "The Christian Sun," 1536 E. Broad Street, Richmond, Va.

Contributions should be sent to the editor at 3206 Grove Avenue, Richmond, Va., not later than Friday preceding the date of publication. Emergency notices will be received at "The Sun" office up to Tuesday of the week of publication.

Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

Marriages

WELLS-REEVES.

At my home, Virgilina, Va., on December 25, 1941, Mr. Ellis M. Wells, Jr., of Semora, N. C., and Miss Alice Graves Reeves of Paces, Va., were united in marriage. The ring ceremony was used. Mr. Wells is the son of Dacon Ellis Wells of Lebanon Church. Mrs. Wells is the daughter of Mr. William Reeves of Paces, Va. They will reside at the Wells home in Person County, N. C., where the groom is engaged in farming. They have numerous friends who wish for them blessings and happiness.

C. E. NEWMAN.

In Memoriam

MARGARET GASKINS ASHBURN.

Mrs. D. D. Ashburn, nee Margaret Gaskins Lancaster, passed away at the Evergreen Hospital in Philadelphia on December 10, 1941. Thus her courageous spirit, having found release from the earthly tabernacle of the flesh, which was wasted and weak by a long illness, found an abundant entrance into that house not made with hands, eternal in the heavens. Her body was laid at rest in the family plot at Irvington, Virginia, with Reverend Clayton Pitts as the officiating minister.

Mrs. Ashburn was the daughter of Joseph Oliver Lancaster and Nannie Matthews Lancaster, and was born at Driver, Virginia, on August 12, 1895. As a girl she attended Sunday School and church at Berea (Nasemond) Christian Church. When the family later moved to Suffolk she united with the Suffolk Christian Church. When, still later, the Lancasters moved to Norfolk, she united with what is now The Christian Temple. At one time she served as Superintendent of the Cradle Roll, and also taught classes in other departments of the Sunday School. She was a faithful member of the church and regular in attendance at its services.

She was married to Daniel Douglas Ashburn on October 31, 1925. Her sister Rosa Mae Lancaster was married to William L. Ball at the same time in a double wedding ceremony. They moved to Washington and from thence to Philadelphia where they were making their home at the time of her death. Mrs. Ashburn took her church letter to the Holmsburg Baptist Church where she was active until her health failed.

Mrs. Ashburn was a faithful friend, a loving wife, and a consistent Christian. She was patient in affliction and suffering. Throughout her long illness she kept greeting cards of all kinds at her bedside so that she could send them to her friends in time of trouble, or on anniversaries or special occasions. This was typical of her spirit of thoughtfulness of others, and her spirit of unselfish service. Many will rise up and call her blessed. She knew whom she had believed. Death had no terror for her. And her loved ones may be comforted by the memories of the yesterdays, and the hope of reunion in God's tomorrow.

H. S. HARDCASTLE.

THE ORPHANAGE.

(Continued from page 14.)

Missionary Society, Biscoe, N. C.: 4 dresses.

Woman's Missionary Society, Union Ridge Church: Box Easter clothing.

REPORT FOR JANUARY 22, 1941.

Amount brought forward		$ 850.61
Sunday School Monthly Offerings		
Eastern N. C. Conference:		
Wentworth		4.73
N. C. and Va. Conference:		
Ingram	$ 3.18	
Burlington, W. K. Holt, Jr., pledge	25.00	
Hines Chapel	6.00	34.18
Western N. C. Conference:		
Pleasant Ridge	4.58	
Parks Cross Roads	8.75	13.33
Eastern Va. Conference:		
Liberty Spring	7.00	
Oak Grove	1.25	
New Lebanon	5.00	
South Norfolk	5.00	
Union S'hampton	9.46	
Holland	6.84	34.55
Valley Va. Central Conference:		
Mt. Olivet (G.), Sunday School	1.88	
Mt. Olivet (G.), Church..	9.70	
Dry Run	10.00	21.56
Thanksgiving Offerings.		
N. C. and Va. Conference:		
Monticello		13.00
Endowments.		
L. S. Holt		150.00
Special Offerings.		
Mr. Fespermon	5.00	
Jr. Philathea Class, for Bernice Benton	2.50	
Hauling corn	6.00	13.50
Total for week		$ 284.85
Grand total		$1,135.46

DELIGHTFUL ENCIRCLEMENT.

(Continued from page 13.)

has been presented here. The town is situated in a valley between two mountains furnishing a natural amphitheater for just such a portrayal. This amphitheater seats eight thousand people. The length of the stage is that of about two and a half city blocks, and is only five minutes walk from the center of the city. We met Mr. Meier in the afternoon before the performance. Having made known our identity, he presented us with complimentary tickets to the play of that evening.

Mr. Meier is a lovely character, and his wife, who plays the part of Mary, is a very beautiful woman. The play is a masterful production. The finest tribute that can be paid to it is that the audience forgets that they are spectators of a play and seem to have a consciousness of being present at the original event.

Josef Meier is from Luenen, Westphalia, Germany. Since childhood he has been trained, prepared and dedicated to enact the role of the Christus. It is his life's consecration. In the past ten years he has interpreted that part before more than four thousand audiences. He bears the reputation of being the world's outstanding Chrustus portrayer. His characterizations are superb, and he lends nobility and magnificence to the role. In this achievement at Spearfish it would seem that he has accomplished his life ambition. He is being received by the American public enthusiastically and the play is well on its way to become established as an accepted American institution. It offers to the American people a place of pilgrimage. It is located about the center of the United States, and good highways approach it from all directions. The local airport offers the speediest transportation and mail. It is a place where racial and denominational differences are without meaning; and it seems to us to be the most cultural and spiritual contribution that America has to offer the world. It is the only place in the world where the Passion Play is now being given.

(To be continued.)

HAS WAR STOPPED OUR WORK OVERSEAS?

NO!

Under the American Board of Foreign Missions the Congregational Christian Churches have 233 workers in action on the foreign field.

In the following countries work is going on as usual.

ANGOLA — SOUTHERN RHODESIA — SOUTH AFRICA
INDIA — CEYLON — TURKEY — SYRIA
UNOCCUPIED CHINA

In the war zones our personnel situation is as follows—

JAPAN: Of active workers who were all withdrawn before war broke out — 2 are at work in the Philippines; 2 in India; 2 in Honolulu; 9 with Japanese churches in U. S. A. Japanese Christians are continuing the work.

OCCUPIED CHINA: No direct word as yet from 31 active missionaries still there. All Americans reported well treated.

FREE CHINA: In South China, 21 workers; West China, 4 workers. Safe and busy.

GREECE: One still in Athens; others in Turkey or the U. S. A.

BULGARIA: 5 workers leaving Sofia for Istanbul, Turkey, December 23, reported held at Bulgarian border.

PHILIPPINE ISLANDS: 8 regular workers, plus 2 Japan missionaries; 4 American-bound North China workers; 2 India-bound workers. These "refugees" are working as nurses, doctor, Y man, hospital chaplain and relief worker.

Read the American Board special news pages in the Missionary Herald each month.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCIV. RICHMOND, VA., THURSDAY, JANUARY 29, 1942. NUMBER 5.

What Is A Sacrement?

What does the Lord's Supper really amount to? What is the real value of baptism—my own or that of my child? Have the sacraments any vital meaning, or do they stand merely for conformity to an ancient tradition of the church?

If you separate yourself from ecclesiastical dogma it would appear that a sacrament should be looked upon as something that helps a man to get into closer relations with God, into conscious, chosen relations with God, so as to perceive Him more clearly, understand and know Him better, feel tied up to Him more effectually. A sacrament is something that should give to one's relations with God a vitality that they did not have before. Think of a sacrament in that way, and experiences of many kinds can become sacraments: aids to the realization of God, means to a more conscious association with God. It can be likewise with the open heart today. The joys that daily experience brings, and also the pains, can be turned into sacraments for drawing one into closer relations with God, truer communion with God, deeper union with God, if one will permit them to.

And the communion! In that can be found meanings and values that many people have never dreamed of. The idea of the Real Presence has been a matter of controversy and bitterness in the church. But just the same the real Presence is there for the person who will open his mind to perceive and his soul to embrace. The Spirit of God, which is present in realness everywhere, can at the formal churchly communion be invited in a special way, and with fresh desire, to come into the communicant, to dwell in him, and to make use of him continually as its agent and instrument. And that turns the communion into a sacrament of tremendous meaning and genuine power.

In the ancient liturgies the officiant at the communion cries out, "Lift up your hearts!" and the people say in response, "We lift them up unto the Lord." Even though your communion service may not contain that bidding and that response (it were well if it did) you can say the words to yourself. And then consciously, eagerly, joyously, you can lift up your heart for communion with the Spirit of God and definitely invite and take that Spirit into yourself. That gives meaning to the sacrament.

After that go forth from the service believing that you have what you sought, that in very truth the Spirit of God is with you and that in the common affairs of daily life you are still with God, and the Presence of God is round about you in actual fact, for constant sustenance and inspiration and comfort. Do that, and your sacrament is become a thing of definite meaning, and a vital experience.

—Winifred Rhodes.

Attend the Communion Service at Your Church Sunday!

NEWS AND VIEWS

We learn with deep regret that Rev. J. W. Warren, whom we reported sick in the issue of January 1, is still quite ill. Our prayers and those of his many friends are for his speedy recovery.

Rev. John H. Knight, pastor of the Berkley Christian Church in Norfolk, has joined the Norfolk Presbytery of the Presbyterian church and has received a call to the Lynnhaven church.

Mr. Leonard J. Christian, missionary to China, was the Sunday morning speaker at the Burlington Christian Church. Mr. Christian spoke at the vesper service in Durham for Dr. Stanley C. Harrell.

Mrs. P. J. Kernodle continues quite ill at home in Richmond, Va. Both day and night nurses are in attendance. She is, of course, unable to reply to the many cards and notes received and wishes to take this means of thanking the senders.

The office of THE SUN has received an announcement of the arrival of little Miss Mary Anne Brady at the home of Rev. and Mrs. E. Carl Brady of Asheboro, N. C. Mary Anne was born in the Barnes-Griffin Clinic, on January 14, 1942. We wish for her a long life of much happiness.

Prof. L. L. Vaughn is working each Sunday in the interest of the Elon "All or Nothing Campaign." He visited Antioch and Bethlehem in Eastern North Carolina with Rev. E. M. Powell on January 18. Professor Vaughn went with Rev. S. E. Madren to Pope's Chapel and Mt. Carmel last Sunday and will visit Good Hope and Oak Level next Sunday.

Lord Morley was the speaker at the Institute of Religion held at the United Church, Raleigh, last Monday night. "Peace Aims: Building the World of Tomorrow," was the subject of the address by the British statesman. Lord Morley, Deputy Speaker of the House of Lords, is a former Undersecretary of State for War and Lord-in-Waiting for King George V. The speaker was introduced by Dr. Clarence Poe.

The Rev. Max Volkmann of Riverton, Connecticut, has been given a unanimous call to the Winston-Salem and Pfafftown churches. He is to begin his new pastorate on February 1. Dr. Volkmann is a graduate of Spokane University, Colgate-Rochester Divinity School, and Hartford Seminary. We are glad to welcome Dr. and Mrs. Volkmann and their young son to the Southern Convention, and to wish them success and happiness in their new work.

Dr. Lightbourne feels there should be some kind of statistical report for Pilgrim Fellowship. The report on members in the young people's organizations has not seemed at all complete and so the item has been left out of the tabulations in *The Annual*. He offers this suggestion to the officers of Pilgrim Fellowship—that churches be asked to report the number of young people's organizations functioning. This would be inclusive of organized Classes, Endeavors, Missionary Societies, Chairs, Youth Fellowships, etc.

Leon Edgar Smith, Jr., and Elizabeth Riddick were married at Norfolk, Virginia, on Friday, January 9. The ceremony was solemnized in the Christian Temple by Dr. L. E. Smith in the presence of family members. The bride, daughter of Mr. and Mrs. B. Franklin Riddick of Huntsville, Alabama, attended Howard College in Birmingham, Alabama, and the Irvine Studio of Theatre in New York. The groom was graduated from Elon in 1937, studied law at the University of North Carolina and was graduated from the Feagin School of Dramatic Art at Rockefeller Center, New York.

Mr. Walter C. Rawls, formerly of Suffolk and Norfolk and now of St. Louis, was recently elected a trustee of the Pilgrim Congregational Church in St. Louis. Mr. Rawls was nominated by Mr. Danforth, a very prominent and influential layman in our church and a member of the Pilgrim Church. Mr. Rawls' friends in North Carolina and Virginia appreciate the high esteem in which he is held by his local church. While a member of the Congregational Church in St. Louis, he has not lost his interest in the church of his childhood. He has from time to time shown a very keen interest in Elon College and was the first to make a conditional pledge of $5,000 to the present campaign to clear the college of its debts. The church has accepted this challenge and is completing an organization to raise the necessary amount to afford Mr. Rawls the joy of contributing $5,000.

PALM STREET, GREENSBORO, N. C.

On Sunday night before Christmas, the young people of Palm St. Christian church presented a pageant which portrayed very clearly the true meaning of Christmas.

The pageant, entitled "The Starflower," told how Marcus, an innkeeper and all the world mistook the Savior, which was a new born babe, for a king and ruler of great renown. Only through the starflower and his small daughter did Marcus realize that he had turned from his door the two humble folks who were to bring the king and Savior and that the preparation he had made at his inn to receive a great king should have been for the Christ child.

With the help of shepherds, the three kings, an angel, the pilgrims, the prophet, and a host of singing angels, all in their colorful costumes, Marcus was able to show to the audience the true meaning of Christmas, to accept the Savior, and not push Him aside for the other joys of Christmas time.

GLADYS TAYLOR, *Reporter.*

"FOUR HAPPY YEARS."

About our years ago I began my first work as an active pastor at Carolina, a small Mill Village, just outside the city limits of Burlington, N. C. The Village contains about fifty homes, and Carolina Congregational Christian Church is the only church in the village. The building was once used as a dwelling, and several of the members were born in it.

I found the people to be people who loved their church enough to put it first in their thoughts and deeds. They not only love their church enough to give, but they love it enough to sacrifice for it. For example, last year one lady gave $54.00 towards the pastor's salary. (She makes $13.00 per week). I have never found a better Christian spirit, and a more cooperative attitude than I found among the Carolina people.

Because of the happiness they brought me while their pastor, the memories of my four years there will be among the most precious of my life. May God bless these fine people in the splendid work they are now doing with their present pastor, Rev. Kenneth Register.

MELVIN DOLIAR.

WE ARE PROUD OF IT.

About eighteen months ago Mt. Zion, Concord and Bethel Churches saw the need of their pastor living on the field, so they decided to group as a pastorate and called Rev. Melvin Dollar for full time service in these three churches. After calling him for full time the churches realized that they must provide a place for him and his wife to live.

Mrs. Esther Pinnix and daughter and Mrs. Clay Murray gave a lot joining the Bethel Church property for a site for the parsonage of all three churches. This lot is just across the highway from Bethel Church, seven miles from Concord, and nine miles from Mt. Zion, thus locating the pastor near the center of the field.

The churches are happy because of the fact that they have built and paid for a $3000.00 home in less than twelve months. This was made possible by the splendid cooperation of all three churches, and the untiring efforts of our beloved pastor who did everything from helping canvas the whole field to cutting logs and purchasing material.

Just a few things that Mr. Dollar did were: cutting logs, driving truck, carpenter work and painting. One day at the sawmill he began operating the saw, and one of his faithful deacons, Mr. Joe King, who was Chairman of the building committee, remarked, "Look at that Preacher, he will do anything."

As special gifts we received $200.00 from the C. M. A. Mt. Zion Missionary Society donated an electric range, the Concord Missionary Society gave Twenty Dollars on Linoleum for the kitchen, and the Bethel Missionary Society gave a dinner set of chinaware, a good friend from a distance gave an easy chair for the living room, Mr. R. A. Hooper, one of our members, furnishes water and current with which to pump it, one member and her husband gave the shades and curtains for the entire parsonage, and another member, Mr. Edd King, of King Electric Co., gave the light fixtures for the entire parsonage. There were many donations of both money and labor made by persons who were not members of either of the churches.

The forming of this pastorate so far has proven to be a success. Since the pastorate has been formed Mt. Zion and Bethel Churches have organized Missionary Societies and are doing splendid work. Each member seems deeply interested in the work. Concord Church has had a very active and wide awake Society for the past three or four years.

A Young People's organization of around Thirty members has recently been organized at Bethel Church, and the young people seem to be very enthusiastic over their work.

IDA P. MURRAY, *Sec'y,*
Bethel Cong. Christian Church.

The Parsonage of Zion-Concord-Bethel Pastorate.

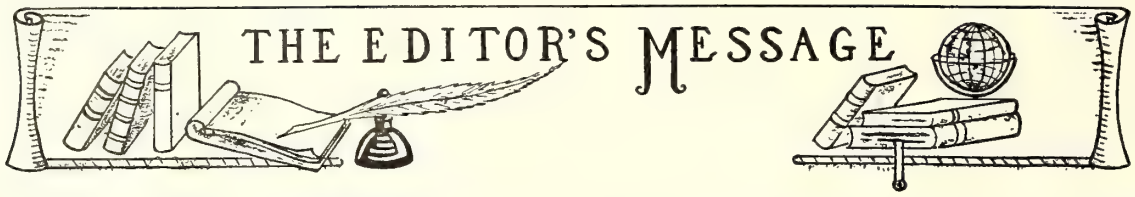
TEMPORARY ARRANGEMENTS.

When you disrupt facilities for feeding college students, a problem of serious ramifications is created. The ones of us who have been in college know that it is not the easiest matter in the world to feed a group of college students satisfactorily. Their taste, likes and dislikes are different. To set a satisfactory table for the entire student body is difficult enough under ordinary circumstances. When usual facilities and conveniences are completely destroyed and you are forced to do something else and do it quickly, the resourcefulness of the people is taxed to the limit. Among many other problems occasioned by the fire at Elon College, the problem of feeding the students had to be faced. The Elon College public school about a year ago built a nice dining room and installed a cafeteria. Mr. W. B. Terrell, principal, very graciously tendered the facilities of his institution to assist us in our need. In the meantime carpenters, brick layers, plulmbers, roofers, etc., have been busily erecting a temporary building on the East side of the Christian Education building opposite and adjoining the Y. M. C. A. and Y. W. C. A. kitchens. The frame structure is attached to a fire wall ten feet from the building so as to meet insurance requirements. The building proper is 30x40 feet, about complete at this writing, Friday night. This temporary structure with necessary plumbing will cost approximately $1,500. This building will be used for the kitchen alone. The two kitchens inside the Christian Education building have been thrown together, window frames removed from two windows and door shutters placed in their stead. The two kitchens will be used as butler's pantry. The social halls in the Y. M. C. A. and Y. W. C. A. will be used as dining rooms. They will be furnished so that the entire student body may eat at one sitting. Equipment for the kitchen and dining rooms has been purchased, with the exception of the two stoves. They are difficult to get. A dealer is to lend us this equipment until the new stoves arrive. The cooperation of the faculty and students has been fine and the spirit is really inspirational. The dining room and kitchen equipment purchased are first-class and will be suitable for use in the new dining room.

I have had a number of inquiries about arrangements for the accommodation of the students and I am glad to give to the readers of THE CHRISTIAN SUN this information. The destroying of the college dining room, kitchen, and all equipment constitutes a serious loss. In fact it is a calamity. It is our hope and prayer that the Sunday Schools, churches and generous individuals may come to the assistance of the college in this time of need. We will greatly appreciate any such contributions. The greatest service, however, that could be rendered the college in this her time of distress is for the church and friends of the college to arise now and pay the debts of the school. If the debts were paid, it would be a much easier matter to build the dining room and kitchen.

The building and equipment destroyed were completely covered by insurance. Depreciation of the building and equipment because of age and use was, in the minds of the insurance adjusters, quite serious. An agreeable settlement, however, is in process. After the replacing of the equipment and furnishings destroyed

(Continued on page 11.)



CHILD LABOR IN WARTIME.

Last Sunday, January 25, was observed widely as Child Labor Sunday. The perennial problem of child labor is made more serious by our entrance into the war. There are indications that the employment of children is increasing and will continue to increase unless vigorous efforts are made to prevent it. There is imminent danger of losing long and hard-fought gains in the protection of children against commercial exploitation. With older workers drawn into defense industries, there are more jobs available frequently at higher wages than a few years ago, and the temptation for children to give up the classroom for employment is strong. There will be the inevitable urge to "let down the bars" and "cash in" on the inflation. The need for continuous training for the future adult leadership of America may be easily overlooked in the present upsurge of employment.

Legal Standards are higher now than they were a quarter of a century ago. Under the federal law 16 years is the minimum age for employment during school hours in interstate commerce industries, and in 13 states it is the basic minimum for most occupations during school hours. But the very fact that standards are higher today has brought about efforts to lower child labor standards by legislative action.

Illegal child labor can be stopped in one of the two ways: by strengthening enforcement procedures, or by lowering legislative standards to make legal that which is now a violation of the law. Although state labor departments have been vigilant in pursuing the former course, there were in 1941 determined efforts to lower legislative standards by groups who wanted to insure their supply of cheap labor. Reports indicate numerous attempts to relax regulations for boys working in bowling alleys, golf courses, delivery service, etc. The public may prepare for an orgy of breakdown bills, and the consequent increase in child delinquency if the present standards are broken down.

The National Child Labor Committee urges that two things be done:

1. Every high school student who is contemplating leaving school should be advised to take a long-range view of education versus employment. Whether he is motivated by a patriotic impulse or is influenced by the lure of a pay envelope, he should be urged to consider not only the immediate choice but the years which lie ahead. Help should be given him in making a decision as to whether he, individually, as well as to his own personal future, by going into industry or by completing his high school work. The answer will be determined in the light of the background and disposition of the individual.

2. For those who do go into industry, whether defense or non-defense jobs, proper safeguards must be provided to guard against their entering too hazardous occupations, or working under conditions that will undermine their health. If the time comes when the limitations on hours and night work for minors now existing in some states must be temporarily relaxed for defense industries, there must be a level beyond which they cannot fall. The nation needs to keep its young people at their highest point of physical and mental strength.

CHRISTIANS AND FUTURE SOCIETY.

"Keep the Church out of politics" is the favorite slogan of some who want to control society, without interference, for their own selfish purposes. They have often succeeded because Christians have often taken their advice. But the control of society for selfish ends always produces its results—suffering and want and poverty, injustice and racial discrimination and, at the last, war—which, being a composite of them all, draws Christians into its mesh as well as others.

Some Christians say, as an excuse for doing nothing about organizing society for good and noble ends, that Christianity has existed under all kinds of society and all sorts of governments, and that, therefore, they are wrong who talk about democracy as a particularly desirable kind of society for which Christians ought to strive. This is true in a limited sense. But it is not true that all of the various forms of society under which Christianity has had to live have represented the kind of society which Christians have wanted or thought desirable. Christianity can and has existed in societies in which slavery has flourished. But this does not represent the Christian ideal of human relations. Christianity can and has existed in societies in which men and women have been exploited, but this does not represent the mind of Christ for man. Christianity can and has existed in the midst of societies ruled by cruel tyrants, but no Christian would defend this form of human society as expressive of the will of God for men as revealed in Jesus Christ.

As Christians have increased in number in any period of history the inevitable result has always appeared. Society begins to take on the complexion of Christianity—its thought, its purpose, its ideal. Christians take their place in industry, in labor, in government. And the united thought of these people makes its influence felt.

St. Paul could do nothing about abolishing slavery in the Roman Empire because slavery can be abolished, as an **institution,** only by the **sovereign action of the State.** That requires men and women, active in the affairs of the State, who do not believe in slavery. But Livingstone and Wilberforce could do something about slavery in the British Empire because England had been evangelized over the years and Christians sat in Parliament, and Christians voted at the elections, and Christians could hear the appeal against slavery as being opposed to the will of God. Christians could act with influence that affected the society of the British Empire. They did just that. Today, a Christian Church

stands on the site of the old slave market in Zanzibar, South Africa.

American society is being molded today for generations to come. And Christians, who form so large a portion of this nation, will not be happy if, due to our neglect to speak and to act for justice and brotherhood, we live to see the day when freedom is compromised, set back, perhaps dried up at its source, and finally withered. We should let no opportunity pass to make known to our Congressmen, our editors, our neighbors, how strongly we feel about the matter. We should not be happy in a society that permits the persecution of Jews, the suppression of the press, the confinement of religion within the four walls of the Church from which it dare not come out except at the risk of persecution. Yet, there are people who want that and who would welcome it. We are not those people. But they did win in the totalitarian countries of Europe by getting *control of society.* We can prevent that in America. Christians can prevent it. And they should.—*Wm. C. Kernan, Director, Christian Inst., American Democracy.*

Delightful Encirclement

VIII—IN THE NATIONAL PARKS.

By Chaplain H. E. Rountree.

We are now in Yellowstone National Park. Like unto Niagara, a visit to this park has been one of our life-time ambitions. For two days we revel in "The paradise for motorists and vacationists." They are here from everywhere, Canada, United States and Mexico. This park covers an area of about 3348 square miles of natural scenic wonders. To the academic mind, much of it seems unnatural—mysterious. The entire region is volcanic, and from geysers to volcanoes, from grand canyons and waterfalls to green forests and rocky steeps, the phenomena present a variety of colorful formations most appalling. From lakes to gigantic mountains; from verdant forest to desert waste; from frosty mountain climes to bathing and basking in the sun, man experiences thrills long to be remembered. At seven thousand feet by Yellowstone lake seems high enough, but when ascent to the tip of Mt. Washburn is made, one is lifted aloft toward the skies to gaze upon the world in scenic wonder.

Only another good day's drive and we are in Glacier Park, northern Montana. We have passed over a stretch of uninteresting country—Montana's plains and benchlands, rolling hills and glimmering distant mountains. Glacier is not so beautiful as Black Hills and Yellowstone, but it is grander and more magnificent. Its bigness is over-awing. The glaciers are small now, having been reduced in their activity; nevertheless they are doing the same work as all glaciers of the ages gone by, cutting out the shape of the earth, those formations which we love to contemplate so much and wonder how it all came about.

But we have not come to the climax of beauty yet, for in another day's drive we are in Banff, Alberta, Canada. Banff and its sister parks constitute a vast outdoor kingdom of eight individual parks with a combined area of eight thousand seven hundred and twenty square miles. It preserves for the people of Canada their natural heritage of beauty in the form of majestic mountains, peaceful valleys, crystaline lakes and perennial forests. It is a great play-ground, vacational heaven and fisherman's paradise; and enjoyed by thousands of Canadians and guests from the United States and other lands every year. This park contains the world famous Lake Louise. As we approach this place, there is a common involuntary expression, "Whoee . . . ! This is the prettiest spot I ever saw." We have travelled far and wide, but Lake Louise gives us the greatest beauty thrill of all our experience. It is hailed by one and all as one of the most perfect settings on earth. It is called "Nature's masterpiece." Crossing the great Divide into Yoho valley, B. C., we paused to comprehend the thought, there, coming down the mountain from the glacier above, the waters part, one part going one way toward the Atlantic and the other part running the other way toward the Pacific. Between the two streams Milady and I joined hands, she dipping her other hand into the stream starting for the Atlantic and I dipping mine into the one starting for the Pacific. A friend close by snapped this scene for us. It is a masterpiece. One cannot spend even a few hours among these natural wonders without gaining a new conception of God and greatness.

Next to the amazing beauty of the scenery, Banff's chief reason for fame is its hot sulphur springs. Swimming in these mineral-saturated waters gives one a new lease on life. All in all, this is a complete world. Everything seems to have been made for man and He did not put every thing in the same place. Spectacular panoramas are constantly unfolding as we drive along; or as we stop here and there to investigate the unknown which seems to be yonder just out of sight challenging the spirit of man's adventure.

On our route south we witness two more wonders: Ginkgo Petrified Forest and Grand Coulee Dam. These are located in the state of Washington. Ginkgo forest is mountainous and a desert waste. It covers an area of about thirty miles in diameter. Skeletons of giant trees of bygone days are embedded in crumbling lava rock and soil. In this we are taken back ten millions of years and shown evidences that this was a giant forest ages ago. It is certain, they say, that there are over seventy-five different species of these trees, the most of which are now locally extinct. Here one witnesses the ancient setting of mammal life—the Mastodon, the three-toed horse, the camel and rhinoceros staging a fight for existence. There are perfectly preserved specimens of animals and trees which indicate that this section was once a dismal swamp in a temperate and subtropical climate. It is estimated that this life existed here ten to thirty millions of years ago, when finally the lava flow of some ancient volcano covered the trees and animals and preserved them forever and made the area the burying ground of ancient existence. It is assumed that the waters of the swamp so cooled the lava flow that nothing was burned and everything was preserved in its natural state. It is now an arid timberless region where only sage-brush and desert flowers can survive. The wood of these trees is now petrified opalescence with a grain structure so perfectly preserved that connoiseurs can identify the specimen unmistakably. It is estimated that there are between five and ten thousand logs in the preserve which constitute the only petrified forest where the trees are preserved in volcanic lava.

(To be continued.)

"Today three-quarters of the 100,000 Japanese in California are citizens. It is most reassuring that the tension has thus far been accompanied by few gross violations of justice and by much good sportsmanship toward Japanese fellow-residents. Insurance companies have little fear of violence against Japanese property."

CONTRIBUTIONS

SUFFOLK LETTER.

The challenge of the present war reaches every citizen. Tax laws, draft laws, rationing laws and daily propaganda bombard peace loving people on every hand, and make it impossible to escape the sense of danger and the stern realities of a threatening situation. In the hour of confusion it is imperative that the citizens make every effort to keep themselves informed on the main issues at stake. Clear thinking is sadly needed at this time. It is tragic to observe the tendency to seek personal financial gain as a substitute for sacrifice. People rush to employment agencies to get their share of high wages, and bigger profits are sought by industrial leaders and thoughtful business men.

In this situation the taxpayers are called upon to pay the greatest war bills ever voted by Congress. Taxpayers for many years to come will not be relieved of this heavy burden. And the disturbing element is the fact that legislative bodies are slow to reduce taxes or repeal any laws which bring huge sums into the Treasury of the Government. The present tax laws are designed to include every one who earns a modest living. It remains to be seen what effect this heavy taxation will have upon business and industry. The farmer and the consumer will ultimately share in the final bearing of this burden to a much greater extent than is now admitted.

But the young men who are drafted into the service of the various activities of the War Departments face dangers much greater than excessive taxation. Their lives and their futures are threatened with early death and destruction. What a tragedy that the finest and strongest young men should give up their preparation for the pursuit of peaceful vocations—to be shot by selfish enemies of good government and religious liberty. Those who survive will be handicapped by having to start life over again conscious that they have been subjected to perils which they can not forget. And their parents, their wives and their sweethearts are troubled by the thought of losing their loved ones on the field of battle.

Perhaps our readers will say we should not write so much about the war, and they may be right in that criticism. Maybe the preachers should omit their references to this topic in their sermons. It is not for us to express an opinion on that matter. But of this much we are sure. The people need spiritual help in such a time as this. And their chief source of help is revealed to them through the ministry of the church in teaching and preaching. The church—Christianity—has a message for young men on the battle front—and the parents and others who suffer with them. And its first words are: "Fear not, for I am with thee; be not dismayed, for I am thy God." Fear should be dispelled from our minds. We should be alert. We should be cautious and watchful. But we should not be afraid. This is no time to cultivate and nurture our fears. The second part of that message is: "Have faith." In the darkest night of danger Jesus said to the disciples: "Believe in God—believe also in Me." This is not the time to lose faith. And we should believe that there is something in our Christian faith and way of life which cannot be destroyed by pagan greed. If ancient Rome could not destroy Christianity when it was limited to a small group of peasants, many of whom were under the dominion of Roman military power, we must believe that our enemies cannot defeat us. It will not be easy. It should be difficult. If the way is hard the victory will be more valuable to us in the days ahead.

I. W. JOHNSON.

NOW IS THE TIME.

We are prone to put off what should be done today until a more convenient time arises. These days are so uncertain. The Germans speak of a liquid line. We are certainly facing a future that is extremely liquid. What we have to do and what we can do, we should do quickly.

Elon College will need the support of the church this year more keenly than in any year in the past five years. The war continues to take from her campus her most promising young men and others are accepting positions with unusually high salaries rather than remaining in school. High School graduates are detained because of the opportunities to make unheard of salaries. This will cut the resources of the college. We are dependent upon our enrollment to meet our current expenses. The financial resources of the college unless the churches come to the help of the institution will be again strained severely. There are two things every minister, church official, and congregation can do which will not hurt them but will help the college and the local church directly and indirectly:

1. Make sure that plans are laid and opportunities are given for every individual member to make a contribution to the college fund to be counted on conference apportionments. The college will need badly every penny of that part of the conference apportionment assigned to it. Please don't put this matter off. We need your help and encouragement.

2. To feel the responsibility and count it a privilege to influence prospective college students to come to Elon college. You need not hesitate to recommend your college. It will measure to any recommendation that you may feel like giving. Our curriculum is inclusive and we are prepared to meet the needs of ambitious high school graduates. Mr. Colclough, our official field secretary, is not in good health. Under the advice of his physician he will not be able to conduct a strenuous campaign that he has heretofore. He will need your help and need it badly. Please do not fail us in this our hour of need.

There will be a sufficient number of our own young people entering college this year. With the cooperation and active assistance of pastors, church officials, Sunday School teachers, and interested laymen, the greater part of these students can be influenced to enter Elon College. They will be in just as good a college, educational advantages will be just as great and they will mean much more to the church and her institutions. This will require a little work, a little interest, and a personal appeal. Won't you make your investment in the welfare of your college and to the future interests of our church?

EXPRESSED INTEREST IN THE COLLEGE FOLLOWING FIRE.

Telephone: "Three of us here are sorry for the college in the present disaster $100 each. This amount will be forwarded soon."—*Rev. Joe A. French, pastor of Reidsville Church.*

"Got your telegram. Sorry about the fire." Trust that there is sufficient insurance coverage. You have our sympathy and help."—*Colonel J. E. West.*

"We are all so sorry to hear of the fire. Glad no one was hurt. We are

(Continued on page 15.)

FOR THE CHILDREN

Dear Friends,

Many of you who are interested in Children's Missions have written to me for materials, or for information as to where these materials may be secured. I have tried to answer such letters personally. In addition I shall send a Missionary Program for children in the Children's Page of The Christian Sun. It is my plan to send this in during the last week in each month to be used in the next month.

February the eighth, Sunday, is Race Relations Day. The Program which I am sending, with two others on Race Relations, may be secured from Department of Race Relations, The Federal Council of Churches of Christ in America, 287 Fourth Ave., New York, N. Y. The price is only 2 cents each or $1.00 a hundred.

I want to ask all of those who work with children in any capacity to help me in spreading the message which this program contains. All of you parents who are requested for bedtime stories will find that this will be a fine one for your child. You who make a hobby of collecting and telling good children's stories will want to keep this one. If all of us who claim to be followers of Christ put enough effort into the education of our younger, future generations, we need not in the future meet a world situation which is ours today. I firmly believe this, and if you will think it over I feel that you will agree with me.

I wish to thank all of you who are trying to interest your little friends in the message of Missions for Children. I can do nothing as your Superintendent of Children's Missions in North Carolina, without your faithful help. I am counting on you. If at any time you have a question please write to me. If you are patient enough you shall eventually receive an answer.

Sincerely,
Dorothy Todd.

DIFFERENT GIFTS.

Preparation for worship: Secure some lovely bits of handwork made by members of other races—a woven scarf, a piece of pottery which is Indian or Mexican; a bit of Chinese or Japanese tapestry; a print of a painting or piece of sculpture done by a Negro. Spend a few minutes looking at these things and admiring the beauty. Let the children arrange them on a table to make a center of beauty toward which all will face for the worship service later.

Write upon the blockboard a list of Negroes who are contributing to our common life, or have in the past: Marian Anderson, Paul Robeson, Roland Hayes, George W. Carver, James Weldon Johnson, Harry T. Burleigh, Countee Cullen, Henry O. Tanner, Mrs. Meta Warrick Fuller, Jessie Fauset, Paul Lawrence Dunbar, Phillis Wheatley. Discover if the children know anything about these. Let each child choose one, writing the name on a slip of paper, to find out about and report at the next meeting.

The Service.

Music prelude—Any arrangement of a Negro spiritual.

Opening Sentences—Psalms 101:1; Leviticus 19:34.

Hymn—For the Beauty of the Earth.

Story—How Harold Helped—

Harold sat in the very back of the gallery and looked over all the heads of the people to the woman on the stage. He scowled a little, for an hour ago he had been angry with her. But she did look beautiful in her blue evening dress with the pearls at her dark throat.

"Son, aren't you going to hear Mother sing?" she asked.

Harold always liked to hear his mother sing, but tonight it was different. She had told him at supper. She was going away. She was going across the wide ocean to study singing with a great teacher. His mother go and leave him . . . ? A lump rose in his throat. But big boys don't cry, so he scowled instead and left the supper table, his meal uneaten.

"No, I do not want to hear you sing," he had answered sullenly, and watched from the window when Mother and Father drove away. But he could not stay alone, and so he had come, and found a place for himself in the great crowd that filled the hall.

Now she was singing. Harold listened. When she sang he felt things he could not put into words. He felt proud and happy, and he very much wanted to do the things that would make her proud of him.

When the last song ended, and Mother was bowing and smiling Harold slipped out of his seat in the gallery and ran home. When his father and mother returned he was pretending to read a book. He did not look up.

"I saw you," Mother began, as she sat down on the davenport and drew him close. "You were in the gallery. I was glad. I sang better because you were there. I wanted so much to make you understand why I must go."

Harold leaned back against his mother's shoulder and listened.

"To each one of us God has given the ability to do one thing well; and when we do that one thing the best we can, it is like giving people a message from God. Sometimes people of one race do not understand those of another race. You have told me of times when boys whose faces are a different color from yours have not understood you, sometimes accusing you of things you did not do. Music is one of the things that makes people understand. If I can sing the message that is in my heart, it will help others to understand and appreciate our race."

Harold and his mother and father talked for a long time. When Harold went to bed he had promised that he would help her give the message. He was cheerful and helpful all the days when his mother was getting ready to go. When the big ship pulled away it was Mother who cried and not Harold.

Then came days that were busy and days that were lonely. When the boys on the street teased him he remembered how mother looked as she stood on the deck of the big ship. He must help her give the message that would help people to understand his race. On one specially hard day he wrote a letter to her asking her to come home. But the next day after he had made the best drawing in his class at school he tore up the letter. Mother must stay and learn to sing so she could help people understand his race.

There came days when Harold lay in a white bed in the hospital. He had fallen from his bicycle and hurt his leg. "Shall we ask Mother to come home?" his father had asked. But Harold shook his head. "We must help her get ready to give the message so she can help people understand our race," answered Harold.

A year passed by. Once more the great hall was filled with people. But Harold was not in the last seat in the gallery this time. He and his father sat downstairs, near the front. He was proud and happy. All these people had come to hear his mother sing, and most of them were not of her race.

(Continued on page 10.)

Missions
The World for Christ

N. C. PRESIDENT TO MID-WINTER MEETINGS.

Mrs. W. E. Wisseman, president of the North Carolina Woman's Mission Board, is in Evanston, Illinois, where she is attending the Mid-Winter Meetings of our denomination. This trip came to her as a Christmas gift from the women of the North Carolina missionary societies, in token of their appreciation for the inspiration and help she has been to them during her three years as their leader.

Graham Rowland Wisseman is a native of Franklin, Virginia, brought up by good North Carolina parents! Her father, Dr. Charles H. Rowland, was a much-loved pastor of Christian churches in North Carolina and Virginia. Her mother was the first president of the Southern Convention Woman's Mission Board, and is at present the Spiritual Life Superintendent for that organization. Truly a goodly heritage.

"Graham" graduated from Elon College with the class of 1928, and received her Master's Degree in Religious Education from Boston University the following year. There she was in good company—with Lucy Eldredge and Angie Crew. There she also met one William E. Wisseman of Texas.

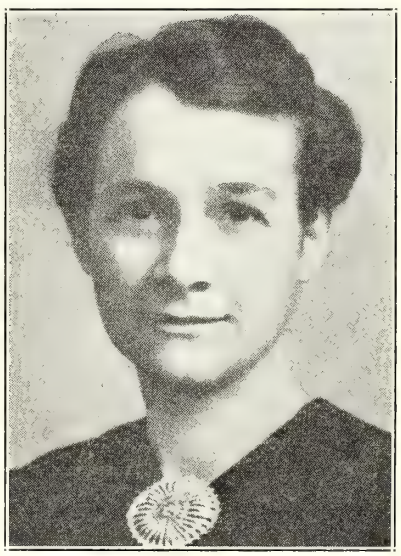
After completing her work in Boston University she went to Fort Apache, Arizona, as a home missionary to the Indians. The next year she worked as assistant to Dr. G. O. Lankford, pastor of the Burlington, N. C., Christian Church.

Then came marriage to Rev. W. E. Wisseman and the beginning of her career as a minister's wife in far-off Texas. There Rowland and Mary Graham made their appearance—a fact which they will not let others forget, for they are always eager to get back to their native state. With the retirement of Dr. Rowland as pastor of the First Christian Church in Greensboro, the four Wissemans came to North Carolina to make their (we hope!) parmanent home.

Mrs. Wisseman is not only the president of our North Carolina women and secretary of the Board of Christian Education of the Southern Convention, but she is chairman of the Foreign Missions Committee of the N. C. and Va. Conference, and takes an active part in all phases of the work of her local church.

The women of North Carolina feel that Mrs. Wisseman fully deserves the trip to Evanston, and are sure that she will come back filled with new ideas for her work.

E. C. L.



Mrs. W. E. Wisseman.

REPORT OF THE CHURCH WORK AT LITTLE CREEK.

In March, 1941, the combined committees of the Mission Board, the Christian Missionary Association of Eastern Virginia, the Eastern Virginia Conference and the Ocean View and Little Creek Churches invited me to become pastor of a newly organized parish in Eastern Virginia. On May 1, 1941, I began my pastoral duties at the Ocean View and Little Creek Churches. To date I have been in this parish seven months and one week. During this time I have had the opportunity of carefully observing the needs and possibilities of both churches. This report, however, confines itself to Little Creek.

On the first Sunday in May my family and I arrived at the Little Creek church for the morning service. We observed a gentleman sweeping the church steps. As we approached him he stopped his sweeping and looked up. There was a broad smile on his face. "My name is Neese," I said. Then he extended his hand and said, "My name is Hudgins, W. E. Hudgins, and I'm so glad you have come; we've been waiting for you." So I began my work in a field the Christian Missionary Association of the Eastern Virginia Conference helped to make possible.

Everyone who visits the Little Creek community can readily see the need of definite, well-planned religious work. This, your speaker is doing as adequately as conditions will permit. One cannot expect a revolution over night. The work there may be slow, but as it progresses it must be built soundly as a church organization and not constructed around a personality.

New people are moving into Little Creek weekly. They are locating in trailer camps, newly constructed homes as they become vacant. Your pastor there is calling on these people and inviting them to church. The response has been quite encouraging.

Now for some details concerning the work at Little Creek. About three weeks after beginning my work at Little Creek, the church secretary handed me a list of the church members. There were 16 names on the list. During the first six months there thirteen members have been added to the church roll making a total membership of twenty-nine. These were added through our revival (which my father conducted for me) and through transfer of letters. In addition to this I have a church letter of transfer for another member.

Services are held at Little Creek each Sunday evening at 7:30 o'clock. The attendance at these services has increased from 10—the smallest attendance—to 67—the largest attendance; with an average of 46 for each of the five Sundays in November. This is to be compared with an average attendance of 25 for the month of May—the first month I was there.

Your Pastor there was instrumental in getting the Baptist and the Christian Churches together for two fifth Sundays for a Community Sing. This was well attended and enjoyed.

The Sunday School attendance has likewise increased. The pastor, however, does not claim all the credit for the increases. The people have worked cooperatively with him.

A daily Vacation Bible School was held with an average attendance of 28. A Prayer Meeting service is held each Wednesday evening at 7:30. Attendance has increased from seven which were present the first night, to

an average attendance of 26 for the month of November.

Little Creek had two delegates present at the Annual Conference. Paid all conference apportionments in full (including the Convention Deficit Fund and the Per Capita Tax), paid all church obligations, sent $10.00 to pay its C. M. A. Membership and had two delegates there. The pastor has made 273 visits into the homes of the community.

The Church and Sunday School has raised $9.65 on their Orphanage apportionment of $10.00 for the new year, and we expect to raise the amount of each item in the apportionment as it comes due.

The work at Little Creek is ours. It's a work in which each of us have a share. Therefore, it must continue even at the expense of great sacrifice. The people of Little Creek desire me to express to you their sincere appreciation for your assistance and assure you they will do their part. Remember the work in your gifts and in your prayers.

J. Everette Neese.

MISSIONARY OFFERINGS.

WEEK ENDING JANUARY 23, 1942.

Sunday Schools.

Oakland, Suffolk, Va.	$ 10.00
Winchester, Va.	6.48
Pleasant Hill, Liberty, N. C.	7.40
Palmyra, Edinburg, Va.	2.00
South Norfolk, Va.	5.00
Pleasant Cross, Asheboro, N. C.	3.74
Union (N. C.), Burlington, N. C.	2.00
Durham, N. C.	8.56
Rosemont, Norfolk, Va.	19.90
Newport News, Va.	12.75
Antioch, Harrisonburg, Va.	5.24
Oak Grove, Sunbury, N. C.	1.78
Total	$ 84.85

Individuals and Churches.

Flint Hill (M), Biscoe, N. C.	$ .33
Isle of Wight, Va.	15.00
Mrs. S. J. Smith, R-3, Mebane, N. C.	.40
Total	$ 15.73

Woman's Board S. C. C.

Mrs. W. V. Leathers, Treasuruer, Suffolk, Va.:	
Home Missions	$ 870.50
Foreign Missions	1,330.33
Total	$2,200.83

Specials.

First, Burlinggton, N. C.	$ 34.45
Class No. 3, Rosemont S. S., Norfolk, Va.	3.92
Total	$ 38.37
Total for the week	$2,339.78
Previously asknowledged	6,066.64
Total since Sept. 1, 1941	$8,406.42

Gratefully,
Mattie Cox Parker,
Secretary.

QUARTERLY REPORTS.

The following is the Quarterly Report of the Woman's Board of Missions, Southern Christian Convention ending December 30, 1942:

Receipts.

N. C. Conference:		
Women's Societies	$1,050.61	
Young People	53.20	
Juniors	28.52	
Cradle Roll	19.83	
		$1,152.16
Eastern Va. Conference:		
Women's Societies	$ 853.50	
Young People	168.66	
Juniors	80.02	
Cradle Ross	9.00	
		1,111.18
Va. Valley Cen. Conference:		
Women's Societies	$ 61.45	
Young People	54.50	
Juniors	2.05	
Total Receipts		$2,381.34

Disbursements.

Home Missions:		
General Work	$ 866.00	
Orphanage at Elon	4.50	
		870.50
Foreign Missions:		
General Work	$ 8.66.00	
China War Relief	20.10	
Miss Mary McClure's work in China	444.23	
		1,330.33
Total Disbursements		$2,200.83
Balance		$ 180.51

Respectfully submitted,
Mrs. W. V. Leathers,
Treasurer.

NOTES FROM SOCIETIES.

First Church, Greensboro.

It has become an annual affair for all of our Missionary Circles to come together some time during December for a Christmas party. In previous years this has been a Pollyanna affair, each person giving and receiving a gift, but this year with so much suffering and distress in the world, everyone felt that our gifts should go for some one else and so a cash offering was presented for China war relief.

This party, as always, was held in the Sally Sothern tea room, lovely with its huge Christmas tree of silver and blue and other Yule time decorations.

The program opened with games of fun and merriment followed by the group singing Christmas carols. Mrs. Rowland then had charge of the devotional. Together we recited the beautiful Christmas story as recorded in the Second Chapter of St. Luke. Mrs. Rowland led the prayer. Mrs. W. E. Wisseman brought the Christmas message, which was a reading "The Golden Goblet," by Jay Stocking, closing with appropriate remarks concerning the gifts that were brought. Each person then placed her gift on a table, in the center of which stood a large globe of the world surrounded by small snow-white carolers holding in their hands the words, "Peace on Earth Good Will Toward Men." At the close of the service an ice course was served.

Mrs. D. H. Paris.

Mt. Auburn Society.

Under the sponsorship of the Woman's Missionary Society of Mt. Auburn Church Miss Augie Crew was a guest in the home of Mr. and Mrs. J. L. Read on the week-end of November 3rd and 4th. On Saturday afternoon the ladies of the Society met with Miss Crew and had a most interesting and inspiring meeting. Sunday morning after Sunday School she made a splendid talk to a large number of people at the church. We feel that it was a great privilege to have Miss Crew with us and I hope more societies will have the pleasure of meeting her and hearing of her work in Japan.

Mrs. J. Allen Kimball.

Palm Street Missionary Society.

The plans of our Society seem to be starting the New Year off with much interest, and we are hoping for this to be the best year in the History of the Society.

The December meeting was held at the home of the president, Mrs. O. D. Taylor. An interesting program had been prepared by the vice-president, Mrs. Pearlie Hall, which was effectually carried out. The Society is not only grateful to each member for their loyal support, but to all members of the church who are supporting their projects and program. Our Society has helped needy people in several instances and is doing its best to prove its helpfulness in a material way as well as in the spiritual.

At the last regular meeting the members and others interested in religious work gave the offering, which amounted to $17.00 to the Christian Orphanage. We think all those who had a part in this worthy cause got much joy and pleasure out of the gift they gave in order that the children of the orphanage might be made happy at this season of the year. He said, "It is more blessed to give, than to receive."

Our society has really approciated and enjoyed the hospitality and generous spirit of the society of the First Congregational Christian Church for

(Continued on page 13.)

Pilgrim Fellowship

"Youth at Work in the Church"

A. LANSON GRANGER, JR., *Editor*

FIRST BELGIAN CHRISTIAN YOUTH CONGRESS.

It's certainly heartening to know that despite the stress of modern war, work among the Christian young people in the European countries has not been at a standstill. The report has come from Belgium that last year—two years after the World Conference of Christian Youth at Amsterdam—the First Belgian Ecumenical Youth Congress was held at Antwerp. The Congress was organized and promoted by six young men who felt that in the face of the misery of the time that the work begun at Amsterdam must be continued.

In spite of all the difficulties of the present situation, almost a hundred young people, most of them men, representing a number of Christian denominations and movements, came together from various parts of Belgium.

Under the motto, *Christus Liberator* these young people were brought to a deeper understanding of their witness to Christ, a firmer grasp of the meanings of the Christian faith, and a sense of their unity in the conviction: "In Christ we are one, and He is our Liberator."

METHODIST AND PRESBYTERIAN STUDENTS MEET IN OUTSTANDING CONFERENCES.

In two Christian youth conferences which have gained nation-wide significance students of the Methodist and Presbyterian churches met last month to consider the problems and duties of Christians in time of war and the possibilities of world reconstruction. Students from 258 colleges, universities, and theological seminaries, representing 40 states and 12 foreign countries met at the University of Illinois in the Second National Methodist Student Conference. Aided by a host of some of the most outstanding Christian personalities in the nation, thirteen commissions studied and thought upon questions concerning "The Student and World Reconstruction." The relationship of Christian faith to six areas of thought were considered: the reality of Jesus in personal experience; Jesus as the norm of reconstruction; the reconstruction of personality; the reconstruction of human relations; Christian service in world reconstruction; and, commitment, the individual's supreme loyalty to God.

Almost two thousand young people of the Presbyterian (U. S.) Church crowded into Memphis on December 31 to attend their Youth Convention on World Missions. Among the leaders of the conference was Miss Ruth Seabury of our own Congregational Christian fellowship, who urged her hearers to be "fifth columnists" for Christ, "serving Him as undercover men, and doing His will above all other demands."

The importance of these meetings lies not so much in their size, though it is noteworthy when as many as two thousand Christian young people representing only one denomination can get together. The chief significance lies in the earnestness and intensity of response to the challenge of Christianity today, and the eagerness to bring its full impact upon our world. With vision undaunted by the present upheaval, these Christian youth bear in their hearts the hope of a new world.

WESTERN NORTH CAROLINA PILGRIM FELLOWSHIP MEETS.

The Pilgrim Fellowship of the Western North Carolina met at the Pleasant Hill Christian Church on last Sunday, January 25. Forty-nine young people representing seven churches were present. An impressive opening worship service was conducted by three Elon College students, members of the Christian Student Association. The Fellowship agreed to promote within their church young peoples' groups during February the Elon "All-or-Nothing" campaign. The plan includes the securing of pledges from each young person, the total contribution from each group equalling at least ten cents per member. Direction of the plan will be in the hands of Sarl Farrell of Hanks' Chapel, at present a student of Elon.

The fellowship also voted to invite Henry Rust, president of the National Pilgrim Fellowship, to a series of conferences in the Southern Convention, and to share in the expenses of his visit.

The following officers were elected:

President: Thelma Thomas, Big Oak.

Vice-President: Ollie Mae Beane, Pleasant Ridge.

Secretary: Velma Thomas, Big Oak.

Treasurer: Marie Beane, Pleasant Ridge.

Superintendents.

Devotional Life: Bonnie Smith, Big Oak.

Leadership Training: Marie Humble, Liberty.

Social Action: Earl Farrell, Hanks' Chapel.

Missions: Jewell Lawrence, Seagrove.

Publications: Ruth Bray, Ramseur.

Counselors.

Rev. A. Lanson Granger, Jr., Asheboro.

Rev. D. M. Spence, Sophia.

Mrs. A. Lanson Granger, Jr., Asheboro.

FOR THE CHILDREN.

(Continued from page 7.)

Harold had not heard her sing since her return. He waited eagerly for her to come on the stage. As soon as she began to sing he knew that there was something in her voice which had not been there when she went away. People leaned forward to listen. At the end of the first song they clapped and clapped. When she began to sing again, she looked straight into Harold's eyes. "Home, Sweet Home," she sang. She was telling these people how lonely she had been, how she loved her home, how she had given it up for a while to learn to help them understand her people. And they understood. They had homes, too, that they loved better than any place in the world.

In the storm of applause that followed Harold's mother looked right at him and his father and smiled. It was as though she said, "You helped me give this message." And the smile that Harold sent back said, "If I helped, I am glad."

Musical Interlude.

Leader—Let us do that which is right and good toward all men.

Response—Let us love one another for love is of God.

Leader—As ye would that men should do to you, do ye also to them likewise.

Response—Let us love one another for love is of God.

Hymn—"Lord, I Want to Be More Loving."

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

JESUS CALLS FOUR DISCIPLES.

Lesson V—February 1, 1942.

Golden Text: *"Come ye after me, and I will make you to become fishers of men."*—Mark 1:17.

Lesson, Printed: Luke 5:1-11.

Without following too closely an interpretation of the lesson as printed in Luke's gospel, attention will be called to several significant factors in the call which Jesus extended to the four disciples, the two sets of brothers, Andrew and Peter, James and John.

Jesus Called Men.

It was as Jesus walked along the seaside that he saw these four men. They were rough and ready, out-of-door men, hard-headed if not hard-hearted, honest-to-goodness "he-men." There was nothing soft or effeminate about them. They were men among men, men of strong stature, men of hard and heroic mould. And when Jesus called them, they rose up and followed Him. They recognized their Master's voice. There was something about this quiet Galilean teacher that spoke straight to the heart of these men. Here was the call of a Man to men. The miracle of the thing grows greater when we realize that not only did these men respond to the call of Jesus, but they gave up their means of livelihood to do it.

Where did we get the idea that Jesus was a soft, effeminate, timid-soul type of man! To be sure we sing about the "gentle Jesus meek and mild." And Jesus was God's great Gentleman. And Jesus was meek—Moses was the meekest man on earth according to the Scriptures of the Old Testament, but Moses was no mamby-pamby, not by a long way; where would you find a sturdier, hardier soul than Moses? But Jesus was not soft and cringing and effeminate. Someone has said, "It doesn't take much of a man to be a Christian, but it takes all there is of him." Many folks think that religion is something for old folks and women and sick people. But it also has a distinct challenge to the young and the strong and the best and the wisest. If any man, *any* man thinks that we have overdone this Jesus "stuff" as some people call it, let him try for just one week to live by the ideals of Jesus. Let him face and accept Jesus' claim upon his life. To be sure it is easy to be a church member after a fashion. But to enthrone Jesus as the center of life, to follow Him, to yield complete obedience to Him—well that is where manhood meets its acid test. Let no one think that the Christians of this day—or of any other day—are all soft, gullible, sissies. Call the roll of those who have followed Christ and you call the roll of some of the world's strongest, wisest, greatest men. Paul, Luther, Livingstone, Schweitzer, Grenfell, Kagawa, Niemoeller and so on. We need a new emphasis upon the masculine element in religion.

Jesus Called Men to a Way of Life.

The heart of the call was to personal discipleship. Come ye after me. He did not stress theological terms. He did not demand acceptance of a creed. He did not insist upon an accepted test of orthodoxy. He simply called men to personal discipleship. He simply insisted that they be willing to learn and be willing to follow Him. There are other things involved in discipleship to Jesus but these are the central issues. Christianity is essentially a way of life rather than a system of belief. The crucial question is not "What do you believe?" but "Do you believe on Him and trust Him and obey Him?"

Jesus Called to a Growing Life.

"Come ye after me and I will make you to become." Where did anybody get the idea, so widely prevalent that becoming a Christian was a matter of simply confessing Christ, joining the church, and being baptized? Or simply of going to church and saying prayers, and giving money? To be sure these things are important and may be means of grace. But in essence the Christian way of life is a growing, developing, becoming, way of life. There is nothing static about it. We are to grow in grace and in the knowledge of our Lord and Saviour Jesus Christ. If one follows Christ the way leads ever onward and upward.

Jesus Called to a Better Way of Life.

"Come ye after me and I will make you to become fishers of men." They were already fishers. Jesus said he would make them fishers of men. It is a parable of the way in which Jesus elevates, dignifies, exalts life. In some instances he does call people from so-called humbler work to higher places. But in any case, when Christ's spirit dominates a person's life, even commonplace and menial tasks are given new meaning and dignity and beauty. Fishers—fishers of men. Whatsoever we do, we are to do to the glory of God.

Jesus Called to a Way of Service.

He did not say, "Come ye after me and I will take you to heaven." He did not say, "Come ye after me and I will guarantee you an easy job." He called these men into a fellowship of service. They were to help him to catch men and to catch them alive. He was concerned about building a Kingdom of God, a social order in which men did the will of God here on earth as it is done in heaven, and he called these men to help him to enlist others in this grand enterprise. It it still the challenge of the Christian way of life. The church is not primarily a hospital, it is a recruiting station. Its services are not a retreat or simply a bomb shelter; they are generators of new spiritual energy which is to find release in service with and for others. The present emergency is making it more difficult for the church to carry on its work, but this emergency is making even more imperative the work of the church. The church must present this challenge of service. We have too many people in the church who are concerned about their own salvation, and not enough about the redemption of the world. Jesus is summoning people to enlist in service with him in the work of the Kingdom of God.

TEMPORARY ARRANGEMENT.

(Continued from page 3.)

and replacing of the damage done to West Dormitory, there will be, according to the present proposal of the insurance companies, $18,000 to $20,000 left to be used as the beginning of a fund to build the new dining room.

The administration does not want to increase the debts of the school, rather we want to pay the debts. This affords an excellent opportunity to raise the necessary money to settle these debts that have been standing so long. It won't require much money from the individual member if all will contribute but it will require a great deal of work on the part of many of us and if we will work, the debt will be paid. We pray and hope for cooperation on the part of everyone.

L. E. Smith,
President.

By Chaplain H. E. Rountree

MONDAY.

The World Takes You.

"Be still and know that I am God."—Ps. 46:10.

"Commune with your heart and be still."—Ps. 4:4.

"And He said unto them, go ye unto all the world, and preach the gospel to every creature."—Mark 15:15.

These three texts are used together because of the sequence of their thought. To have the wisdom of Christ and to see the truth and live it one must be enough to himself to allow the voice of God to be heard in his soul. To make that vision effective, carrying out the command of the Lord, we must go to the world the scene of life's activities.

Goethe used to complain, they say, that a writer can only get things done by retiring from the world when he has work to do. He complains that the world takes but does not give. Yes, that is the way all men, who gave something to the world, have accomplished it. But the world does give to you. It is a place of work and to work. It is the theater of life's action. It gives to those who give to it and have the courage and willingness to extract from it. For instance many a sermon has been extracted from Motion Pictures which were considered by superior intelligence as nothing and possibly unfit for exhibit.

Prayer—Dear Father, make our daily prayer unto Thee that of the closet and in the quiet of ourselves, but make it a time when we gather vision and strength for the tasks of life and our gifts to the world. *Amen.*

TUESDAY.

Intellectually Drunk.

"What shall it profit a man if he gain the whole world and lose his own soul?"—Mark 8:36.

Schirer in his Berlin Diary makes the remark that the German people are so intellectually drunk that they are stupid and cannot see the truth nor the humor of the German government propaganda. That is a significant statement by a man of the world. It is just what the Bible says will happen to any one who does not take Christ and the will of God into consideration in his life. It is what Christ referred to in the eighth chapter of Mark when He warned the disciples against the leaven of the pharisees, and of the leaven of Herod, and exhorted them to patience in persecution for the gospel's sake. He warned against knowing so much, yet being able to see nothing. The life that takes Christ in the life becomes endowed with the eyes of Christ and such are given the power to see the truth, and the truth sets free. Blindness is what happens to the inner fabric of people when they live on lies.

Prayer—O God, we come to Thee this new day, for a new day to us it is, O help Thou us to take Thy Son, Jesus Christ, in our souls and in our lives, and we will live like Him, enduring and able to endure all, or willing to sacrifice all for His great end. *Amen.*

WEDNESDAY.

For Others.

"Whoso hath this world's goods, and seeth his brother hath need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"—I Jno. 3:17.

It was Sunday morning. The phone rang. A voice said, "Good morning. How are you? Where are you going to church this morning?" Reply: "We had wished to go but we have no transportation." "Well," said the voice, "I just got up. It is a fine day and my first thought was to do something for somebody. I will be glad to take you to church." There are many things we might do for the needy if we but thought about it, even so small a task as taking one to church.

Prayer—Our Father, open Thou our eyes that we may see the need of those around us and help us to help them. *Amen.*

THURSDAY.

Attitudes.

"I thank God upon rememberance of you."—Phil. 1:3.

We are at church. The altar has on it a number of candles. It is the annual memorial service of the church. The name of each person of their ranks who has passed during the past year is called. At the calling of the name a candle is lighted. This brings afresh to their memories those whom they have loved and lost, and the lighting of the candle signifies that they are still with them in a very real way. "And their works do follow them."—Rather a beautiful symbol of Christ who is with us unto the end of the world.

Prayer—Our dear Father, help us to put into practice the finest thoughts of those whom we remember in love. *Amen.*

FRIDAY.

Keepers of the Light.

"Ye are the light of the world."—Matt. 5:14.

"Let your light so shine before men that they may see your good works, and glorify your father which is in heaven."—Matt. 5:14.

Midst the almost two hundred cards which we received this Christmas one was headed "Keepers of the light." Many of you received the same card and will recognize the sender. The message said "The glory that shines in your soul is to lead others to the light and make bright

the path of others." Radiate His light through the new year.

Prayer—O Lord, help us. Give us more light and give unto us more shining power. *Amen.*

SATURDAY.

THE TOUCH THAT TELLS.

"They took knowledge of them, that they had been with Jesus."—Acts 4:5-13.

There are persons whom you know whose personality imparts vigor to you and you love them. Every one leaves some spiritual impression upon some one else. An old philosopher said, "I am a part of all that I have met." This is how vital Christians influence others to be Christians. Our part is to be so close to the Master that we shall not fail to have this power of influence.

Prayer—O Lord, we pray for a closer walk with Thee, that others may come to Thee too. *Amen.*

SUNDAY.

The people at church represent the countless company who are walking with God. Let all visualize the vast brotherhood of which we are a part, reaching out not only to them but to all the world holding the banner of Christ.

NEWS FROM SOCIETIES.

(Continued from page 9.)

the invitation to review the home book with them, under the efficient and capable leadership of Mrs. O. H. Paris. We think this has been a great help to both societies and has brought us to a more definite knowledge of our task. We, in turn, have invited their Society to be our hosts at a meeting on February 12, to enjoy with us the study of our foreign book, under the leadership of Dr. D. J. Bowden.

We are not a large society, but we are doing our best to make our work effective. For the past four years we have not failed to be an honor Society, meeting the requirements set by the Woman's conference. We not only want to meet these standards, but to improve our work from year to year, so as to let the missionary work and spirit be felt everywhere. We hope our efforts as a society will not fail to accomplish for the kingdom of our Lord Jesus Christ something that will honor Him throughout the whole world. A time like this when all around the war clouds hang low, is no time to let up on our Missionary work. A greater opportunity than ever is at our door. Much of the success of our Church depends upon our willingness to join hands with others around the world who know that the love of Jesus Christ for them caused Him to die on the cross for them as well as for us.

MRS. A. J. HARRIS.

CONCORD, HIGH POINT.

At the December meeting, December 20, the Concord Missionary Society gave a Christmas pageant, "The Christ Child," at the church and invited the public. It was very good and enjoyed by all present. Later, all of the members met at the home of a sick member and carried her useful and needed gifts.

MRS. A. Y. ALLRED.

LYNCHBURG.

The annual Christmas meeting of the Lynchburg Woman's Missionary Society was held Monday night, December 15th, at the home of Mrs. W. T. Tolley, Jr. The house was beautifully decorated with greens and bells, a tree and Santa with his reindeer.

The meeting was opened with the hymn, "It Came Upon a Midnight Clear." The devotional service was led by our Spiritual Life leader, Mrs. L. R. Gay. She talked on the Christmas message taken from Matthew, which was followed by prayer. We then sang, "O Little Town of Bethllehem," which was followed by a group telling how Christmas is kept in different countries, Japan, the Philippines, and Africa. Mrs. Roy T. Smith, our vice-president, told the "Legend of the Other Shepherd."

After the business meeting we played games and each woman received a gift from her Pollyanna, which had been placed under the tree. Delicious refreshments were served by the hostess.

MRS. W. T. DUNN,
President.

ROSEMONT, NORFOLK.

The Missionary Society of the Rosemont Christian Church reports a successful year, both financially and spiritually.

While there may be no outstanding event in the society this year, we have had delightfully inspirational meetings, and Mrs. Morgan interestingly presented our foreign study book, and our home mission books were reviewed by several members of our society.

At our spring rally luncheon meeting in March, we were greatly inspired by the talk given by Dr. Frank Lewis who told of the trials of the first missionary, Paul.

Our membership remains about the same. We have gained several new members, and have lost a few through death and a few have moved away.

Our society has met all its obligations and hopes our next year will be even more successful.

RUTH HASSELL,
Secretary.

BURLINGTON.

On Sunday night, November 29th, The World Friendship Missionary Society (Young People's) of Burlington, assisted by the Young People's choir, conducted the evening worship service on the theme "Love and Joy in Service." The offertory anthem was "We Would Be Building," by Sibelius. Then followed a missionary play, "Something Big," which has the challenging theme that once a vision of unselfish service is caught, one has found the meaning of life.

On Monday, December 1st, the Woman's Missionary Society and invited friends met at 10:30 at the church and heard Mrs. O. H. Paris, of Greensboro, review the foreign mission study book "A Christian Imperative," by Roswell Barnes. The meeting opened with a Christmas devotional, led by Mrs. Emerson Sanders. Reports and business coincident with the General Meeting were then cared for.

Mrs. Paris was presented by Mrs. J. H. McEwen, a member of the Mission Study committee, and gave a splendod review.

An hour intermission was observed, during which coffee and sandwiches were served.

The review was completed in the early afternoon.

Mrs. C. W. Allison is president of the Woman's Missionary Society.

MRS J. H. LIGHTBOURNE.

DEDICATION OF OFFERINGS.

A service for the dedication of offerings has been prepared by Mrs. Arthur R. McLaughlin, Ames, Iowa.

This service is planned for the dedication in local women's groups of offerings to be forwarded for the Woman's Gift. A service carrying through the symbols of light is being prepared for associations or state meetings, and the same symbol will be used in the dedication of gifts from the entire country at the General Council meeting, June 1942.

This service has been published in mimeograph form by the Missions Council of the Congregational Christian Churches, 287 Fourth Avenue, New York, N. Y. They are priced 50c a hundred copies.

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

January has given us a number of clear days; but cold. It has also given us rain, two snows and zero weather. Zero weather seldom comes to us in this section; when the weather gets down to ten above we consider it cold weather indeed.

Clear weather in February always gives us garden fever. If the weather permits we will plant cabbage, onions, lettuce and garden peas. In March we will plant Irish potatoes. The first of April we make a real garden and plant beans, corn, etc. It is interesting work to get out in the open, prepare land, plant seed and watch plants grow and hear the birds sing.

I feel sorry for a boy who has never had an opportunity to work on a farm. He has missed one real part of life. The writer was reared on a farm back in the days when there was no improved machinery to farm with and we had to farm the hard way. So much of it had to be done by hand. If we took a two-horse team and broke 2 acres of land in a 12-hour day we thought we had done a big days work.

We bought a new plow last spring and our foreman hitched the big tractor to it and broke 24 acres in 16 hours running time. What a difference now and when the writer was a young man.

The boys at the orphanage get quite a bit of farming experience while here. Machinery of most every kind makes farming easier than in days gone by. It enables us to work much more land and make lots more stuff. We are expecting to plant a large crop of everything on the orphanage farm this year and are hoping God will give us rain to make it grow.

CHAS. D. JOHNSTON,
Superintendent.

The following items have been sent in since our last report:

Mt. Carmel Missionary Society, Walters, Va.: Box clothing.

Missionary Society of Hanks Chapel Church, Pittsboro, N. C.: Clothing and eggs.

Providence Memorial Church: 18 dozen eggs.

Elon College Women's Missionary Society: Towels and clothing.

Mrs. J. Chesley Beale, Franklin, Va.: Box clothing.

Mrs. W. J. Ballentine, Fuquay Springs, N. C.: 1 little dress.

Pleasant Ridge Missionary Society, Guilford College, N. C.: Box clothing.

Mrs. Parker, Portsmouth, Va.: 1 coat.

Miss Nell Orrell, Ingram, Va.: 1 little dress.

Mrs. Roy Hosaflook, Linville, Va.: 1 ladies suit.

Women's Missionary Society, Chapel Hill, N. C.: 1 quilt, clothing, and Easter eggs.

New Lebanon Church, Reidsville, N. C.: Box clothing.

Concord Christian Church Missionary Society: Shirts and dress material.

Mrs. W. C. Martin, Biscoe, N. C.: Two dresses.

Ladies Missionary Society, First Christian Church, Norfolk, Ga.: Pillow cases, towels, sheets, 1 spread.

Women's Missionary Society, Pleasant Ridge Church, Ramseur, N. C.: 1 quilt.

Mrs. W. E. Wills, Isle of Wight, Va.: Box clothing.

Circle No. 1, Elon College Missionary Society: Towels, bath cloths, and dress material.

Mrs. J. M. Judd, Varina, N. C.: Bag pecans.

Bible School of Ramseur Christian Church: 5 laundry bags.

Mrs. S. H. Basnight, Chapel Hill, N. C.: Box clothing.

Circle No. 4, Elon College Missionary Society: 18 towels.

Miss Celeste Penny, Raleigh, N. C.: 4 dresses, and 1 coat.

Mrs. J. H. McEwen, Burllington, N. C.: Box clothing.

Bible School of Mebane Christian Church: 22 table napkins.

Ladies Aid Society, Dendron Christian Church: Anklets, handkerchief, and 1 dress.

Mrs. J. C. Beale, Farmville, Va.: 9 dresses.

REPORT FOR JANUARY 29, 1942.

Amount brought forward..... $ 1,135.46

Sunday School Monthly Offerings.

Eastern N. C. Conference:

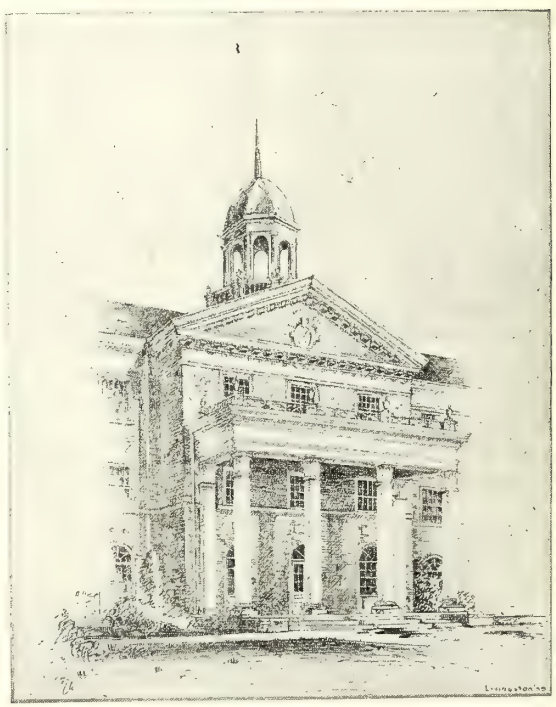
Wake Chapel	$	6.88
Piney Plains		7.00
Turner's Chapel		6.05
		19.93

(Continued on page 15.)

ELON COLLEGE

Founded by the Christian Church in 1889

A CO-EDUCATIONAL INSTITUTION OF HIGHER LEARNING OF THE CONGREGATIONAL CHRISTIAN CHURCH



ENTRANCE TO ADMINISTRATION BUILDING

Elon College is located in the piedmont section of North Carolina. The climate is invigorating and healthful. The natural beauty of the campus is enhanced by careful landscaping.

The definite religious atmosphere of the College and its modern equipment provide the very best facilities available for the training for religious leadership.

The rates are most reasonable.

LEON EDGAR SMITH, President

Elon College North Carolina

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational and Christian Churches.

BOARD OF EDITORS.

R. L. HOUSE, B. D.....Editor
S. C. HARRELL, D. D.....Associate
W. T. SCOTT, D. D.....Associate
F. C. LESTER, B. D.....Associate
H. S. SMITH, Ph. D., D. D. .....Associate
I. W. JOHNSON, D. D.....Contributing
L. E. SMITH, D. D., LL. D....Contributing
C. A. LINCOLN, D. D.....Contributing
J. T. KERNODLE.....Managing Editor

DEPARTMENTAL EDITORS.

H. S. HARDCASTLE, D. D..Sunday School
H. E. ROUNTREE.....Quiet Hour
S. E. MADREN.....Christian Endeavor
A. LANSON GRANGER.....Young People
Mrs. A. C. TODD.....Children's Page

SUBSCRIPTION RATES.

Six Months..... ..... 1.00
One Year.....$2.00

Published by the Board of Publications, agent for the Southern Convention of Congregational and Christian Churches, and printed every Thursday by the Central Publishing Co., Inc., Richmond, Va.

Entered as second-class matter at the Postoffice at Richmond, Va., July 25, 1922, under Act of March 3, 1879.

Remittances for subscriptions should be sent to the office of Promotional Secretary, Elon College, N. C.

All other matters of business should be addressed to **"The Christian Sun,"** 1536 E. Broad Street, Richmond, Va.

Contributions should be sent to the editor at 3206 Grove Avenue, Richmond, Va., not later than Friday preceding the date of publication. Emergency notices will be received at "The Sun" office up to Tuesday of the week of publication.

Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

INTEREST IN THE COLLEGE.

(Continued from page 6.)

all anxious to do what we can to help."—*Mrs. L. E. Carlton.*

Letters: "We are planning to put on our campaign for the Elon College All or Nothing Fund during the month of February. We also plan to take a special offering for the college dining hall fund the first Sunday in February."—*Rev. H. G. Councill, Jr.*

"I am sorry to learn of the fire. It is terribly unfortunate that it had to happen at the time of your campaign. I hope that this can be taken care of by being fully insured."—*Walter C. Rawls.*

"I am enclosing check for $15.00 to complete my payment on the Anniversary pledge to the college. I regret very much the fire which ravaged a section of one of the buildings. This was an unfortunate blow at this time. However, I am sure that under your most capable leadership better things confront Elon College."—*Rev. O. P. Fitzgerald.*

"I am indeed sorry to learn of the loss sustained by the College on Saturday morning, and I sincerely hope that the insurance coverage was sufficient so as to be a substantial aid in the erection of the new building."—*Dr. Thomas A. Morgan.*

"Needless to say we were shocked and grieved when we heard about the fire at Elon. . . . It seems almost like a tragedy, but perhaps it will turn out to be a blessing in disguise. Many of us will give ourselves with greater determination to raising the funds for paying off the debt, and no doubt many will give an extra gift in the light of the extra indebtedness incurred by the fire."—*Rev. H. S. Hardcastle.*

"We are indeed sorry to hear of the misfortuneate fire at Elon and trust that the rebuilding will be an inspiration for greater and better things for the college. We are enclosing money order in amount of $15.00 for the College. THE CHRISTIAN SUN of January 15th carried the amount of apportionment for each church and urged every church to send in its amount. Ours is $12.00 for which please give us credit and the additional $3.00 is to go in the general fund for the college. If we can be of further assistance at any time please do not hesitate to call upon us."—*L. E. Woodson, Secretary, Hope Mills Congregational Christian Sunday School.*

"My faith is such that I believe there is something good in that which seems tragic. . . . While it goes without saying that the fire will put added strain upon you, and those who will be willing to lend themselves to turning apparent tragedy into triumph, I hope that there may come out of it such enthusiasm on the part of the constituency that aside from getting adequate facilities to replace the inadequate, the campaign for the indebtedness will take on much new and wide enthusiasm. That is my prayer. If, when and wherever I can serve, I am ready."—*Rev. Jesse H. Dollar.*

"This is to inform you that Liberty Congregational Christian Church in its regular business meeting held Saturday afternoon, January 17, voted to extend deepest sympathy to you, faculty, and trustees over the fire loss at the college and to pledge our interest and support to you and the college."—*Margaret Alston, Secretary.*

"At Lebanon Sunday School this morning we took a special offering for Elon College which amounted to $11.00 which I hope you can use in an emergency. Am sending it with our kindest regards and best wishes for you and your work."—*H. G. Earp, Superintendent.*

Telegrams: "With faith and courage the college must go on."—*Rev. John G. Truitt.*

"Your telegram relayed. Distressed to learn of fire at Elon. Trust you had complete insurance coverage. Trust that the cost of rebuilding will not be too great."—*J. A. Vaughan, Greenwich, Conn.*

"Very distressed to learn about your fire. Sincerely trust it is covered by insurance. Regret exeecdingly will be unable to attend meeting Sunday but already have important meeting scheduled which necessitates my being here."—*O. F. Smith.*

"Eastern Virginia Ministers Association regrets fire, stand united in support of future plans."—*H. G. Councill, Jr., Secretary.*

"Just to let you know you have our heartfelt sympathy over the fire loss at the college. We pray it may prove a blessing in disguise and better things arise from the ashes."—*Margaret Alston and Sister.*

"Regret to hear of the fire at Elon. Hope the loss was covered by insurance and rebuilding can begin very soon."—*Mrs. Nannie C. Parrott of Newnan, Georgia.*

THE ORPHANAGE.

(Continued from page 14.)

N. C. and Va. Conference:		
Happy Home	4.96	
Union Ridge	5.49	
Burlington	36.39	
		46.84
Western N. C. Conference:		
Randleman	1.77	
Shiloh	2.12	
Antioch (R.)	1.45	
		5.34
Eastern Va. Conference:		
Cypress Chapel	4.90	
Oakland	10.00	
South Norfolk	5.00	
Newport News,		
October and November	10.85	
December	5.60	
		36.35
Valley Va. Cent. Conference:		
Bethel	2.00	
Antioch	4.29	
Palmyra	2.00	
Newport	2.52	
		10.81
Special Offerings.		
Mr. May	3.00	
Mrs. S. J. Smith	.05	
M. B. Smith, Jr., Gdn.	25.00	
Mr. May	3.00	
Mr. Stout	20.00	
		51.05
Thanksgiving Offerings.		
Eastern N. C. Conference:		
Pleasant Union		17.00
Total for week		$ 17.00
Grand total		$ 1,322.78

A Call to Our Fellow Christians

to bow in penitence before the judgments of God, who is the Ruler of nations and the Father of mankind;

to devote themselves to preserving and strengthening the ideals of freedom and democracy;

to withstand any propaganda of hatred or revenge and to refuse it the sanction of religion;

to manifest Christian goodwill toward those among us whose origin was in nations with which our country is now at war;

to succor with generosity all who suffer from the ravages of war;

to minister to the deeper needs of men in the nation's services;

to pray constantly that our national leaders may be guided and strengthened by the Spirit of God, and that after this tragic conflict there shall come a new world of righteousness, justice and peace for all nations;

to strive for national policies in conformity with the will of God, rather than to seek the divine sanction for a human purpose;

to work actively and persistently for justice and goodwill among all racial groups both in our own country and throughout the world;

to maintain unbroken the fellowship of prayer with Christians everywhere;

to be steadfastly loyal to the Holy Catholic Church; holy—sanctified to the redemptive purpose of God; catholic—of all believers and in all ages;

to pray without ceasing that God's name may be hallowed and His will be done in earth as it is in Heaven;

to maintain confident faith in God as the refuge and strength of His people even in the darkest night, and to trust in the triumph of His will.

—The Federal Council.

HISTORICAL SOCIETY. [illegible]
Southern Convention of Congregational Christian [illegible]

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCIV. RICHMOND, VA., THURSDAY, FEBRUARY 5, 1942. NUMBER 6.

The Church--A Vital Influence

A church is much more than large congregations, much more than balanced budgets. A significant church is a church composed of people deeply concerned to build the Kingdom of God. That means it is primarily a worshipping church. Activity is no adequate substitute for communion. Worship is basic. Basic for the officers of the church; basic for the organizations of the church; basic for the people of the church. Many of the problems of the church will be solved when worship becomes the basic experience of the church. The problem of finance will be solved, for giving will be less of an ordeal and more of a privilege; our contributions to the church will not be ashamed to associate with out expenditures in other areas of life.

Furthermore, the problem of service will take its rightful place in the program of the church. For in the last analysis a church that is an end unto itself is very much like a stagnant pool. The mark of living is giving. A stream that doesn't flow ceases to be. A plant that doesn't flower becomes extinct. A movement that isn't worth propagating isn't worth existing. Certainly there is need in our troubled world for a church that will devotedly and aggressively proclaim the gospel of Jesus with its teaching of love and mercy and forgiveness. And I do believe that a church, determined to be a unit in a vital influence that shall heal the wounds of the world, has a future. But a church that is a club will cease to be; for the dues aren't large enough to support a club.

—*Stanley U. North.*

NEWS AND VIEWS

Rev. G. H. Veazey is conducting revival services this week at Wissler's Chapel in the Valley of Virginia.

A campaign of Home Visitation Evangelism is being conducted by Guy H. Black in Richmond this week. All Protestant denominations are cooperating.

The Executive Committee, and the Chairmen of all Boards and Institutions of the Convention, together with other leaders, are meeting at Elon College on Friday and Saturday of this week at the call of President H. S. Hardcastle. Plans will be made for the next Convention.

The following invitation has been received by the editor: "Mr. and Mrs. Ruben A. Culpeper request the honor of your presence at the marriage of their daughter, Ardayre, to Rev. Herbert G. Councill, Jr., on Saturday, the eleventh of February, 1942, at four o'clock in the afternoon, Park View Baptist Church, Portsmouth, Virginia." Our wishes go out to both of these young people for a long and happy life of usefulness together.

GYPSY SMITH MEETING.

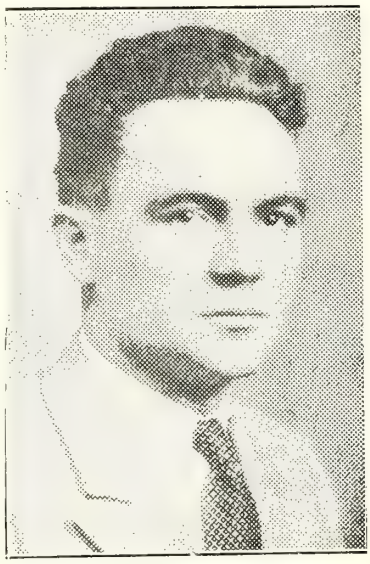
Gypsy Simon Smith began a two weeks union meeting at Bethlehem Christian Church, Altamahaw, N. C., last Sunday. The meetings are held Sundays at 2:30 and 7:00, week nights at 7:30. He will relate his life story this Sunday afternoon. The opening service last Sunday was broadcast by the Burlington Radio Station. Comments by those who heard him may be addressed to Rev. G. C. Crutchfield, Burlington, N. C. The evangelist will be the speaker at the regular meeting of the Piedmont Ministerial Association.

REV. R. D. COULTER ENTERS NAVY.

Rev. R. D. Coulter of New Market, Virginia, has entered the Naval Reserve and has received appointment as Chief Electrician's Mate. Before entering the ministry, Mr. Coulter served in the Marine Corps and the Navy, and had experience as an electrician.

Mr. Coulter is a graduate of Elon College in the Class of 1932, and has the degree of B.D. from Vanderbilt University. He has also done graduate work at Duke University. He has served our church at Lynchburg, Virginia, and has had pastorates at Chattanooga and Pleasant Hill, Tennessee. He has been serving six of our churches—Wood's Chapel, Wisler's Chapel, Bethlehem, Concord, Mayland, and Palmyra—in the Valley of Virginia until his resignation this fall.

Mr. Coulter's friends will wish him good success as he serves his country at this critical hour. Mrs. Coulter will remain in New Market while her husband is in the service.



Rev. R. D. Coulter.

A SURPRISE.

Rev. and Mrs. J. Frank Apple, of the Congregational Christian Church of Henderson, N. C., still believe in Santa Claus, with evidence to back their belief. On December 21, during the closing exercises of Sunday School, they were asked to come to the front of the congregation. They did so but very reluctantly. Bewilderment showed clearly in their faces as the jingle of bells sounded in the distance. The rear door of the auditorium opened and little Faydine Conklin, grand-daughter of Rev. and Mrs. Apple, appeared drawing behind her a small cellophane-covered red wagon which contained $48 silver dollars. She was harnessed in red ribbon and bells, with little Jackie Hall, son of Mr. and Mrs. D. W. Hall, as her driver. When the short procession reached the front where Mr. John A. Hall, superintendent of Sunday School, and Rev. and Mrs. Apple stood, the procedure was reversed. Rev. Apple was then fitted into the ribboned harness by Mr. Hall and asked to pull the silver laden wagon, their Christmas gift from the members of the Sunday School and church as well as friends, from the church auditorium with Mrs. Apple acting as the driver.

The gift and the unique way in which it was presented came as a complete surprise to the pastor and his wife, and now they are firmly convinced that there must be a Santa after all.

Mrs. John A. Hall.

CONFERENCE APPORTIONMENTS FOR THE COLLEGE.

We are in the midst of the college period, in fact this is the last month of the period. A few of our churches and Sunday Schools have already responded. This is an excellent time for our Sunday Schools and Churches to appeal to their people to raise their share of the college apportionments. The war has drastically reduced the enrollment for the spring which means, of course, drastic reductions in financial support for the college. More than ever the support of the college by the churches this spring is needed. The destructive fire at the college has multiplied our needs. If every church in the convention would do as the church at Hope Mills and at Windsor, Virginia, the college would be greatly benefited and the churches would be blessed.

The following amounts have been received on the current year:

Churches.

N. C. and Va. Conference:	
Elon College	$ 3.67
Elon College	150.00
Monticello	4.00
Eastern Va. Conference:	
Rosemont	25.00
Windsor	70.00
Eastern N. C. Conference:	
Turner's Chapel	2.00
Southern Pines (In full)	12.95
Western N. C. Conference:	
Flint Hill (M)	.46
Va. Valley Conference:	
Concord	1.54
Winchester	6.92
Woods' Chapel	2.00

Sunday Schools.

N. C. and Va. Conference:	
Lebanon	1.63
Greensboro, Palm St.	11.68
Happy Home	5.47
Ingram	3.32
Greensboro, First	12.09
New Lebanon	3.55
Durham	17.32
Burlington	36.05
Union (N. C.)	4.90
Shallow Ford	5.02
Longs' Chapel	1.20
Eastern Va. Conference:	
Liberty Spring	7.00
Oak Grove	1.15

(Continued on page 15.)

Georgia-Florida News

Rev. Wm. T. Scott, *Associate Editor.*

Dr. Scott attended the Mid-Winter Meeting of the Home Boards held recently in Evanston, Ill. News for this month was prepared by Dr. E. G. Gillette.

GEORGIA NEWS.

Friedship Parish. The quarter ended with William's Chapel, Friendship, Union Hill and the parsonage gleaming with two coats of paint. Friendship Church combined the two front doors, making a double-door entrance in the center; a new system of steps also were added. Plans are under way to paint the inside of the church. The year was closed by paying the pastor, Rev. N. A. Long, $20.00 above pledge, and voted to raise his salary for 1942. The Young People gave a very interesting play, netting $7.00 or $8.00 to be used for beautifying the church and grounds. Several of the most active members are away on defense work and since they have gone on the seven day week basis it is rather a handicap.

In addition to painting the inside and outside of the Union Hill Church the heating system has been rearranged which adds greatly to the inside appearance.

Charleston, S. C., "Circular." The budget for current expenses has been fully subscribed and the budget for apportionment which was increased without request from the State Office from $100 to $150 was oversubscribed to about $175. Thirty dollars was sent to the Minister's Christmas Fund and the pastor's salary has been raised.

The annual meeting held on January 12 was largely attended and was a good enthusiastic meeting.

A Men's Club and another group in the Women's Society have been organized during the year. The new group is called the Loleta Wood Circle, in honor of the missionary of that name in India.

The Pastor, Rev. C. Rexford Raymond, preaches and conducts Communion for our students at The Citadel on a number of Sundays. For nine Sundays he will give a series of lectures to Freshmen at The Citadel on the Old Testament. During the Fall Quarter he met the Congregational students Tuesday nights.

Socials have been sponsored by the Men's Club for men in service. The Young People have also given socials for the Congregational students at The Citadel.

Lagrange, "United." The people of United Church join with all our churches in Florida and Georgia in sincere regrets that we must lose Pattie Lee Coghill from our immediate territory. Yet we congratulate those who chose her for the bigger task to which she has been called.

Since it was necessary to lose Pattie Lee, United Church feels it has had a vital interest in the person selected to replace her. Her successor, Miss Christine Skelton, has been faithful and trustworthy in her every responsibility in the United Church. Her loyalty and leadership will be sorely missed but the United Church takes pride in having a part, through Christine, in our work in Florida and Georgia. Since her graduation from LaGrange College last year she has served as Secretary to President Quillian there. She has been active in Pilgrim Fellowship and last summer was elected as President of Georgia Pilgrim Fellowship. She is well qualified for her new work and we anticipate for her success and happiness.

FLORIDA NEWS.

New Smyrna Beach. On the evening of January 16th the Christ Congregational Church gave a reception in the church parlor in honor of their new pastor, Rev. Edwin R. Holden. Mr. Holden has made a place for himself in the hearts of the church people.

Tavares. Dr. S. G. Ruegg, Pastor, reports an unusually prosperous year for this church. The income of the church was the largest in 5 years. The church bought a parsonage in March and are keeping up their regular monthly payments. They paid the pastor's salary regularly and exceeded the annual missionary apportionment, also gave over $100.00 in money and other gifts to West Tampa Mission, the Children's Home, Fessenden Academy, Piedmont College and to the Veterans of the Cross.

Palm City. The new Pastor, Rev. Loring B. Chase, and Mrs. Chase have been doing fine work in this community since their arrival from East Northfield, Mass., in October. Members and followers of this church are scattered throughout the back country for miles, however, Rev. and Mrs. Chase have searched them out and their pastoral calls have been greatly anjoyed. This small church has suffered because a number have been called away into defense work or into the service of the country.

Tampa, "First." The Pastor, Rev. Walter S. Metcalf, sends this fine report, "At our Annual Meeting the church came out with a little money in the treasury and all bills paid. It also voted to "Go Self-Supporting" after the end of the present Missionary Year, June 1st; the church to increase its share of the pastor's salary the amount of the Missionary Aid. We believe it can be done. This has been our dream for many years. We hope this church will never again have to call on the Missionary Society for funds. We deeply appreciate what the Society has done for us, and feel sure the church will always be grateful.

Pomona. The Pastor, Rev. Milo J. Sweet, sends us interesting notes under the general title, "Pilgrim Progress." He lists as indicating the progress, first, the "Pilgrim's Chorus Choir" of Young People, which is being directed by the pastor himself. Next, a Junior Church for boys and girls from 9 to 12 or thereabout. They meet on Friday afternoons and sing and have instructions in Christian living and their relation to the "Mother Church." A Boy Scout Troop also has begun. The Sunday School is going forward and the Woman's Guild is outstanding in Red Cross and other services. Another interesting item in the church's progress is the designation of the last Sunday in the month as "Laymen's and Visitor's Day." The last such day held on St. John's Day, December 28, Major General W. A. DeLamater was the speaker. The pastor still boasts of being the best horse shoe pitcher in town.

Jacksonville. The Annual Supper and church meeting was held on the evening of January 14 and was largely attended. The reports were fine and the spirit of the meeting was one of harmony and fine fellowship. Many said that it was the finest annual meeting in years. One of the features of the meeting was the re-

(Continued on page 11.)

BURLINGTON AND ELON.

A challenging letter has been received from Dr. James H. Lightbourne of Burlington. The Editor read this letter twice to be sure he had read it correctly. Was it "too good to be true" or "so good it must be true"? Read it for yourself. The letter follows:

"At a meeting Monday night, January 19, of our Burlington All or Nothing Campaign Committee this thought was given expression and approved by the three of us present Mr. Vitus Holt, Mr. James H. McEwen, and the writer of this letter. If the other churches and communities of our Southern Convention area will raise their quotas in the All or Nothing Campaign, Burlington can and will over subscribe by several thousand dollars its quota for the campaign and the replacement of the units recently destroyed by fire."

This important document should cost Burlington their quota plus the said "several thousand dollars." This kind of letter must not go unchallenged. It should arouse the zest of every church in the Convention. This is the spark which should really fire our enthusiasm for the Elon All or Nothing Campaign. Hold Burlington to this promise and make this an over the top campaign.

A "WAR SERVICE ROLL."

A letter from Dr. Roy C. Helfenstein advocates the idea of churches having a "War Service Roll" on which would be the names and addresses of all the young men of the church who are in War Service or in training for War Service; so that members of the church could follow these young men in prayer and keep in touch with them by correspondence from time to time.

We are pleased to have this practical and timely suggestion, and heartily commend it to the churches. "If such an idea were launched," Dr. Helfenstein explains, "it would also prevent the rather unfortunate terminology used for the same purpose in the first World War when all the Service Men were classified as being on the Honor Roll. Many of the Ex-Service men felt that such a classification was erroneous as there is just as large a percentage of dishonorable young men in War Service as in Civilian Service, and moreover, thousands of the most honorable of young men, who would like to be in War Service, are not so permitted because of being unable to pass the physical examination. An Honor Roll for such a time as this should include all Men of Honor whether serving their country as soldiers or as civilians. Hence it seems unfortunate to use the term only in connection with those in War Service when some of those do not qualify."

"NO ROOM IN THE INN."

This is an exquisite text for a Christmas sermon. The event described is now sufficiently removed in time and space to take from it the original incongruity and pathos. We have clothed it with a halo and surrounded the austere occasion with the mellow aura of romance and sentiment. The deprivations of that ordeal have been so etherialized that we no longer recoil from the crude exposure suffered by the mother of Jesus.

Now see how this text will fit into Race Relations Sunday. Let the Inn represent our American hospitals where, in many cases, there is not even a Jim Crow section for the negro Marys in travail. Let the Inn represent all the hotels and the many doors marked for "white only." Let the Inn represent those vocations closed to the darker segment of the human race. And would it be presumptuous to fit democracy into the same homiletic device and note its surprising number of closed doors?

Ah, Mary, help us to sit where they, the underprivileged and outcast, sit, and understand the pathos of their helplessness. Comfort by the blessed spirit all those for whom life's exclusions are a daily experience, and may we be saved by the memory of Him who was finally and mercilessly crowded out of life.

LEONARD J. CHRISTIAN—AN APPRECIATION

The feet of Leonard J. Christian have walked in far places. A missionary to China, he has taught the young, healed the sick and converted the heathen. Around the world three times, excursions into such places as Singapore, Calcutta, Benares, the Jerusalem of India; all these are taken in his stride. He knows the meaning of that momentous sentence, "God so loved the world that he gave. . . ."

Engagements at Franklinton, Durham, Burlington, Greensboro, High Point, and Charlotte have given this world-Christian a glimpse of our work in the South, Students and worshipers have listened to his eloquence, the eloquence of experience and earnestness. They will never forget his narrow escape from the bandits, his practical interpretation of missions, and his Christ-illumined personality. Appreciated by many congregations, loved by students and faculty at Franklinton, Leonard J. Christian goes from this area with the blessings of those to whom he has meant so much in these brief days.

HIS NEED—OUR IMPERATIVE.

A fine Christian woman said recently, "I'd give anything if I could feel that my life could make a difference in a time like this." Many of us, no doubt, feel pretty much the same way. Life has become so complicated. There is so much that needs to be done. Tremendous changes are taking place so rapidly before our eyes that sometimes we almost wonder whether it makes much difference whether we do our individual part or not. We feel so helpless—to do anything—to change anything—even to know where to begin. We feel that what we have to contribute is so small in comparison to what is needed. We feel helpless in the face of the great physical need in the world, in the face of the ominous flood of anti-Christian and immoral forces in the world.

Our feeling of helplessness may be dissipated by renewed Bible reading. This Book, sometimes considered out-of-date and other-worldly, was written in a similar time of uncertainty, when people "had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment: they were stoned, they were sawn asunder, were tempted, were slain with the sword; they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; they wandered in deserts, and in mountains, and in caves of the earth." Let us remember these men of faith who "endured, as seeing Him who is invisible." They not only endured they "through faith subdued kingdoms, wrought righteousness, obtained promises, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the Aliens." Bible reading, faith and prayer will open our eyes to His need in our world, banish our feeling of helplessness and engage our every energy in works of righteousness.

PENAL REFORM.

Interested groups of laymen and ministers in Virginia are working in the interest of legislative penal reform that will include a system of probation and parole. It is said by authorities on the subject that it now costs $300 a year to keep a man in prison in Virginia. The best probation and parole system in operation in America costs only $75 a year per man to operate. And yet, the real argument for such a system is not the resultant saving in money, but the saving in human personality and character.

Probation is a method of caring for the first offender before he goes to prison. Judge Ricks of Richmond states, "Probation has been defined as a prison without bars. It is the law's offer of a helping hand, a second chance, to the adult or youth who has stumbled on the highway of life. It is the duty of the probation officer to study the personality and characteristics of the individual offered, to know the influences of his home and environment, and to seek to discover the underlying causes of his delinquency. Then if the court deems the individual worthy of probation, it becomes the duty of the officer to act as his adviser and to aid him in reconstructing his life." Many of our youth go to prison who ought to have another chance under the leadership of a trained officer, without the stigma or experience of prison life.

Under our present parole system when a man completes his sentence he goes out without anyone to help and guide him. As a result many are returning to prison for a second, a third, and a fourth time. These men need the guidance of a trained parole officer, who as "first friend" aids a deserving prisoner in securing a job and adjusting himself to community life. Dr. James V. Bennett, Director of the U. S. Bureau of Prisons has said: "If America would spend a little more time, money and effort on the discharged prisoner, every home would be safer, the prison population would decrease and a practical humanity would be substituted for the stupid vindictiveness which has handicapped every effort for intelligent crime control."

The Interdenominational Board for Religious Work in State Institutions has given valuable aid and guidance to men leaving prison. The conservation of character is more important than the conservation of resources. An effective program of rehabilitation will require state support. Individuals, civic and religious groups are urged to give their hearty support to a program of legislative reform that will include a system of probation and parole.

UNITED COUNCIL OF CHURCH WOMEN.

After several years of working and planning together through the National Committee of Church Women of the Foreign Missions Conference of North America, the Home Missions Council of North America, and the National Council of Church Women have consummated the plans for one united organization of Protestant church women. Approximately one hundred officially appointed delegates from the three groups met in the Constituting Convention at Atlantic City, during last December to set-up this central organization of Protestant church women—the United Council of Church Women. Miss Amy Welcher, Congregational Christian representative from Hartford, Connecticut, was elected First Vice-President.

This Council will bring a united approach of the various church agencies to the thousands of interdenominational groups of church women in the United States, some of which are extensively organized councils in the metropolitan areas, some of which are groups uniting the Christian women of towns and villages across the country. According to the constitution, the work of the United Council is to be carried through three major departments: first, Department on Program which is to include present activities such as the World Day of Prayer and many new interests; second, Department of Field Organization, which shall be responsible for counselling local and state interdenominational groups of church women and organizing new ones; third, Department of Promotion and Publicity which shall be responsible for promoting the total program represented in the three organizations that have consummated the merger and for publicity including press, radio and publication. The United Council, representing ten million women of 70 communions adopted and issued the following call to the church women of the United States:

"To combat the rising tide of hatred caused by war;

"To minister to those suffering from the ravages of war;

"To maintain and strengthen the Christian fellowship;

"To show friendship and understanding to the men and women in service for the defense of our country;

"To maintain the integrity of the home;

"To continue to its fullest degree the on-going Ministry of the Church, even to the uttermost parts of the earth;

"To consecrate ourselves to the task of building a democracy at home which recognizes individual worth and strives for justice to all people;

"Finally, to dedicate ourselves to the task of demanding of our Country that it assume its full responsibility in the days to come in helping to build a World order based on love and justice without which there can be no durable peace."

R. L. H.

CONTRIBUTIONS

SUFFOLK LETTER.

Raising money for the conduct of the present war is a gigantic task. In a recent meeting called to promote the sale of Savings Stamps and Defense Bonds, we were pleased to note the change of emphasis in planning for the future. A few years ago the financial leaders insisted that working people should be encouraged to spend their money. This led to extravagance and waste in the ordinary expenses of the average family. The slogan for every one was "spend your money and keep it in circulation to create greater business activity." Now we are being told: "Save as much as possible every week, or every month, and buy Defense Stamps and Bonds to help the Government, and to provide something for your future needs."

If heeded, this advice and appeal will stimulate thrift and help the Government raise money for its war expenditures. This plan is sane and timely. It is sane because every person should make an honest effort to live within his income and save something for the future. It is timely because we need to practice self-control and learn the value of self-denial. As a rule humanity has a tendency, today, to seek present satisfaction and pleasure in spending money. If there is a sudden increase in wages or salaries there is a tendency to find some easy way to spend the difference. We have heard many people who are earning twice the amount they formerly received complain, "I just can't live on what I am making each week —it costs us so much to live."

If we cannot learn to practice economy and live within our means at the present time, what will be our condition when this wave of high wages subsides? In spite of its hardships, the present rationing of food and many other supplies—including rubber tires and automobiles—will be one of the greatest blessings of this era. We shall be compelled, in the future, to receive less money and use our resources more carefully. It is good for us to begin to learn that lesson as soon as possible. For that lesson, as painful as it may seem to many people, has many spiritual possibilities. In the first place we shall learn that money is not the supreme necessity of human life. Man can live without abundant wealth and he can limit his use of food and other material resources. "Man shall not live by bread alone." How long shall we debate that quotation used by our Lord in His hour of temptation?

And if the citizens of this country learn to invest their earnings and provide money for the use of the Government, they will become aware of the fact that they are units and members of a world fellowship. Two great oceans no longer separate us from the East and the West. We are closely related to all lands and all nations and all races. This closer relationship, even in war, puts a new meaning into international friendships and a greater danger between powerful enemies. And it is imperative that Christian people renew their obligations and increase their loyalty and gifts to the church of their choice. Our colleges must go forward with better equipment and greater consecration. Missionary work must be strengthened and have more liberal support. And the local church must be alert and active in its field of service. Work for the church, save money for its program and give liberally to its institutions.

I. W. JOHNSON.

WHAT ABOUT THE FAMILY?

The remarkable growth of the Christian Church in the South during the past fifty years has been due largely to the organization of the convention into different departments and the services that these different departments have rendered, each being held responsible for work in its particular field. Having created these different departments, it was the responsibility of the convention to provide for the encouragement and necessary support of the same.

We have within our convention the departments of publication, education (college and local church), Missions (home and foreign), superannuation, and the Christian Orphanage. These different departments constitute our church family. They are all children of the convention. The convention created them, gave them a place in the church family, and assigned to them their responsibilities. They not only have responsibilities but they have needs, needs that must be met by the church itself. The convention recognized this responsibility and has assigned the responsibility of the support of the same to the church.

This article and plea has to do only with the department of education known in our church family as the Board of Christian Education. Until two years ago there were two Boards of the church family operating in the field of education known as the Board of Education that had to do with higher education represented at Elon College and the other the Board of Christian Education that had to do with education in the local church. These two Boards have been united creating for the convention a unified program of education including all phases of education for which the church is responsible within the convention. The Department of Christian Education lays claim to a rightful place in the church family and as such to a fair share of the inheritance. This department has endeavored to be true to the purpose of the church in creating it. The college has labored faithfully in the field of morals and religion, training young men and young women for efficiency within the church under strict religious influences. Through her doors at least seventy per cent of her active pastors during a half a century have passed for training and inspiration. It is our only institution of higher learning. It has its needs and these needs are pronounced at this particular time. The only source of financial support provided by the convention is through conference apportionments. The convention has said that the college should have from the churches a total of $12,500. The churches in response to the authoritative askings of the convention have replied, "We shall undertake to provide for the college only $10,400." Of this $10,400 the total response to the churches commitments amounts to only $8,080. The other departments received practically the entire amount of the convention's askings. One department went considerably beyond the amount asked. The Department of Christian Education is a child of the church, a legitimate member of the family, a faithful and loyal worker within the family. Why should this child be penalized? Why should this child be deprived of its rightful share of its mother's inheritance? It does not criticize the church for its generous support of the other members of the family but it does pull itself up to the doors of every heart and home and ask humbly for its share either that or an explanation why it should not be given its rights. It is conscious of its dependence upon its mother and is grateful for the support given it. As the same time it is acquainting the church of its wants

(Continued on page 10.)

FOR THE CHILDREN

Dear Friends,

This has been a very happy week for your editor of this page. I have had no time to dig up any ideas from paper. Perhaps you would be interested in some word pictures of things I have seen, as I have gone about my tasks this week:

HANDS THAT ARE EYES.

This week the three Todds called on a dear little old lady who was ill and in bed. We entered the door of her room greeting her. She held out both hands to us. Mr. Todd shook hands first and then I took her hands. "Here is Little Todd too, Mrs. Sallie," I said, as I put Oliver's little hand into hers. As she held his hand in one of hers, and patted it with the other, I looked at her hands. I could almost hear them telling her about Oliver because her eyes could not see him. They told her that Oliver was firm and fat; that his fingers were long and wiggely. I thought of all the messages those hands carried to their owner through the day. Your hands have found door knobs for you in the dark. You have some idea of what seeing hands are like. As I looked at her hands I remembered Kagawa's poem about hands which I read at a worship service once. When we came out to the car to come home, two cuddly, soft puppies came playfully up to us. Oliver almost wiggled out of his father's arms in his eagerness to get down to the puppy level! There were kitties too, which came on the heels of the puppies. Such a pretty picture! I found myself wishing that "Mrs. Sallie" could see them. "Why she can see them with her hands!" I thought as my own hands touched their soft, warm little bodies.

DADDY'S DAUGHTER IN CHURCH.

Daddy had stood up with the rest of the congregation to join in the singing of a hymn. His little daughter stood on the seat by his side. Daddy saw eyes looking his way and turned his head to see "Why the looks in his direction?" There was little daughter, who had made a right about face, very busily directing the singing of the little boy in the next seat back of her. She did not know the words to the hymn, but the movements of her small hands revealed the fact that she knew its rhythm.

PECKING OUT A MELODY.

Mother Todd was busy tidying up the living room. Oliver standing at the front window, looking for movement in the outdoor world, suddenly tapped his finger against the window pane, "see, see?" I went to the window to locate the object which produced the "see." I had a little difficulty but finally spotted our feathered friend, with his red top, creating his own music for breakfast as he dug insects out of the pecan tree with his "bill-for-fare!" Our red-headed friend has gotten his meals from the pecan trees for the past three days. We shall mis him when he has exhausted the food supply on our front lawn.

THE PEEPING RABBIT.

Truby Gross had gone to Grandpa's with his mother to get milk. This time his little friend Eddie was along. Just as soon as greetings were exchanged, Truby Gross said, "Come on Eddie let's go see if there is a rabbit in my rabbit box!" Away the boys went to the box at the edge of the wood. When they got in sight of the box, Truby Gross broke into a run. "The trigger is thrown Eddie. There must be a rabbit in it!" As Truby Gross lifted up the box he heard a series of "Peep, peep's." Inside the box was a little bantam hen with her four yellow children and one little black child. Each boy clutched a chick in his two hands and made a hurried return to the house. Grandpa went back to the woods with the boys to get the other three chicks. Oh, yes, I did see the chicks too. They are in a big pasteboard box on the window seat at the home of Truby Gross in Sanford. I heard them too, for they were pecking away at the food which the children had given them.

THE LITTLE MEN IN THE BIG CHAIR.

Mr. Todd had gone to choir practice at the church. Oliver and I were alone in the parsonage. When I came in from the kitchen with Oliver's dinner, high chair and all, guess where I found Oliver? He was sitting deep in his father's big chair, his little feet not touching the footstool. In his hands was a copy of the *Expositor*. There was not a picture on the pages which his bright eyes were scrutinizing. Perhaps he was trying to figure out why his Dad sat in this same chair, looking so long at this same magazine yesterday. I do not know. But I do know that I realized anew, his preciousness, my heart cried out to God—"Please let him still hold books, not guns, in his hands when he gets to be a Big Man!" But God can't make prayer come true unless you and I help Him.

A NEW EASTER OUTFIT FOR OUR CHURCH.

Eight boys and girls crowded about their Sunday School Teacher this morning. Each was taking his or her

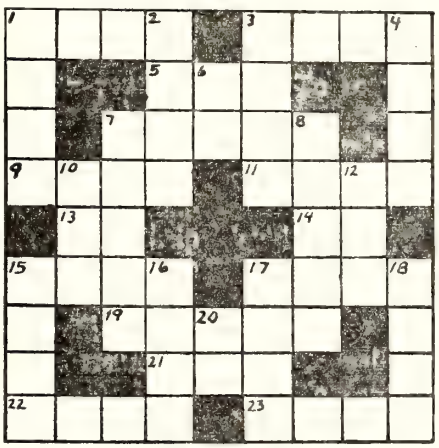
CROSSWORD PUZZLE.

ACROSS.

1. Biblical character who built the ark.
3. Willingly, gladly.
5. That which we breathe.
7. The "forty days of rain."
9. The covering of ark.
11. Long-horned, long-haired animal on the ark.
13. North West. (Abbr.)
14. Voice Practice. (Abbr.)
15. Statement received first of month.
17. A long period of time.
19. Flies very high.
21. A covering for the head.
22. Parts of feet.
23. Son of Noah.

DOWN.

1. Not far away.
2. One of two equal parts.
3. Animal that doesn't mind the rain.
4. Nearest in place, or time.
6. Iowa. (abbr.)
7. Birds of the air.
8. Bird that Noah sent from ark. (Pl.)
10. Ohio Northern Institute. (Abbr.)
12. At Post Office.
15. A modern ark.
16. Plots of land.
17. Parts of body.
18. Son of Caleb. (I Chr. 4:15.)
20. Double A.



ANSWERS TO LAST CROSS WORD PUZZLE.

Across—1. Snow; 3. Flap; 5. Air; 7. Miles; 9. Rail; 11. Etch; 13. V. L.; 14. Oa; 15. Teks; 17. Arms; 19. Sorry; 21. Let; 22. Said; 23. Sped.

Down—1. Stir; 2. Wail; 3. Free; 4. Path. 6. I. L.; 7. Milks; 8. Story; 10. Ave.; 12. Cam; 15. Tats; 16. Sold; 17. Arts; 18. Seed; 20. Re.

PUERTO RICAN CUSTOMS.

In Puerto Rico the Christmas season is a long one. It begins on Christmas Eve and ends on Three Kings Day (January 6) in the cities, and on the 8th in the rural sections. Christmas Eve is set aside for a truly religious expression of that Holy Season. Before Protestant Churches were established on the Island, the Misa de Gallo—or Catholic Midnight Mass was the most important Christmas service. Today our Protestant churches also have their Christmas pageant and religious service in the earlier hours of Christmas Eve.

The high spot in our Puerto Rican celebration is Three Kings Day which is really a three day celebration, one day for each King. According to the old Spanish tradition the Three Kings begin collecting gifts and toys for the children and grown-ups early in the year and these are delivered by the Kings in person on the night of January 5. Early that morning the children fill boxes with grass and corn and put them under their beds. The kings are said to feed this to their camels and in its place leave candy, toys and other gifts. (Many of our readers in the States have provided the Christmas gifts which the "Three Kings" leave and so have brought much happiness to our children here in Puerto Rico.)

But it is not only the children who love Three Kings Day. It is also a happy and important day for the country people because they regard the Three Kings as their patron saints. They will do no work on these days which are so sacred to them. Whenever they are faced with trouble of any kind during the year they promise that if the Three Kings will help them, they will perform some especially difficult task as an expression of gratitude on Three Kings Day. It is for this reason that men wander around the city streets or up and down the narrow winding paths of the mountains and hills, always in groups of three and clad in robes such as the Three Kings are supposed to have worn, singing and playing their maracas, politos and guitars.

And now a new character has appeared in the midst of these Puerto Rican customs. He is Santa Claus—a pleasant, but rather strange individual who is bound to have a hard time travelling about this warm country where neither sleighs nor chimneys are available to complete his traditional background. Santa himself has not yet been received by most of the Puerto Rican families, but many in the larger towns do decorate their homes with the northern greens during the holiday season. There are a few here who believe that Santa Claus will eventually take the place of the Three Kings. But to those of us who have grown up in the Three Kings Day tradition it seems more likely that Santa will go back to the land of sleighs and chimneys where he can be more comfortable in his warm, red suit, than for him to displace the Three Kings of this Spanish land.

MISSIONARY OFFERINGS.

WEEK ENDING JANUARY 30, 1942.

Sunday Schools.

Bethlehem, Suffolk, Va.	$ 2.11
Morrisville, N. C.	1.27
Pleasant Ridge, Ramseur, N. C.	6.61
Timber Ridge, High View, West Va.	2.02
Mayland, Broadway, Va.	1.00
Happy Home, Ruffin, N. C.	5.30
Needham's Grove, Steeds, N. C.	1.45
Lebanon, Semora, N. C.	.73
Christian Light, Fuquay Springs, N. C.	1.50
Suffolk, Va.	25.00
Ether, N. C.	1.00
Ingram, Va.	4.74
New Hope, Harrisonburg, Va.	3.49
Ramseur, N. C.	9.14
Smithwood, Liberty, N. C.	3.39
Total	$ 68.75

Individual Churches.

Berea, Driver, Va.	21.05
Christian Light, Fuquay Springs, N. C.	3.50
Total	24.55
Total for week	$ 93.30
Previously acknowledged	8,406.42
Total since Sept. 1, 1941	$8,499.72

Gratefully submitted,

MATTIE COX PARKER,
Secretary.

MISSIONARY ACTIVITIES LEADING UP TO SPRING RALLIES.

From now until the middle of April will be busy months for our missionary societies. Those in North Carolina will be thinking of the Birthday Parties they are to have during this quarter, the money from which is to be an "extra mile" gift. Many societies will be sending boxes to the Migrant Centers and Merom Institute, and with the approach of Easter, to the Christian Orphanage.

All the missionary societies will want to join in the World Day of Prayer on February 20, when Christian women around the world will join in a period of penitent meditation. Sample copies of the program prepared use on this day have been sent to each society in the Valley of Virginia and North Carolina by the Spiritual Life Superintendents of those Conferences. Copies may be secured for 2 cents each from Missions Council, 287 Fourth Avenue, New York, or through the Promotional Office, Elon College, N. C. Since there are responsive readings, it is well to have copies for the members of your society.

During the Lenten season the missionary societies will want to emphasize personal devotions on the part of their members, and also to promote the giving for Missions in their churches. In some cases they will sponsor the Easter services.

And then will come the Spring Rallies. All of us should be looking ahead to them. In April, just after we have experienced again the wonder and joy of Easter, we will meet together to share our ideas and plans and to gain inspiration from each other. This year both the Virginia and North Carolina Rallies are indeed fortunate to have Miss Ruth Seabury as their guest speaker. She has an especial message for times like these and we will all want to hear it. In North Carolina we will also be looking forward to a report on Mrs. Wisseman's trip to the Mid-Winter Meetings in Evanston. Plan now to have a goodly delegation from your society at the Spring Rally for your District.

MRS. F. C. LESTER.

A WORLD DAY AT PRAYER.

The call to "come aside and pray" goes out to all people throughout the world, for on February 20, 1942, Christian men and women everywhere will join in the fellowship of prayer. The program has been prepared by the following three out-

standing women now living in the U. S. (Copies are available at 2c from the Mission Council, 287 Fourth Avenue, New York City.)

". . . their chairman a former teacher in Ginling College, China, now professor in a Biblical Seminary; the wife of a German pastor, imprisoned in a concentration camp abroad, her husband in another, both now doing pastoral work in the U. S. Their youngest son (a student for the ministry) is still in a concentration camp; a French woman who has had no word from her family for over a year. Out of this rich background of faith in the face of discouragement and dangers they have prepared this 1942 program."

The women of the Valley of Virginia have been invited to participate in this most important observance and to consider themselves responsible for some service to be held February 20 in their church—for their group alone or the entire congregation.

"Let us pray for each other and for our suffering friends throughout the world, that even in the midst of war, within our hearts His peace may become a reality."

Prayer is more than the spoken word. It is the word put to action. One can scarcely pray in unison with Christians throughout the world and fail to recognize our security in comparison with the sufferings and deprivations of others. If our prayers are to be sincere they must be evidenced by action.

Christ has no hands but our hands with
which to give them bread:
No feet but ours with which to move
among the almost dead:
We say that we are His: we say that
He is ours:
Deeds are the proof of that, not words—
and these the proving hours.

The Congregational Christian Committee for War Victims and Services of 289 Fourth Avenue, realizes that only through the sacrifices of "those who care" can the tremendous sufferings of others be lessened. Each woman's organization in the Valley has been requested to pledge itself to raise as large a fund as it possibly can during at least one month of 1942. Thus with each group having a different month, a contribution will go into the New York office throughout the entire year. This money will be used wherever the need is greatest; where our Christian brothers are suffering most.

Already one group has met the challenge. Let me pass the plans of Mt. Olivet Green Church, Dyke, Va., on to you:

We received our literature and when our group met we decided to observe the Day of Prayer, February 20, and also to spend the day in sewing or some kind of work for the Red Cross. Then on the 24th we will have an oyster supper at the school house and give what we make to war relief. I know we will continue to do other things as the call comes.

Sincerely yours,
Mrs. B. G. Snow,
President.

It is our earnest hope that every woman's society will respond 100 per cent. Any other group of any church which is willing to join us will be most graciously welcomed. Let us all cooperate in making our Christianity a vital force in this world at wor—for it can be that force only through our prayers expressed in sacrificial giving and living.

Mr. Leonard J. Christian.

The following women of the Valley have received materials, and the month named is the one you have been asked to pledge for: Bethel—June—Mrs. M. A. Dofflemyer; Concord—December—Mrs. G. H. Veazey; Dry Run—February—Mrs. Roy Rinker; Leakesville — March — Mrs. Lena Rothgeb; Linville—April—Mrs. Samuel Earman; Mt. Olivet Rockingham—May—Mrs. Jess Lam; New Hope—July—Mrs. Ernest Spitzer; Newport—August—Miss Amy Lauderback; Winchester — September — Mrs. E. W. Cather; Mt. Olivet Green —October—Mrs. B. G. Snow; Antioch—(Y. P.) — November — Mrs. A. W. Andes.

If your society has been omitted we shall be only too happy to send on the materials to you, and have you join with us in our group plan of giving.

Mrs. A. G. Ritchie,
Supt. of Women's Work.

MISSIONARY FROM CHINA TEACHES AT FRANKLINTON.

Mr. Leonard J. Christian, born in Albany, New York, but for thirty years a resident of China, was one of the teachers the past two weeks at the Franklinton Ministers' Institute. Mr. Christian's career has been one of unusual scope and color, one of sunshine and storm, and out of this career has grown an appealing story which he tells with great effectiveness.

An air raid alarm was shrieking. Mr. Christian made his way into a narrow back alley in Foochow. A little Chinese girl, fleeing in blind panic, bumped into him. But looking up and seeing his friendly smile, she smiled back and slipped her hand into his. Together they stood and talked while the Japanese planes roared overhead dropping bombs. Then she ran home to tell her mother of the strange, kind foreigner who had made her forget her fear.

A co-worker telling the story wrote: "The Mr. Christians the world over are the people who, by the touch of Christian faith and kindness, can thaw out those who are frozen with fear."

Mr. Christian enlisted at a youthful age in the United States Army seeing active service in the Spanish-American war. He served also in the Philippine Islands, in Cuba and in Hawaii. Then, after a bout with typhoid, he was mustered out of military duty but he went back again as an army nurse.

While stationed in Peking during the Boxer Rebellion siege he was guard at the American Legation. He at that time became an active Christian. He attended Oberlin College and enlisted for Christian service under the American Board of Foreign Missions in China in 1910.

Through the years he has done "evangelistic" or general religious work, some educational and much relief work, for China has had many sorrows before she became the victim of an aggressor nation. He has witnessed a tremendous amount of suffering during these years but he has seen again and again the remarkable progress made by China and can tell story after story of the spirit of the Chinese Christians under adversity.

In his earlier years he lived for months at a time in that area where Communist armies were being pushed across the Fukien border. He witnessed devastating floods and worked for the victims of nature on a rampage. He was in Foochow during the terrific and repeated air raids of the last few years and engaged in relief and religious work.

Pilgrim Fellowship

"Youth at Work in the Church"

A. LANSON GRANGER, JR., *Editor*

RACE RELATIONS SUNDAY AND BROTHERHOOD WEEK.

Whether or not democracy will live and flourish in our country depends not only upon how well we cut the roots of Fascism in the rest of the world but upon how willing we are to permit the dynamic logic of democracy to go its way in our own nation. Here is the final test of our belief in the democratic way of life. How willing are we to live in mutuality and understanding with other peoples, especially those of other races and nationalities? How eager are we to seek for them the advantages we seek for ourselves?

There is no denying the fact that while we have been boastfully professing our faith in democracy against the menace of Fascism abroad, we have been guilty of flagrantly denying it in our midst. For years now Father Coughlin has been spreading through his *Social Justice* the fiercest kind of hatred between Jews and Gentiles. Recently the Ku Klux Klan has been revived to new intensity in propagating prejudice among Protestants and Catholics, and whites and Negroes.

The present clamor for defense jobs has revealed the sinister eagerness with which we want to keep the Negro "in his place," if not down entirely. Negroes have been repeatedly refused defense employment; some companies have openly avowed their unwillingness to hire them. The doors of most training schools have likewise been closed to them.

It's for us in the churches and throughout our communities to help all minority groups to make possible for themselves what they need to fulfil their capacity as capable citizens. If we can learn to do this, we shall allow the creative meaning in democracy to emerge in a more durable pattern of living. This is not only the imperative of this hour. It has always been the Christian imperative, which, since Paul has admitted: "There is neither Jew nor Greek, there is neither bond nor free . . . for ye are all one in Christ Jesus." "For He is our peace, who hath made both one, and hath broken down the middle wall of partition between us."

Next Sunday, February 8, is Race Relations Sunday. The following week of February 15-22 is being observed throughout the nation as Brotherhood Week. These days are not meant merely for dilettante debate. They are signals for action. They call us to new discoveries in sympathetic understanding and mutual cooperation with those who are "unlike us."

Some groups would help and be helpful if they could plan an interracial or inter-faith service or worship; a forum discussion with a Catholic, a Jew, and a Protestant participating; or invite as a guest speaker to their group either a Negro, a Jew, or Catholic.

Other young peoples' groups may wish to secure from the Department of Race Relations of the Federal Council of Churches, 297 Fourth Ave., N. Y., a series of three fifteen-minute radio scripts which may be broadcast over a local station, publicity materials, and sample trialogues in which a Catholic, a Jew, and a Protestant participate.

WHAT ABOUT THE FAMILY?

(Continued from page 6.)

and pleading for its needs. Its present plight is accentuated by the recent destructive fire destroying the dining room, the nerve center of the college group. It feels that perhaps because of the lack of emphasis upon its misfortune and present need through the CHRISTIAN SUN that perhaps other members of the family have not heard of its plight. The Board of Christian Education, the college, only asks for its share.

The college dining room, kitchen, and all equipment were destroyed by fire Saturday, January 17, at 4:00 A. M. Total damages were $40,000. The college is owned by the church. The church's property has been destroyed. I am sure that the rank and file of the membership of the church in the Southern Convention are interested and would like to know these facts. The CHRISTIAN SUN is our church paper and we seek there a medium to convey these facts to the church and ask for the church's cooperation in rebuilding.

L. E. SMITH.

HOW DOES THE HOLY SPIRIT WORK TODAY?

CHRISTIAN ENDEAVOR TOPIC FOR FEBRUARY 15, 1942.

SCRIPTURE, JOHN 16:7-11.

Daily Readings—

Manday—Prayer for Renewal.—Ps. 51: 10-12.

Tuesday—The Promised Spirit.—Joel 2: 28, 29.

Wednesday—The Spirit in Action.—Acts 2:1-4.

Thursday—A New Revelation.—John 16: 13-15.

Friday—For the Asking.—Luke 11:13.

Saturday—Be Filled With the Spirit.—Eph. 5:18-20.

This topic is a continuation of the study concerning the Holy Spirit. These two meetings should give each endeavorer a clearer intellectual understanding of the Holy Spirit and a greater spiritual sensitiveness to the presence of the Holy Spirit. The results should be a more earnest desire to follow the guidance of the Holy Spirit.

The Holy Spirit is the Interpreter. He interprets the life, teaching, death and resurrection of Jesus. Jesus said: "The Comforter, even the Holy Spirit, whom the Father will send in my Name, he shall teach you all things, and bring to your remembrance all that I said unto you."

These may be used for short talks:

1. The Holy Spirit convicts of sin, righteousness, and judgment. He awakes man to repentance and enables him to comply with the conditions of salvation.

2. The Holy Spirit cleanses and sets apart those who desire purity of life. (I Cor. 6:11.). He transforms our desires.

3. The Holy Spirit empowers us to witness for Christ, not only with our lives but with our lips.

4. The Holy Spirit works through the Bible, the Lord's Supper and Baptism.

For discussion—

1. What evidence of the work of the Holy Spirit have we felt and recognized in our own lives and experiences?

2. Why is the fact that the Holy Spirit works in the affairs of men a source of hope for the Christian who strives for a better world?

Have a period of sentence prayers petitioning God for the gift of the Holy Spirit, that the Nations of the world may know and obey the will of God.

Appropriate hymns—

"Spirit of God Come Down."

"Breathe on Me, Breath of God."

S. E. M.

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

HOW JESUS USED SUNDAY.

Golden Text: *"I was in the spirit on the Lord's day."*—Rev. 1:10.

Scripture: Mark 1:21-43; Luke 4: 31-41.

Introduction.

The use of Sunday is a vital problem for our day. Work and play occupy the minds of many. Rest, worship, and personal development get pushed aside unless the individual makes an effort to find time for them.

Jesus gave us a good example of how to make the most of Sunday. The sacred day for Jesus and his friends was Saturday. They called it the Sabbath. Sunday became the sacred day for the followers of Jesus who met for meditation, fellowship and worship on the day of resurrection.

The point we need to remember is that one day in seven is needed for the development of man. Other days we may work for a living, but on this one day we ought to be sure that we really live.

Comments on the Text.

"Into Capernaum." This seems to have been the home of Jesus and several of his disciples during his active ministry.

"Straightway on the Sabbath." The very first Sabbath. Not after shopping around to see which church he liked best, or waiting for someone to invite Him to come. He was in the place; He would attend worship service at once.

"And taught." The service consisted of reading from the law, reading from the prophets, prayers, and a sermon. This time the sermon was by Jesus. He had something to say that was important. It was neither a repetition of what had been read nor a review of the latest news.

"As having authority." His was the authority of truth. The scribes repeated the law, the prophets, and church fathers. Jesus spoke the truth because it was true. He put meaning into life. Having lived truth, he could tell it. So can we. This is out of the ordinary, and people are still surprised when a man or woman digs deep into the soul and brings out treasures new and old, nuggets of truth that are as eternal as God. Too many people expect to live on the chaff the wind drives away.

"A man with an unclean spirit." Right in the church to object to truth and progress! And afraid of being destroyed!

"Hold thy peace, and come out of him." People still talk too much when they are filled with an unclean spirit. Less talk would help. But it is far more important to get rid of the vile spirit. The business of the Christian and of the Church is to get rid of dirty (unclean) spirits. This will be hard to do when people are learning to hate Japanese and Germans. But it is very important.

". . . came out of him." It worked. It still does. The process as we know it may be more gradual, but people do lose the bad spirit and live on a higher plain. There are thousands of Christians around the world who live in the midst of war without hate in their hearts. This miracle of Jesus is being duplicated in every Sunday school where the story of Jesus takes hold on the lives of boys and girls, men and women.

"They were all amazed." So are we when we see what Christ does for us and our friends. Out of the little churches come the great leaders of Church and State. In prison camps men live holy lives, and keep the faith. Christian people refuse to seek vengeance on their enemies. When we see such we are amazed, for it is contrary to custom.

"Simon's wife's mother . . . sick of fever . . . and the fever left her." Jesus visited the sick, and did them good. Visiting the sick is a fine art that needs to be cultivated. God intends for people to be well, not sick. Medical skill and spiritual grace are both needed. The latter is likely to do the most good.

"I was in the spirit on the Lord's day." Where? When? John was on the isle of Patmos when he was a prisoner because of his faith. But we can be in the spirit at home, in the church, and among our friends who need our help. Every day, and especially on Sunday.

Teaching Points.

1. Jesus is our example of how to keep Sunday.
2. He went to church, took part in the service, and cast out an evil spirit.
3. He visited the sick, and cured them.
5. We have no record of Him fishing, working at the usual task, or playing away the day. He used it to improve Himself and friends.
6. There is plenty for all Christians to do on Sunday, much more than we can get done, without wasting the day.
7. There seems to be need for Christians to renew the effort to keep Sunday for sacred purposes, as Jesus did.

Note: Notes this week by F. C. Lester.

GEORGIA-FLORIDA NEWS.

(Continued from page 3.)

ception for Miss Pattie Lee Coghill. Several talks were given expressing the feeling of all with regard to her life and work among us. On behalf of the Young People of the state, the pastor, Rev. Everett B. Lesher, presented her with a fine brief case and Liberty Bonds totalling $75.00 in face value. Miss Coghill also has received from the Young People of the Miami area a Schaeffer pen and pencil set and pieces of fine luggage from the Young People of St. Petersburg and the Winter Park area. Many personal gifts have come to her also. All wish her happiness in her new office as a Secretary of the Board of Home Missions.

Fort Myers. The Edison Park Community Church has welcomed its new pastor and wife, Rev. and Mrs. Earnest G. Spinney. They had not seen their new minister before his arrival and the reports come from the church that everyone is pleased with both the minister and his sermons and also with the ministers' wife. One of the ladies remarked, "what a prize we drew." On January 12th the Women's Society had a luncheon to welcome Rev. and Mrs. Spinney and the report is, "a wonderful crowd was on hand and everyone had a fine time." The Men's Club met the following night and had a fine program.

The Sunday School had a very happy and successful Christmas celebration. In connection with that they provided an abundance of toys, clothing and food for a needy family and also toys for distribution to the colored children at their annual Christmas Tree. "As usual the Congregational Church box was the largest of all." We congratulate this church on the leadership of their new minister, and also we congratulate Mr. and Mrs. Spinney on sharing the life of the people of this beautiful church.

By Chaplain H. E. Rountree

MONDAY.

The Highway of God.

"Thy mercy, O Lord is in the heavens; and Thy faithfulness reacheth unto the clouds."—Ps. 36:5. (Read 5-10.).

We have preached and heard preached about "The Highway of the Lord," upon that famous passage "A highway shall be there and a way." Not too much have we made it plain that that highway is "The straight and narrow way" of the sinless track to the love, mercy and greatness of God. The Psalmist symbolizes this highway in the heavens. There are many kinds of clouds, but each of them speaks of the faithfulness of God; even the darkest one may break in blessing. When we consider the God of the heavens we must conclude that there is no reason for discouragement. If there is something that clouds your vision of your Father, remember that His "faithfulness reacheth unto the clouds."

Prayer—Our Father, teach us how to trust the light that never fails. *Amen.*

TUESDAY.

How to Grieve.

"That ye sorrow not, even as others which have no hope.—I Thess. 4-11.

We grieve naturally. When our souls are sad and our hearts break, we grieve. But there is a way in which grief is sweet. It is the way of hope in God "in whose hands is the soul of every living thing." Therefore, if we must weep, we can weep more sweetly because of this hope and understanding that even in our sorrows He will make things better.

Paul who suffered the gauntlet of perils and had reasons to give up in despair, is telling us not to sorrow. He is able to do this because he had religion and religion had him. If you have no God you grieve bitterly. If you have a God, you grieve sweetly. Grieve like those who have a God.

Prayer—Our Father, help us to "make the most of the best and the least of the worst." *Amen.*

WEDNESDAY.

He Couldn't Proceed.

"That life was the light of men."—Jno. 1:4.

A story comes to us in the Methodist Family Altar guide *The Upper Room.* It is repeated here for your comfort. It says that the speaker was holding the attention of his audience with vigorous thought. Suddenly the lights went out. Some one said: "Proceed; the lights will come on." He couldn't. Some one brought a candle and there was light. The speaker proceeded. If our spiritual and ill at ease and we may do reck- lights are out, we are out of focus less things and desperate deeds. If we could only have a little light we could possess our souls. Jesus is that light. No darkness can put it out.

Prayer—O God, may we ever seek the light that still shines in Jesus.—*Amen.*

THURSDAY.

Headed for Death.

"Why will ye die?"—Jer. 27:13.

When we were in Shanghai we learned a story that some Chinese keep on building to their homes, no matter how large they get, believing that if they stop building they will die. This is a parable of life. When we stop growing or building we begin to die. But there is a growth that does not stop. It is the growing in grace, in the knowledge of the Lord and in His spirit. There is a house that is never quite finished. It is the house that we live in—ourselves—the house of God. "Ye are God's building."

Prayer—O Lord, our God, help us to continue to build and never stop. Help us to grow in Thy grace and spirit until we shall come to Thee. *Amen.*

FRIDAY.

Spirit Living.

"Walk in the spirit."—2 Cor. 5:25.

"The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death."—Rom. 8:2.

There are those who go about doing good and who are a continual refreshing in inspiration. Their deeds of kindness and mercy radiate the spirit of Christ Jesus. Retribution and the law of sin do not follow them and when they are gone they still live in the hearts of their countrymen. Only the Christ-spirit living can do this.

Prayer—God grant that we may enter fully into the spirit of Jesus and make our lives so full of His light and so satisfying in His grace that sin and death shall have no power over us. *Amen.*

SATURDAY.

Stopping the Wells.

"And Isaac digged again the wells of water . . . for the Philistines had stopped them."—Gen. 26:18.

How many people are like the Philistines, either carelessly or wantonly they have made it impossible for the well of eternal life to flow through them.

On the other hand the wells of Israel were not filled because the Philistines did it, but because the Israelites themselves had neglected them. Being neglected, like the parable of the empty house, another spirit came in and occupied.

Prayer—Our Father, we would clean up the wells of our souls. Our souls thirst after Thee. Refresh us with the waters of eternal life. *Amen.*

(Continued on page 13.)

Delightful Encirclement

IX—AT GRAND COULEE DAM AND ON TO HOME.

By CHAPLAIN H. E. ROUNTREE.

We are headed for home, but we stop at Grand Coulee to see what the big boys are doing. Here we witness the stupendous demonstration of the usefulness of man in the world. A pessimist is quoted as saying, "What a world we live in! I could have made it better myself." One who heard him make this remark replied, "That is exactly why you are in the world—to make it better. Now do your part." That is what man is doing in such projects as Grand Coulee Dam. This is man's most collossal engineering feat. It is said to be the largest man-made structure in the world, three times bigger than the largest Egyptian pyramid. It is 4,300 feet long, 500 feet wide at the base, thirty feet on the crest and 550 feet high. It is as high as a forty-six story building and as long as fourteen ordinary city blocks. If its material were placed in an average city block, its structure would tower twenty-seven times as high as the Empire State building in New York. It produces a storage reservoir of water 151 miles long extending to the Canadian border. It is to be the source of all power along the Columbia river, the greatest potential source of energy in America, if not in the world. Within the next twenty-five to fifty years its overflow will be turned into reclamation projects which cover one million two hundred thousand acres of other lands now desert lava waste. This empoundment will be a lake sixty miles wide and eighty-five miles long and will be an extra reserve for purposes of electrical energy, irrigation, etc. If this is not making the desert to blossom as a rose, this writer does not know the meaning of that biblical figure.

The city of Spokane, the gateway of the great north west, is only ninety-two miles from this dam, with splendid improved highways between. When the projects are a reality, all will seem nearer, and from Spokane it will be just a loop trip through fertile grain lands, by lakes, rivers and palisades of weird and picturesque beauty.

In the beginning of the settlement of the great Northwest man found great sloughs and stagnant lakes. It was discovered that Beavers had dammed the water courses and flooded great areas of otherwise rich and fertile soil. These dams were dynamited and the waters were run off, opening up these areas for agriculture, wealth and prosperity. And now man has discovered that he can build dams for the infertile areas for the same purpose. Now there are a great many, more than a hundred perhaps, of these dams throughout the great west turning unused and destructive waters into the arid deserts, making them fertile and developing the earth into its intended use. It seems clear to us that this is a part of the fulfillment of the mission of man.

The remainder of our trip takes us along the Columbia river, through Portland, through the land of the big trees, San Francisco, Los Angeles and to San Diego. In our opinion, the Columbia river is the most beautiful river that we ever saw. And words are inadequate to express the amazing grandeur of the big trees—trees big enough to build a home in their trunk and some of them reaching the height of 369 feet. It appalls us. Camping in these deep redwoods the depth of the forest added darkness to the night. The only sounds we heard were the sounds off the silence of the woods. We slept a sleep as deep as the night and as peaceful as the trees. With another day's trip ahead of us, we speed along through mill and dale with flower gardens of exquisite beauty here and there adorning our way making life more heavenly and lifting our thoughts to Him who made it all. "If human life has any significance," says Bruce Barton, "it is this: That God has set going in these things an experiment to which all His resources are committed. He seeks to develop perfect human beings, superior to circumstances, victorious over fate. No single kind of human talent or effort can be spared if the experiment is to succeed. People must be fed, clothed and housed, as well as preached to and healed. It is thus that all business is our Lord's business; all work is worship; and all useful service is prayer; and whoever works wholeheartedly at any worthy calling is a co-worker with the Almighty in the great enterprise He has initiated, but which He can never finish without the help of man."

Washington said, "A reasoning being would lose his reason in attempting to account for the great phenomena of nature, had he not a supreme Being to refer to; and well has it been said, that if there had been no God, mankind would have been obliged to imagine one."

My friends, we all may not rise to the heights that God has intended we should reach, but He does bring us to wonderful places and wonderful achievements. Nowhere can we hide ourselves from Him. Although we fail Him and His blessings often, still He comes to us and we praise and glorify Him for standing by when we are incomplete. In all experiences, fears, duties or triumphs, remember that God is. Kagawa says, "The victory of the Lamb of God is final."

(To be concluded.)

QUIET HOUR.

(Continued from page 12.)

SUNDAY.

The Sabbath is the symbol of the Christian's hope and expectation. God and Jesus Christ the Saviour must not only be our God and Saviour, but He must be sung about, talked about and lived in the life. The Sabbath and the church is an approach to this perfection and focuses our thoughts upon that hope. Let us not neglect this gift.

THE ELON COLLEGE LIBRARY

Based on the generally accepted theory that the library should be the center or heart of any college campus, the Elon College Library definitely holds its proper place. It is literally the center of the campus, and the pulsing heart that quickens every activity of the campus life.

Its central location is one of the reasons why the library is so popular. Another is that the type of instruction given in most fields pursued on the campus is greatly dependent upon the use of many and varied sources of information, rather than the text book.

The library occupies the three floors of one of the five excellent new buildings. The fact that many of the teaching faculty have studies in the building, makes it possible for students to consult them.

The reading room has a seating capacity of 125 and is often crowded. It is kept open 64 hours a week. Its book collection contains more than 27,000 volumes. It receives currently about 200 periodicals.

The library serves the entire county as well as the college community. In addition to its regular book collection, it has a very valuable collection of material pertaining to the Christian Church, its institutions and its leaders. OMA U. JOHNSON.

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

We find in this work that the children who do outstanding work in anything they do here are the happiest children we have. Nearly all of our children are doing good work in school; but the two happiest children we had this month when the school grade cards came in were Billy Phillipps, who made A on all his studies, and Margaret Blackwood, who made six A's and one B. Both made the honor roll and were as happy as larks. We offer a prize of fifty cents to the children who make the honor roll. Several others missed the honor roll because they made one B too many. Several who came so near and missed the honor roll are going to double their efforts to make it next month.

Some of our boys who milk take a great deal of pride in keeping their cows up to standard in their flow of milk each day. We had a boy here who was one of our champion milkers and one of the cows that he milked was a large black Jersey that gave six gallons per day. When the writer happened to be in the dairy barn at milking time this boy would take a great deal of pride in letting me see him milk a three gallon pail full and run it over. He thought as much of that cow as if she had been his own, and he saw to it that she had all the attention and feed she needed. He would not let any other boy milk her unless he was sick or happened to be away. He was happy because he was doing something worth while.

If we have a field of wheat that yields 30 bushels per acre and beats our neighbor farmers, the farm boys are as happy over it as our farmer or the writer.

Several years ago we had a girl in the orphanage family who took a good deal of pride in cutting and making garments. After she had practiced for some time she bought a pretty piece of goods and without the help of anyone she cut and made a beautiful dress—did a lot of extra work on it to make it beautiful. After she had finished the dress she brought it to the office and laid it across the end of my desk saying, "I cut this dress and made it myself without help from anyone." It was beautifully made and I will never forget the happy smile she had on her face. Happy because she had accomplished something worth while.

CHAS. D. JOHNSON,
Superintendent.

The following items have been sent in since our last report:

Miss Ruth Johnson, State Book Shop, Raleigh, N. C.: 15 books.

Miss Inna Jean Mellberg, South Norfolk, Va.: Box clothing.

Mrs. W. M. Parsons, Norfolk, Va.: Box clothing.

Mrs. J. D. Ezell's Circle, Burlington Missionary Society: Assorted magazines.

Mrs. H. A. Culver, Lake Worth, Fla.: Gox clothing.

Mrs. J. Davis Reed, Jr., London Bridge, Va.: Box clothing.

Ladies Missionary Society, Wedowee, Ala.: 1 quilt.

Mrs. Stone, Raleigh, N. C.: 8 dresses.

Mrs. Presnell, Bennett, N. C.: 2 prs. pants.

Palm Street Woman's Missionary Society: Box clothing and handkerchiefs.

Mrs. W. L. Rascoe, Burlington, N. C.: Box clothing.

Newport News Church: Clothing, puzzles, towels, pillow cases, soap, and quilt tops.

Old Ladies Class, Pleasant Grove Sunday School: Coop chickens.

Woman's Missionary Society, Chapel Hill, N. C.: Grapes, oranges, and apples.

Ingram Christian Church, Paces, Va.: Coop chickens.

Ladies Missionary Society, Hanks' Chapel Church: Coop chickens.

Concord Church: Coop chickens.

Southern Dairies, Burlington, N. C.: Seven gallons ice cream.

Cheerful Workers Class, First Christian Church, Reidsville, N. C.: 24 blankets for Baby Home.

Mrs. D. C. Cannada, Durham, N. C.: 1 boy's suit.

Ladies Class of Asheboro Church: Clothing and bath cloths.

Bethel Methodist Women's Society, Ridgeville, N. C.: 12 pillow cases and 3 sheets.

Woman's Missionary Society, Flint Hill Church: 1 quilt.

Ladies Aid of Carolina Christian Church: 1 quilt.

(Continued on page 14.)

ELON COLLEGE

Founded by the Christian Church in 1889

A CO-EDUCATIONAL INSTITUTION OF HIGHER LEARNING OF THE CONGREGATIONAL CHRISTIAN CHURCH

ENTRANCE TO ADMINISTRATION BUILDING

Elon College is located in the piedmont section of North Carolina. The climate is invigorating and healthful. The natural beauty of the campus is enhanced by careful landscaping.

The definite religious atmosphere of the College and its modern equipment provide the very best facilities available for the training for religious leadership.

The rates are most reasonable.

LEON EDGAR SMITH, President

Elon College North Carolina

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational and Christian Churches.

BOARD OF EDITORS.

R. L. HOUSE, B. D.....Editor
S. C. HARRELL, D. D.....Associate
W. T. SCOTT, D. D.....Associate
F. C. LESTER, B. D.....Associate
H. S. SMITH, Ph. D., D. D. .....Associate
I. W. JOHNSON, D. D.....Contributing
L. E. SMITH, D. D., LL. D....Contributing
C. A. LINCOLN, D. D.....Contributing
J. T. KERNODLE.....Managing Editor

DEPARTMENTAL EDITORS.

H. S. HARDCASTLE, D. D..Sunday School
H. E. ROUNTREE.....Quiet Hour
S. E. MADREN.....Christian Endeavor
A. LANSON GRANGER.....Young People
Mrs. A. C. TODD.....Children's Page

SUBSCRIPTION RATES.

Six Months..... 1.00
One Year.....$2.00

Published by the Board of Publications, agent for the Southern Convention of Congregational and Christian Churches, and printed every Thursday by the Central Publishing Co., Inc., Richmond, Va.

Entered as second-class matter at the Postoffice at Richmond, Va., July 25, 1922, under Act of March 3, 1879.

Remittances for subscriptions should be sent to the office of Promotional Secretary, Elon College, N. C.

All other matters of business should be addressed to **"The Christian Sun,"** 1536 E. Broad Street, Richmond, Va.

Contributions should be sent to the editor at 3206 Grove Avenue, Richmond, Va., not later than Friday preceding the date of publication. Emergency notices will be received at "The Sun" office up to Tuesday of the week of publication.

Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

In Memoriam

WALTER L. ENGLISH.

Whereas, God in His Infinite Love has seen fit to call to his reward, our brother and co-worker, Walter L. English, and we, as a Church, and individuals, desire to record our appreciations and sorrows, in our loss,

Therefore, Be It Resolved:

First. That the Isle of Wight Christian Church of which he was a loyal and faithful member, has lost one for whom they mourn.

Second. That we extend our warmest sympathy and earnest prayers that God's promises may fall soothingly upon their sad hearts, and when life's work is done, they may form an unbroken circle around His Throne.

Third. That a copy of these resolutions be sent to the bereaved family, one spread upon the church records, and a copy sent to **The Christian Sun** for publication.

MRS. W. J. DARDEN,
MRS. B. B. BARKER,
MRS. W. E. WILLIS,
Committee.

FIFTH SUNDAY OFFERINGS.

(Continued from page 2.)

Windsor	4.36
Waverly	5.43
Suffolk	38.00
Spring Hill	1.14
Portsmouth, First	6.85
Dendron	1.20
Union, South Hampton	1.79
Holy Neck	25.00
Newport News	11.70
Eastern N. C. Conference:	
Wake Chapel	5.53
Morrisville	1.22
Liberty, Vance	7.71
Hope Mills	12.00
Western N. C. Conference:	
Pleasant Ridge	4.75
Pleasant Hill	6.82
Big Oak	2.29
Needham's Grove	1.00
Ramseur	9.35
Parks' Cross Roads	4.02
Seagrove	2.00
Virginia Valley Conference:	
Linville	5.77
Leaksville	3.52
Timber Ridge	3.33
Mt. Olivet (R)	2.00
Newport	3.05
Bethlehem	2.84
Mt. Olivet (G)	3.27
Mayland	1.59
Antioch	5.26
Timber Ridge	9.75
Palmyra	3.00
Total	$584.46

CHILDREN'S PAGE.

(Continued from page 7.)

turn at dropping pennies, nickels, into the "paint jar" which teacher held. There the last one had gone into the jar! "Count them quick, Mrs. Todd, see how many there are today. Last Sunday there were only eleven pennies in the jar."—"Ten are forty—forty-five, and four more pennies make forty-nine!" said the teacher. "Now let me check the Sunday School offering to see if our paint-fund caused it to be smaller!" "Hurrah, no, we have twenty-eight cents for our offering." "Won't it be fun to look at our church at Easter and say—'we helped to make it more beautiful'?"

SUPERANNUATION.

Previously acknowledged (Jan. 3).	$ 755.61
Piney Plain, Raleigh, N. C.	6.40
Lynchburg, Va.	6.00
Liberty Spring, Harrellsville, N. C.	31.02
Beulah, Keezletown, Va.	3.00
Bethlehem, Elon College, N. C.	18.00
Linville, Va.	18.00
New Lebanon, Reidsville, N. C.	8.55
Mt. Carmel, Walters, Va.	15.00
Mt. Olivet (R), Elkton, Va.	7.82
Berea, Altamahaw, N. C.	6.00
Catawba Springs, Apex, N. C.	6.75
Church of Wide Fellowship, Southern Pines, N. C.	5.00
Concord, Timberville, Va.	2.02
Seagrove, N. C.	5.00
Newport News, Va. (Additional)	2.00
Pleasant Union,, Lillington, N. C.	11.00
Parks Cross Roads, Ramseur, N. C.	10.00
Winston-Salem, N. C.	4.80
Mt. Auburn, Manson, N. C.	4.00
Bethlehem, New Market, Va.	5.30
Happy Hore, Ruffin, N. C.	15.00
Ebenezer, Morrisville, N. C.	9.00
Zion, Sanford, N. C.	6.00
Dendron, Va.	2.50
Suffolk, Va.	53.25
Christian Temmple, Norfolk, Va.	65.76
Concord, Gurlington, N. C.	7.00
Ivor, Va.	2.45
Union (Va.), Virgilina, Va.	4.20
Flint Hill (R), Sophia, N. C.	3.00
Mrs. S. J. Smith, R-3, Mebane, N. C.	.05
Bethel, Elkton Va.	7.25
New Hope, Harrisonburg, Va.	6.10
Total receipts to Jan. 31, 1942.	$1,112.85
Less expense for postage, etc.	3.00
Total in bank February 1, 1942.	$1,109.83

BOARD OF SUPERANNUATION,
By: *Mattie Cox Parker.*

THE ORPHANAGE.

(Continued from page 14.)

Pleasant Grove Missionary Society, News Ferry, Va.: 1 quilt.

Mrs. Garland Gray, Waverly, Va.: Gox clothing.

Mrs. W. H. Cauthan, Enigma, Ga.: 1 quilt.

Miss Edith Walker, Burlington: Box clothing.

Intermediate C. E. Society, Winchester, Va.: Clothing.

REPORT FOR FEBRUARY 5, 1942.

Amount brought forward		$1,322.78
Sunday School Monthly Offerings.		
Eastern N. C. Conference:		
Morrisville	$ 2.46	
Henderson	7.30	
N. C. and Va. Conference:		
Reidsville	8.90	
Palm Street	12.15	
Shallow Ford, Thanksgiving	18.00	
Quarterly ..	15.68	54.73
Western N. C. Conference:		
Spoons Chapel	2.50	
Smithwood	1.31	
Zion	7.00	
Hanks' Chapel	10.00	
Big Oak	9.00	29.81
Eastern VaV. Conference:		
Oakland, I. W. Johnson Bible Class	3.00	
Gerea, Nansemond	6.00	
Mt. Carmel	6.43	
Liberty Spring, Bertie Johnson Class	1.00	
Bethlehem	7.87	
Suffolk	25.00	49.30
Valley Va. Cent. Conf.:		
Linville	6.47	
New Hope, Dec. and Jan.	3.77	
Mayland	1.00	11.24
Alabama Conference:		
New Hope	3.00	
Pisgah	.78	3.78
Special Offerings.		
Miss Edith Virginia Bryant	5.00	
Mrs. Lowthrop	10.00	
Mr. Fespermon	8.00	
Mission Board of Southern Convention	4.50	27.50
Total for week		$ 186.12
Grand total		$1,508.90

Building a Brotherhood Worth Defending!

A Message for Race Relations Sunday and Brotherhood Month from The Federal Council of the Churches of Christ in America.

We seek a democratic society based upon the Christian ideal, in which people of every race share equal rights and privileges without bars to fellowship. Such a democracy—Christian in its spirit and outlook—is yet to be attained. Though its pattern is in our minds, it has been embodied in our creeds more than in our deeds. Now when we are gravely concerned with the fate of democracy elsewhere in the world, we must confess with sorrow that we have not yet succeeded in making it a reality in America.

But we unhesitatingly proclaim our abiding faith in brotherhood as the will of God for mankind and our determination to bring all our institutions and all our relationships under the sway of truly democratic principles. We believe that through the grace of God the contrast between our ideals and our practice can be progressively resolved. The sores of our society can be healed. The relations between Negroes and whites, between Indians and whites, between Jews and Gentiles, between those who are of Mexican and Oriental extraction and those who are not, can be made right. Labor and industry need no color line; culture requires no racial walls. Educational opportunity is everyman's birthright.

Our love for America requires such fellowship. Only as all of us, whatever our color or culture, are fused into a living unity of purpose and effort can we maintain here a citadel of democracy.

Here and there are clouds "as big as a man's hand," indicating that earnest prayers for a more Christian society are being answered. They are seen wherever caste attitudes are being questioned or abolished, wherever citizens without discrimination are afforded a share in moulding the community, wherever individuals and groups are working for better race relations, wherever better understanding is fostered and true brotherhood begins to grow. A clearer pattern of democratic brotherhood is emerging from the confusion of race and class conflict.

Let us translate that pattern into a social program. Our pronouncements must now be supported by our practices. Where attacks are made upon Jews or the sinister spirit of anti-Semitism appears, we must protest in the name of Christ and His Church. Where Negroes are excluded from sharing in the defense of our country, we Christians must act in the name of justice. Where any racial minority within our borders is exploited or barred from equal opportunity, we Christians must take a stand for the sake of our faith. We must, furthermore, create a genuine fellowship that will prevent the development of such injustices toward any group.

Our love for the Church requires that it be preeminently the abode of fellowship. The Church, by reason of its origin in the universal Christ, must be a brotherhood of all peoples, remembering that in Him there is neither Jew nor Greek, barbarian, Scythian, bond nor free. Therefore, let every follower of Christ search his own soul to see if any enemies of brotherhood are lurking there. Let him examine his own daily relationships. Let us all in this awful and creative hour march resolutely forward, not faithless nor fearful, but confident of the future when democracy and brotherhood are one.

"If a man say I love God and hateth his brother whom he hath seen, how can he love God whom he hath not seen."—I John 4:20.

Southern Convention of Congregational Christian Churches

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCIV. RICHMOND, VA., THURSDAY, FEBRUARY 12, 1942. NUMBER 7.

God of Grace and God of Glory

BY HARRY EMERSON FOSDICK.

God of grace and God of glory,
On Thy people pour Thy power;
Crown Thine ancient church's story;
Bring her bud to glorious flower.
Grant us wisdom,
Grant us courage,
For the facing of this hour.

Lo! the hosts of evil round us
Scorn Thy Christ, assail his ways!
Fears and doubts too long have bound us
Free our hearts to work and praise:
Grant us wisdom,
Grant us courage,
For the living of these days.

Cure Thy children's warring madness,
Bend our pride to Thy control;
Shame our wanton, selfish gladness,
Rich in things and poor in soul.
Grant us wisdom,
Grant us courage,
Lest we miss Thy Kingdom's goal.

Set our feet on lofty places;
Gird our lives that they may be
Armored with all Christ-like graces
In the fight to set men free.
Grant us wisdom,
Grant us courage,
That we fail not man nor Thee!

Save us from weak resignation
To the evils we deplore;
Let the search for Thy salvation
Be our glory evermore.
Grant us wisdom,
Grant us courage,
Serving Thee whom we adore. Amen.

NEWS AND VIEWS

Mrs. Wm. E. Wisseman was elected Vice-Chairman of the Women State Presidents at the recent meeting at Evanston, Ill.

Dr. H. S. Hardcastle preached for the Rev. H. G. Councill, Jr., at the First Christian Church, Portsmouth, last Sunday evening.

Dr. Shelton Smith will deliver the Earl Lectures at the Pacific School of Religion, Berkeley, Calif., February 15th through the 17th.

I know that the Lord is always on the side of the right, but it is my constant anxiety and prayer that I and this nation should be on the Lord's side.—*Abraham Lincoln.*

The Rev. Robert M. Kimball has resigned his pastorate at Everett, Pa., to become the minister of the Grantwood Congregational Church, Cliffside Park, N. J. He will assume his duties there on March 1.

Rev. J. Howard Smith of the First Church, Lynchburg, Virginia, conducted the morning devotions over radio station WLVA each morning during the week of January 26-31. Many telephone calls and letters of appreciation were received by him.

In this issue of THE SUN we are running the final installment of Chaplain Rountree's "Delightful Encirclement." And on this page we present a picture of the Chaplain and Mrs. Rountree taken immediately upon their return home. We are sure that their many friends will treasure this likeness.

Pleasant Ridge Church, near Ramseur, N. C., has recently finished a campaign to get THE CHRISTIAN SUN into each home. That it was a success is shown by the fact that money has been received (at the church rate of $1.00 per year) for subscriptions to eighty families. Rev. D. M. Spence is the pastor of this church.

A banquet in honor of Miss Lucy Eldredge was given by Pilgrim Fellowship leaders at Oak Park, Illinois, the last week in January. As a token of their appreciation for all she has meant to the young people's work in our church, a purse of $100 was presented to her. Among those present from our area were Mrs. W. E. Wisseman, Miss Pattie Lee Coghill, and Rev. F. C. Lester.

Dr. Rufus M. Jones, recently voted in a public-opinion poll the most influential minister in America, addressed the Institute of Religion at the United Church, Raleigh, last Monday evening on "A Way of Life That Mends Hearts." Dr. Jones was introduced by Josephus Daniels and both were horor guests of the Institute. Dr. Jones is now professor emeritus of philosophy at Haverford College, where he taught for many years prior to becoming head of the philosophy department.

Chaplain and Mrs. H. E. Rountree.

The Executive Committee of the Council of Churches of Greater Cincinnati has extended a call to Dr. Harry K. Eversull, President of Marietta College and Trustee of Elon College, to become the Associate Secretary of the Council of Churches. Dr. Eversull will make a valuable contribution to the work of the Council. He was formerly pastor of the Walnut Hills Congregational Church and a leader in civic and religious enterprises. He knows the city. His friends are numbered by the hundreds in Cincinnati and they will be glad to welcome him once more to their city. Dr. Eversull began his work the first of February.

A TRIBUTE TO LINCOLN.

I doubt whether any statesman who ever lived sank so deeply into the hearts of the people of many lands as Abraham Lincoln did. I am not sure that you in America realize the extent to which he is also our possession and our pride. His courage, fortitude, patience, humanity, clemency, his trust in the people, his belief in democracy, and, may I add, some of the phrases in which he gave expression to the attributes, will stand out forever as beacons to quiet troubled nations and their perplexed leaders. Resolute in war, he was moderate in victory. Misrepresented, misunderstood, underestimated, he was patient to the last. But the people believed in him all the time, and they still believe in him.

In his life he was a great American. He is an American no longer. He is one of those giant figures, of whom there are very few in history, who lose their nationality in death. They are no longer Greek or Hebrew or English or American—they belong to mankind. . . . Abraham Lincoln belongs to the common people of every land.—*David Lloyd George.*

WESTERN N. C. DELEGATES.

The following Lay Delegates from the Western N. C. Conference to the Southern Convention have been appointed:

Albemarle—Mrs. Pearl Gantt, Mrs. B. J. Earp.
Antioch (C)—Ira Beal.
Antioch (R)—J. H. Fox.
Asheboro—F. M. Wright.
Bailey's Grove—
Gennett—B. C. Routh.
Big Oak—J. N. Thomas.
Biscoe—O. H. Lambert.
Brown's Chapel—Johnnie Morgan and J. W. H. Moore.
Ether—W. H. Freeman.
Flint Hill (M)—Willie Williams.
Flint Hill (R)—Mrs. H. R. Farlow.
Grace's Chapel—J. H. Register and R. B. Coggin.
Graham—M. R. Rives.
Hank's Chapel—Wallace Farrell.
High Point—C. E. Moffitt.
Liberty—Cyrus Shoffner.
Mt. Plaasant—E. M. Marks.
Needham's Grove—J. F. Owen.
New Center—A. L. Davis.
Parks Cross Roads—R. D. Craven and W. M. Dorsett.
Patterson's Grove—
Pleasant Cross—D. G. Craven.
Pleasant Grove—J. M. Brown and Ed Harding.
Pleasant Hill—Lawrence Fogleman and William Thompson.
Pleasant Ridge—O. C. Brown.
Pleasant Union—I. L. McDowell.
Providence Chapel—Jason Moore.
Ramseur—E. H. Bray.
Randleman—A. F. Gaster.
Seagrove—Amos Farlow.
Shady Grove—B. B. Martin.
Shiloh—F. P. Stout.
Smithwood—Thomas B. Lowe.
Sophia—Stacy Hayes.
Spoon's Chapel—Gillis Luck.
Union Grove—W. R. Grown.

G. O. LANKFORD,
F. J. GREEN,
H. V. COX,
Committee.

RAMSEUR CHRISTIAN CHURCH.

The ministers of the Western North Carolina Conference were asked to meet in the Christian Church at Ramseum on Thursday, January 7, at 7:30. The purpose of this meeting was to counsel with the pastors and such laymen as they might bring regarding the campaign for the college in that conference and to see if the pastors and churches would not unite in a cooperative effort to raise the quota for the Western Conference. In the midst of the conference at Ramseur that evening attention was called to the fact that the Committee representing Ramseur Church was ready to report. Mr. E. H. Bray was first to report. He started by saying, "I am supposed to be somewhat of a half-way deacon of this church. I know most of the members of this church but until this campaign, I had been in but very few of the homes of the members of the church. Brother Wilborn and I started out to make the canvas. We were received cordially in all homes of the church. Some would announce that they were not interested but usually before we left, we had either a pledge or a cash contribution." Both Mr. Bray and Mr. Wilborn stated that they had received great blessings from the campaign and that they felt that it had been a blessing to the entire church. They reported that the quota for the church had been raised in cash and pledges and the majority of the quota in cash. They asked to be permitted to keep the unpaid pledges with the assurance that they would collect and send them in. It was really a great testimony that these two brethren gave. I feel that if such a testimony could be made in all of our churches that the tntire amount would be raised.

Rev. G. M. Tally, the pastor, was very happy in the achievement of the members of his church, and pledges his best efforts to see that all of his churches shall raise their quota. The churches in the Western Conference are making a mighty good record in this campaign. L. E. Smith.

A CALL FOR CHURCH LOYALTY.

The Women of O'Kelly's Chapel have demonstrated what can be done, by work, interest and loyalty to a cause. They have made a wonderful change in the O'Kelly's Chapel church and grounds. Instead of a dilapidated church and grounds they now have a place that is a joy and delight to all who are privileged to worship there.

A short distance from O'Kelly's Chapel, on the farm which was the original home place of James O'Kelly is the family cemetery. In this "City of the Dead" lie the sacred ashes of James O'Kelly and members of his family.

At a reunion of the O'Kelly kin at O'Kelly's Chapel last summer a plan was made for the cleaning and beautifying of this sacred spot. The work was begun. The Church at Mebane, which numbers among its membership several of the O'Kelly kin, have been interested in planting shrubs and flowers. The hope is to make this a spot of beauty instead of a wilderness of undergrowth.

This Cemetery is located in the middle of a cultivated field. The entire plat is 60x60 feet. It is enclosed with a rock wall. For about six feet on three sides trash and undergrowth have accumulated. This needs to be cleared away and burned. This would be a fine piece of work for some of our men and boys.

If there is an organization that will help in this work, if they will communicate with Miss Lillie D. Fowler, Mebane, N. C., she will be glad to furnish all information needed.

Let's do this work and honor the last resting place of the founder of our church. Let's make this plat a place of beauty, so we will not be ashamed to take our friends to visit the grave of our honored dead.

We are anxious to get this work done before the 5th Sunday in March, which will be March 29th. You know that day has been set aside each year for a church-wide day at O'Kelly's Chapel. On this date there will be a service at the Chapel in the morning and a trip to the O'Kelly Cemetery following the afternoon service.

Lillie D. Fowler,

ANOTHER BIBLE COMES FROM THE PRESS.

In spite of bombs, labor shortage, submarines and other trials of war, 3,000 Bibles which might easily have been destroyed in the making, are now on their way to the heart of Africa. These Bibles are for the Luba Lulua people, three million of whom live in the heart of the Belgian Congo.

It was almost three years ago that the American Bible Society delivered the corrected manuscript to the printers in England. The work was scarcely begun when the war broke out. Compositors and pressmen were called to the colors. Priorities on metal and paper further impeded the progress. Nevertheless, by March of 1940 the galley and page proofs had been read. Then fell a bomb which, though it did not damage the plates, did destroy the entire stock of paper reserved for the Bibles. After this and other delays the entire edition of 3,000 Luba Lulua Bibles was finally printed and bound. Because it was too hazardous to ship the precious cargo from England direct to Africa the Bibles were sent to New York where they arrived safely at the headquarters of the American Bible society in January. As soon as shipping space can be found the books will be sped on the second leg of their journey through submarine-infested seas to their destination in Africa.

The Luba-Lulua dialect is spoken by a great host of black people living between the Kasai and Lulua Rivers in the Belgian Congo. It was first reduced to written form about 1890 by missionaries of the Southern Presbyterian Church. The first complete Luba-Lulua Bible, the joint work of Dr. William Morrison and the Rev. T. C. Vinson and other helpers, was published by the American Bible Society in 1927. By that date, however, the missionaries were already beginning to feel that the language was undergoing such changes, along with the changes that were coming into the lives of the people themselves, that revision must be undertaken. A committee set up in 1929 was engaged nearly ten years in preparing the present edition of the New Testament in such a way that the various dialects spoken in the vast mission area would be fused into a common language which would before very long be understood by all the people.

It is the work of this committee, under the chairmanship of the Rev. L. K. McMurray, that has produced the Revised New Testament. The revisers have given painstaking attention to the Greek and careful weighing of every native term or word in order to discover its true meaning. The present printing of the 3,000 Bibles binds together the earlier Old Testament with the revised New Testament. The committee is now busy revising the Old Testament.

A LETTER TO THE EDITOR.

Dear Mr. House:

We certainly have great reason to congratulate you on the last issue of the Sun, which we received, dedicated to good music in the churches. I think it was a fine stroke. I wish I could hear the reaction from it. It would be nice to have a part of a column given to criptogramatic reactions of various people of the constituency. Yours sincerely,

H. E. Rountree.

VISITATION EVANGELISM.

This type of evangelism has become quite prevalent in recent years through the efforts of Kernehan and others. A Campaign of Home Visitation Evangelism was conducted in Richmond last week by Guy H. Black. Numerous books have been written on the subject. And yet one discovers that "the letter killeth; the spirit (of a man) giveth life." Dr. Black sent out thirteen hundred and eighty people to use Christ's method of evangelism. His central emphasis is that laymen can secure decisions for Christ. Laymen are systematically trained to visit for a verdict. Here is a typical statement, "People are not following the line of least resistance, but the line of the greatest persuasion." Emphasis is placed on winning the family rather than the individual. Laymen are having a new and unforgettable experience in evangelism. Leaders are being developed and the churches are being strengthened. Apparently fifty percent of the visits result in decisions for membership on confession or by letter. A city is fortunate to have the inspiring leadership of a man like Guy Black. There is released great spiritual power in cooperative, united and simultaneous evangelistic effort.

The press reported last week the death of "Pawnee Bill," Major Gordon W. Lillie. Pawne Bill was a frontiersman, a colorful Wild West showman and last surviving leader of the Oklahoma Boomer Movement, which had for its purpose the colozination of Oklahoma Territory. He would have celebrated his 82nd birthday on Valentine Day.

The press reports failed to include a very important fact. Just a few weeks ago Pawnee Bill was converted in a Campaign of Home Visitation Evangelism conducted by Dr. Guy Black. During his colorful career the churches had failed to reach him. A systematic campaign of visitation brought him into the church and enabled him to die in peace.

It is confidently expected that over three thousand people will unite with the churches of Richmond this Sunday. The majority will be adults who have been won by laymen. Many will come on confession of faith. "Hopeless cases" have been won for Christ. Families have been united in faith and worship. Christ has been enthroned in hearts and homes. A continuing fellowship of evangelism has been established. The Spirit of God is still active and the greatest days for the church are in the future. These are days ripe for evangelism and through evangelism we may claim the future for Christ.

MARRIAGE AND THE DRAFT.

"To marry or not to marry?" This is the question which many young people are abruptly facing today. In war-time with the increased tempo of living, there are inevitably more marriages. Experience during the last war indicate that marriages under such conditions lack the normal stability. But there are indications that the wild epidemic of marriages during the previous war will not be repeated now. There appears to be more sanity or serious-mindedness in this war. Men are not going jauntily to "swat the Kaiser." They are going on a grim mission.

"Love worthwhile is love worth waiting for," is one attitude in the situation. Couples who feel destined for each other now may grow apart, physically and through drastic shifts in personality, during the separation. Then, too, there is a terrific let-down from high emotionalism, from a heightened dramatic period and post-war economic chaos which may be anticipated. When two people decide on marriage, whether they realize it or not, they are choosing such things in each other as habit systems, bases of personal satisfaction, heredity assets and liabilities, deep loyalties or prejudices, and set philosophies of life. They are, therefore, choosing more than looks. Those who have met since the draft and under artificial situations certainly have no satisfactory way of knowing each other's background. What a pity to jeopardize the future happiness of a friend for the sake of temporary expediency!

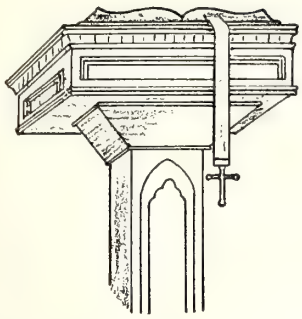
Now we must admit that while war marriages are often not permanent, post-war marriages are frequently unstable. And it is true that the emotional security of real love is of enormous benefit to both the soldier and his bride, real and married love which will get both of them through the most critical days of their lives. There is also much to be said for this relationship preventing the typical mass attitude of the soldier toward women.

The idea that "soldier's parties are matrimonial bureaus" should be discouraged and ignored. Marriage to evade the draft is proving useless. Marriages for a courtship limited to acquaintance in uniform or enlisted service is least likely to endure. But those who marry now because they normally would have married anyhow are proceeding along wholesome lines. Young people need sympathetic guidance in reducing to a minimum the hazards of marriage. The church has a responsibility in holding up sane, attainable standards of courtship and marriage in the present emergency. Let us pray that the Spirit of God and sympathetic understanding of Christian people may guide them in these immediate and difficult decisions.

R. L. H.

It is not in the furnace of affliction that man commonly chooses man. Our friendships are most frequently the fruit of summer days. We cling often to the friend who is downtrodden, but our first love came to him when he was not downtrodden; we did not choose him in affliction. All the more marvelous, therefore, is the divine love . . . Here is a love which does not merely endure in spite of the destitution of its object, but which also actually chooses its object in the moment of its destitution.

—*Moments on the Mount.*



OUR MINISTER THIS WEEK IS REV. HUGH ELMER BROWN, D. D. OF CHICAGO, ILLINOIS.

WE NEED LINCOLN.

Great men are God's finest gift to the race. The nineteenth century was prolific in great men. Abraham Lincoln was the greatest of them all. He holds undisputed eminence. Other figures fade from the canvas despite the desperate efforts of their devotees to freshen them. But Lincoln's has the persistency and the pervasiveness which are the most flattering distinction of our fleeting heritage. He needs no legendary haloes, no sentimental idolatry to keep him alive. Like the cosmic rays his benign influence pours down upon the human race.

I. *We need his sense of humor.* He knew when and how to laugh. His laughter was no dry crackling laughter of scorn, no bitter laughter of disillusion, no artificial laughter of the chronic gladness cults. It originated below the Adams apple and came like a gulf stream from his heart. It was born of a profound humanism—which ever skirts the brink of tears. It appreciated the whimsicalities and contradictions of life; had a kindly "perception of life's lesser incongruities;" eased the jolts of the journey; fell with devastating effect upon pretense and humbug. We need his sense of humor to save us from the disease of self-importance and the worries born of egotism; to meet life's ills and bores with healing laughter; to give release and relief from the bear's hug of pessimism.

II. *We need his seeing eye.* Step on to the porch of the Lincoln Memorial in Washington, which has something of the pillared perfectness of the Parthenon. Consider the primal majesty of the figure in the chair. You will come irresistibly to an awed study of those eyes that seem to take in everything, that seem to wander into eternity itself, and hold in rich comprehension the whole range of reality.

The penetrating, exploring, prophetic quality of Lincoln's vision has never been fully marked—but enough is known of it to make us unconscious of our own feeble sight. We are great on "surveys." We make "blueprints" and "close-ups." But we are short on insight and foresight. We indulge in journalese judgments, emotional generalizations, thoughtless slogans and extemporaneous plans. We need Lincoln's comprehending eyes to save us from the folly of steering by the stars in the pond, ignoring the constellation overhead.

III. *We need his gentle heart.* We need the gentle heart of this man who hated the "death roll," this man who said that slavery had an infinite capacity for making him miserable, this man who fled from the White House portico in uncontrollable grief when reviewing regiments of boyish recruits marching off to the front and the ditches of death. He was moved with compassion. It was human want and woe that gave him "the saddest face that ever lay in a coffin."

IV. *We need his dauntless courage.* Courage belongs with great leadership. Lincoln was one of the bravest men who ever lived. He was never cowed by the crowd. He was unafraid to join pioneering minorities. He stepped out boldly in advance of his age on many questions. He had the courage to move swiftly—to move slowly, or hardest of all, to wait. He stood for the truth, no matter whence it came or whither it led. How greatly we need such spiritual "nerve" to face the subtle and swaggering tyranny of the crowd mind; to stand for a federal idea of the world against bristling nationalisms; to work for the emancipation of the world from the curse of war; to rebuke the worship of wealth and the insidious idolatry of things and to be delivered forever from all sickly prudentialisms which would nestle us down in things as they are.

V. *We need his faith in God.* There are three attitudes men take toward the universe. Some laugh at the universe and live lives of simian carelessness. Some endure the universe with whatever stoical composure they can command. Others have faith in the integrity of the universe, believe that "God is a Gentleman" and have utter confidence in his executive competency. Lincoln certainly belonged to this third group. For him, the universe had not gone into a receiver's hands. It was still abundantly solvent. "The Almighty has His own purposes." It is for us to discover these purposes and align ourselves with them always and everywhere. Lincoln believed that there was a divine drift in history and he sought to sail his ship in that dynamic current. Although he joined no church, all churches are stronger because of him. America's most mythical statesman, he was a prophet of God in nobler aspect than sacredotal investitures always supply.

The cadences of his speech haunt our memories like those of Hebrew Scripture. He did justly, loved mercy and walked humbly with God. We need faith to keep our sanity in a wild and disordered time, to give heart and soul to all our remedial efforts and to furnish the solid ground for a new hopefulness in the human spirit.

Lincoln leaving Springfield, commending his neighbors, his nation and himself to the convoy of God, is a picture which should be hung in the heart of every American. Lincoln's second inaugural is the noblest sermon of the nineteenth century and the twentieth century can find no better counsel outside the gospel pages.

The universities will guard the fortunes of Plato. The theaters will not let Shakespeare die. The observatories will keep green the grave of Copernicus. But humanity—aching, struggling, blundering, suffering humanity—will see to it that Lincoln—the fairest figure and the gentlest memory of our Western world—does not perish. On his natal day, those honor him most who refuse to wrap up their intolerances in the American flag, who seek not his name as a sanctification of their partisan propaganda, who applaud him not only with their lips but with their lives, seeking to be in their own generation some glorious fragment of what he was in his.

PUT BUSINESS IN RELIGION.

On Monday morning a lady called at a minister's home and asked if he would kindly call at her home after supper that night. The pastor found a business man, not a member of the church, who said: "I do not attend church very often, but yesterday I was there twice. This plan of tithing, or giving to the Lord a regular and fixed proportion of one's income appeals to me very much. It's good business. I have wondered many times that the church of Jesus Christ should stoop to such methods as it often has in carrying on its work. If this program is to be carried out in your church I and my family desire to sign up."

The fact should be added that they not only signed up, but two weeks later this same pastor had the joy of receiving that family into the communion of the church.

CONTRIBUTIONS

SUFFOLK LETTER.

Congregational and Christian Churches since their organization have given special emphasis to the independence of the local church, and the personal liberty of the individual members. When the government of the local church is vested in the decisions of the membership, there are some dangers which have to be recognized. Among these is the possibility that the local church may not be loyal to the general purposes and plans of the entire denomination. In that case, the local church may exist as an end for itself—without recognizing its relation to the greater kingdom of God. The history of our denominational organization is replete with many instances of this weakness. Some local churches have no vital relation to the larger plans of the denomination.

One of the tragic instances of this weakness, in a local church, is evident in the requirements set up for calling a pastor. Some churches are very punctilious in the matter of choosing a pastor. Because of the critical attitude of some former pastor, who made an impression upon a few leading members, they are unwilling to call a minister unless he subscribes to their particular type of doctrine and method of work. There are churches in our denomination which would not approve calling a minister who does not preach the "Second Blessing" doctrine of Sanctification. There are other churches which would not call a minister who does preach that doctrine with fervor and insistence. Other instances of particular requirements could be multiplied. This reference is not made in any spirit of criticism or fault-finding. These are facts well known to many of our people. And there are pastor-less churches and church-less preachers in our midst for these or for similar reasons.

Some of our officials who are charged with the responsibility of assisting churches in securing pastors, and vice-versa, have experienced these difficulties. Under our form of local church governments, a local church may bar any minister from becoming its pastor. No one questions the right of the local church to determine its own organization and officers. But that right does not get rid of the perplexing situation, or the danger for the church in the future. In the final analysis history shows that the minister has much to do with the life of a local church. Unconsciously to himself, and to the church, the minister makes or mars, builds or weakens the local church. And the peculiar requirements of some churches who seek a pastor are easily traceable to the preaching by some former pastor. Watch any minister who is frequently telling his congregation that other ministers, who have different theological views, are not preaching "a full Gospel." No preacher can preach a "full Gospel"—if by that expression one is to understand that any human mind has a full understanding of the Gospel of Jesus Christ.

There is a place in our denomination for difference of opinion in theological interpretation. Any sincere man of God should have a welcome to our services and fellowship. No one of us has any monopoly of Divine Truth. We are dependent upon one another for help and instruction. Ministers and churches should be willing to cooperate in building our church into a richer and deeper spiritual fellowship. We make a plea for laying aside our personal differences in doctrine and methods, if they are barriers to greater progress.

I. W. Johnson.

THE ELON COLLEGE ALL OR NOTHING CAMPAIGN.

Time marches on. The march is deliberate or swift according to the responsibilities of the day. Idle moments seem to check the march of time. Busy days add to its swiftness. On September 16, 1941, July 1, 1942, seemed a long way off. February 10 brings it closer up. Only a few weeks, a very few more weeks, and the time allotted for this campaign is gone. If we have reached the goal, $105,000, our friends will be happy and those who said we could not do it will be just as happy as any. If we haven't reached the goal, our friends will be distressed and those who said it could not be done will be singing the familiar refrain, "I told you so." We cannot afford to let the college down in this crisis. The matter is entirely in the hands of the members of the campaign organization and our good pastors who serve our churches. Financially it will not require a strain but it will require universal cooperation and individual contributing on the part of every member of the church, old and young, male and female. Such cooperation can be secured but it will require work, hard work and a lot of it. The members of our church who built the college knew what is was to work and to sacrifice for its stability and progress. May it be said of us by those who shall have the pleasure and responsibility a half century from now that we worked and sacrificed to put the college on a sure footing back in 1942. We should be inspired to make an effort and accomplish the task completely not simply to relieve present situations and to enjoy the labors ourselves in our day but for the security and stability of the college in the years to come and for the advantage and development of all who come after us. It will certainly be a glorious occasion when we gather on the campus to celebrate the cancelling of the debts against the college. If we are to enjoy such an occasion, many hard efforts, much hard labor, and some sacrificing must be made in advance of that glorious day.

The members of the General Committee of the Campaign have responsibilities that cannot be laid aside very easily and it is exceedingly difficult to ignore them. There is so much at stake that the strength and liberality of the members of the Committee themselves are challenged. It becomes their responsibility to see that every member of the church is solicited. They are not to do the soliciting themselves necessarily but they are to form their local committees and see that the soliciting is done.

In such an important undertaking the ministers of our churches too have responsibilities. Responsibilities that they cannot easily lay aside. They also have opportunities. Opportunities for service that will not only help to stabilize the college but will help to develop and enrich the experiences of the individual members of their local churches. This campaign must be completed at the earliest possible moment. The churches are asked to see that their campaigns are completed certainly by the first of March that we may know by that date what shall be necessary to be done to succeed in the campaign and save the college. If the members of the General Committee will call on the pastors in their field earnestly, I am sure that the pastors will respond. Together we can do this job and find great joy in the achievements. Let no one fail!

L. E. Smith.

FOR THE CHILDREN

Dear Friends:

Some people think that February is a very dull and dreary month. Do you feel that way about it too? I just can't feel that way because, February brought me my sister Joy. When I was a small girl I used to look forward to that Month of Joy's birthday. My birthday came in November just when every penny of the farm money had gone into taxes or school clothes. So, I never got a present on my birthday when I was little. When February 3rd came along and brought Joy's birthday I usually got a present too. The hens were laying by then and eggs being a high price, there was usually enough money to pay for extras, like birthday gifts. My father started the habit of celebrating my birthday on the day of Joy's birth. I had been ill with measles and was able to sit up for the first time on February 3rd. When my Dad came home from the village that day he had a gift for both Joy and me. When he unwrapped them guess what we found? Big candy teddy-bears covered with chocolate! To think that at last I had gotten a birthday present also! If I live to have a hundred birthdays I do not think I'll forget the first time mine and Joy's were celebrated together.

Other people have birthdays in February. Some of them were so important that we celebrate the days of their births as National holidays. Do you remember who they were?

Sincerely,

DOROTHY TODD.

A YOUNG SURVEYOR.

He was born in the month of February, but it was in March 1748 that he set out with a company of others for an expedition beyond the Blue Ridge. He was sixteen years old, the youngest member of the group. As he journeyed along on this surveying expedition to unknown, interesting adventure, he was glad that he had taken up surveying.

As they went through the Blue Ridge by Ashley's Gap, the Young Surveyor saw that winter still lingered on the tops of the mountains. Muddy torrents dashed down the mountains from the melting snows on their peaks. When he rode down through the pass he found that spring was beginning to soften the lower parts of the landscape and to smile in the valleys.

They entered the great valley of Virginia, where it is about twenty-five miles wide. The river which they found flowing through the valley had been named Shenandoah, "the daughter of the stars," by the Indians on account of its surpassing beauty. Their first station was at a kind of lodge in the wilderness. It was located not far from the Shenandoah, and about twelve miles from the present town of Winchester.

In a diary, the Surveyor speaks with delight of the beauty of the trees and the richness of the land. He speaks of riding through "a noble grove of sugar maples" on the banks of the river. One night he lodged with a Captain Hite, near the site of the present town of Winchester. Here, after supper, most of the company stretched themselves, in backwoods style, before the fire; but he was shown into a bedroom. Weary from a hard day's work at surveying, he soon undressed; but instead of being nestled between sheets in a comfortable bed, as at home, he found himself on a couch of matted straw, under a threadbare blanket, swarming with unwelcome bedfellows. After tossing about for a few moments he was glad to put on his clothes again and rejoin the others before the fire. (Who Is He?).

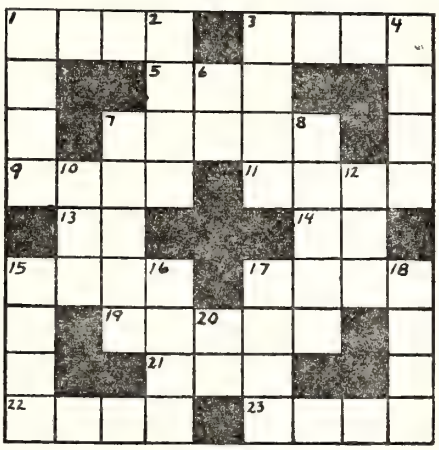
CROSSWORD PUZZLE.

Across.

1. Breed, variety.
3. A tribe.
5. By way of.
7. Small streams.
9. A pointed piece of metal for fasten- woodwork.
11. The opposite of less.
13. Great Victory. (Abbr.)
14. A negative.
15. A part of the verb to do.
17. Very old.
19. Symbols of marriage.
21. Poet who wrote "The Raven."
22. Abe Lincoln split them into rails.
23. To preserve from evil.

Down.

1. Showers.
2. Sin.
3. Tranquil.
4. Opposite of some.
6. Ill (less the last l.)
7. A large stream of water.
8. Vocal numbers.
10. In the past.
12. Fish eyes.
15. A girl's toy.
16. Drinks very slowly.
17. Becomes older.
18. To eat a meal.
20. The opposite of yes.



ANSWERS TO LAST WEEK'S PUZZLE.

Across—1. Neah; 3. Fain; 5. Air; 7. Flood; 9. Roof; 11. Goat; 13. N.W.; 14. V. P.; 15. Bill; 17. Aeon; 19. Soars; 21. Tam; 22. Toes; 23. Shem.

Down—1. Near; 2. Half; 3. Frog; 4. Next; 6. Io; 7. Fowls; 8. Doves; 10. O. N. I.; 12. A. P. O.; 15. Boat; 16. Lots; 17. Arms; 18. Naam; 20. A. A.

ST. PETERSBURG DOING GOOD WORK.

The First Congregational Church, St. Petersburg, Fla., reports that 54 people have been received into the church, besides 19 associate members. The loss by dismissal, death and reorganization total 43, leaving a net gain of 11 members, a total membership of 550.

Pledged contributions have gradually increased during the past six years, rising from 189 regular subscribers to 305 in 1942, with a total subscription increasing from $4,027.80 in 1936 to $7,936.35 in 1942. By special effort subscriptions for missions have increased from $645.65 last year to $1,031.35 this year. During the present pastorate 256 full members and 82 associate members have been received. The debt has been reduced from $82,192.50 to $15,000, the church being released from the mortgage held by the estate of the late Wm. H. Hill and steps taken to gradually amortize the balance of the debt. People are learning to remember the church in their wills and an invested trust fund of $5,000 has been established, a memorial to the late Emma J. Leffer and Joseph L. Lauffer, the income of which is to be used for charitable work.

A very successful series of meetings has just been concluded by Dr. Sherwood Eddy, eight lectures with an average attendance of over a thousand. Dr. Brewer Eddy and Dr. Frank C. Laubach will also be guests of the church and Dr. Albert W. Palmer will conduct Religious Emphasis Week late in March.

DR. STAUFFACHER ELECTED.

Rev. Albert D. Stauffacher, D.D., pastor of Plymouth Congregational Church, Lansing, Michigan, has just been elected Minister of the Missions Council of Congregational Christian churches in the United States. Dr. Stauffacher will make his headquarters at 287 Fourth Avenue, New York City, and his resignation from the Lansing church, will take place not later than June 1.

As Minister of the Missions Council of Congregational Christian Churches, Dr. Stauffacher will be responsible for directing the promotional activities of several units including the American Board of Foreign Missions, with headquarters in Boston, Mass.; the Board of Home Missions of the Congregational Christian churches and the Council for Social Action, both with headquarters in New York City.

In accepting this important task of denominational leadership, Dr. Stauffacher says:

"I believe that one of the most urgent tasks before the Church today is to become more articulate in the new world which is now being born. This can be done not by faith alone but by faith that issues in works of good will; by a fellowship that is sacrificially contributing to the life of all. The Church is now, and must increasingly become, that kind of fellowship leading the way into a new social order.

"Missions in its newer meaning and dimensions is the powerful arm of the Church both pointing and lifting peoples and nations towards Christ's ideal and pattern for personal living and social functioning. It represents the outreach of the Church into the community, the nation and the world in its effort to develop Christ-like persons and a social order permeated with the Spirit of Christ.

"In undertaking this new task I do not cease to be a minister. Very humbly but sincerely I say that henceforth my parish will be the world, my constituency will be all the churches and church-people of our far-flung Congregational Christian fellowship."

A successful pastor, Dr. Stauffacher has served churches in West Pullman, Ill.; Alexandria, Minn.; Northfield, Minn.; Claremont, California, and since 1939, Plymouth Church, Lansing, Michigan.

Dr. Stauffacher is peculiarly well fitted for his new work because of his background of experience in both national and international denominational groups. He served for several years as a missionary in Japan. He made a world tour in 1936 when he not only observed the missionaries in action, but made a special study of the birthplaces of Jesus, Buddha, Mohammed and Confucius.

Dr. Stauffachers' connections with national Congregational Societies have been numerous and include Chairman of the Missions Council; Chairman of the West Coast of Mexico Commission, including visits to that country; member of the Board of Directors of the Board of Home Missions; a trustee of Scripps College, and of Olivet College, as well as a member of the Board of Fellows of Claremont College.

Dr. Stauffacher was born in Monroe, Wisconsin. He was educated at North Central College (B.A.); the University of Wisconsin (M.A.); the Evangelical Theological Seminary (B.D.) and Chicago Theological Seminary. He received his honorary degree from Pomona College. He is married and has two sons, Robert Stauffacher, a teacher in Brawley, California, and Charles Stauffacher, in Government service in Washington, D. C.

MISSIONARY OFFERINGS.

WEEK ENDING FEBRUARY 6, 1942.

Sunday Schools.

I. W. Johnson Bible Class, Oakland Church, Chuckatuck, Va.	$ 3.00
Bethlehem, Altamahaw, N. C...	5.00
First, Portsmouth, Va.	5.69
Suffolk, Va.	25.00
Antioch, Harrisonburg, Va.....	4.56
Hank's Chapel, Pittsboro, N. C.	4.92
Newport, Shenandoah, Va.	3.60
Wake Chapel, Fuquay Springs, N. C.	5.10
Linville, Va.	6.65
Spoon's Chapel, Asheboro, N. C.	2.40
Total	$ 65.92

Individuals and Churches.

Mr. A. S. Dunn, Lynchburg, Va.	6.00
Carolina, Burlington, N. C.....	1.20
Asheboro, N. C.	12.00
Total	$ 19.20

Mountain Work.

Albion Christian Church, Albion, Maine	12.87
Total for the week	$ 97.99
Previously acknowledged ...	8,499.72
Total since Sept. 1, 1941...	$8,597.71

Gratefully submitted,
MATTIE COX PARKER,
Secretary.

THE WORLD DAY OF PRAYER.

FEBRUARY 20, 1942.

"I am the Way" is the theme of a devotional service for use on the first Friday in Lent. It has been prepared jointly by a former teacher in Gingling College, China; the wife of a German pastor, both of whom have come from concentration camps to this country; and a French woman who has had no word from her family for over a year. It may be secured from the Missions Council at 287 Fourth Avenue, New York, for two cents a copy. Posters at five cents each and handbooks for leaders at ten cents each are also available.

As usual the offerings will be divided between four interests; the maintenance of centers for the migrant workers who gather the food that we eat, the provision of a Christian ministry to the Indians in government boarding schools, Christian literature for other lands and the union Christian colleges.

The World Day of Prayer is sponsored by the National Committee of Church Women, representing the Foreign Missions Conference, the Home Missions Council and the National Council of Church Women.

FOREIGN FLASHES.

The Best None Too Good.

The Minister of Social Welfare in the Union of South Africa has appointed a Social Welfare Board to act in an advisory capacity to the Union Government and the City Council of Johannesberg. It has twenty-eight members and will be a direct link between the city's many private agencies and the Union and Municipal Welfare departments. Two American Board missionaries, James Dexter Taylor and Ray E. Phillips, are on this significant Board which

(Continued on page 13.)

Delightful Encirclement

(Retrospect.)

By Chaplain H. E. Rountree.

And now that we have settled down in San Diego for our residence, temporarily at least, in conclusion of this "Delightful Encirclement," we cannot resist the temptation to indulge ourselves some retrospect, which we are glad to feel is in keeping with requests which we have received from many. We are pleased that those articles have given pleasure to so many, and to save the best till the last is not inappropriate, if indeed this may be called the best.

It is hard to say who was our chief host and hostess during the ten weeks which we spent in Tidewater Virginia, so many were there who entertained us. However, we made our headquarters with my sister and her husband, Mrs. and Mr. H. P. Taylor, of Suffolk, Va. Suffolk is the city of my boyhood days. It was here in the 1890's, once a week, my father "stood the market" and we journeyed with him there to assist him in selling and delivering his produce. How well we remember the first Saturday after the Suffolk fire. I was delivering a chicken to the home of a friend who had purchased it. The chicken got away from me and led me a merry chase all over and around the debris of those burned buildings. Sad it was that I had to return to my father without the chicken.

But what a fellowship is the "market place!" Here we became acquainted with so many of the Suffolk people and a host of the country folks, who have been the people of our hearts ever since. We still love to go to the market and visit with them there. Oftimes we cannot resist the temptation to purchase some of their specialties and have a feast on some foods known only to this particular section, but which is a great loss to the rest of the world because they do not know about it.

But, the "market standers" have changed since our day. The "March of Time" has taken those known to us then along with it and, from the dust, as it were, have others come. They who were my companions then are the seniors now, and, tragic as it may seem, 'tis but a few of them that remain. The rest are strangers to us. And even they ere long will not be seen again at the market place while others will rise to take their places.

Suffolk is a beautiful city, barring those parts which, like all other cities, have not been improved and beautified. Its new business and residential developments have added much to its charm. However, we were depressed a bit in navigating the traffic of the streets. Having been accustomed to wide streets of the west, some of them eight lanes wide, the most of them four (inside the parking space), we felt as though things were closing in on us. In fact things did close in one night when a passing truck became entangled in overhead wires and tore a pole down into the street. How beautiful Suffolk would be if it had been built for this mechanized life and this modern age.

Well, Suffolk afforded us the opportunity to meet a great many of our relatives and old time friends in and around this section, some of whom we had not seen since we were boys together. And what a joy it is to know them, whom to know is to love. After travelling almost all over the world during the past twenty-three years, we are assured that there are not any finer people in the world than these people of Suffolk and these friends of our long ago. They are the people of our heart and to have their fellowship for the remainder of our days would be a happy climax to anyone's career.

During this sojourn of ours we were privileged to spend some time over the James river with my only living brother, W. T. Rountree, near Newport News. "Bill" is Superintendent of the Gray Lumber Company mill at Oyster Point. And he is doing a masterful job of it. Oyster Point is not a point at all, such as we are apt to think of, jutting out into the river where oysters may be had in abundance. How surprised we were when first seeing it to learn that it was an inland point, just a flag station of the Chesapeake and Ohio Rail Road, and a little Post Office is there. We are told that this place got its name from (once upon a time) having been the main shipping point for the oyster business in that section. Oyster Point—out in the country where all is quiet and serene except the noise of the one saw mill which during the day only is a continuous whine of saws and panting exhaust. None but those who experience it can estimate the satisfaction there is in the quiet of the forest and fields so far removed from concentrated humanity. My brother says that "blackouts" do not bother him, for he has a "blackout" every night three hundred and sixty-five days to the year—a mere expression of the quiet of nature in the country and the balm it brings to the soul. Well, that is something in these days when we have to live in the midst of a congested city and be prepared at any given moment to turn out the lights and still carry on. But even the necessities of war have their blessings. We learn how to do without a great many unnecessary things and we learn how to do a great many things which are basic in ordinary livving, but which we do not ordinarily recognize because we live too superficially to recognize them. We have even learned that one room in our home, hitherto unused for living purposes, makes a better living room than the main one. When the "blackouts" come, we hang the heavy dark drapes which we have arranged for the two windows of the room, cut out the lights everywhere else and settle down in a "comfy" chair for a comfortable evening.

Speaking of learning basic things: we are also learning, these days, how to get on without a car. Our's has been laid up since our unfortunate accident awaiting new parts, and with little chance of getting them soon. So, we are learning how to ride street cars, getting acquainted with motormen and other fellow travelers of the trolleys. We are learning to walk and this enforces us to take time for it and for everything else. We call it "travelling on our sole." Yes, and we might change the word to s-o-u-l. It does amount to that. We wonder if we do not need to learn these things and more besides. Yea, we do need to, even stop and find our souls.

While visiting with my brother at Oyster Point, it was our privilege to visit Newport News and renew many acquaintances there, some of them members of our churches up the country when we were a boy preacher. It was our privilege and delight one Sunday evening, to supply the pulpit of the East End Christian Church, the Rev. Jesse Dollar, pastor. Jesse seems to be doing a fine work and is popular with his people. We gave them our stereopticon lecture on the great west and on our experiences in China during the last years of our Navy career. It was also our privilege to present these pictures at the following churches: Berea (Great Bridge), the Washington Street and Shelton Memorial church-

(Continued on page 13.)

Pilgrim Fellowship

"Youth at Work in the Church"

A. LANSON GRANGER, JR., *Editor*

LENTEN DEVOTIONS FOR YOUNG PEOPLE

The values inherent in the Lenten season are becoming more and more universally recognized and appropriated by our churches. This period which brings into the focus of memory the passion, death, and resurrection of Christ naturally prompts reflection and deep inner searching of our own hearts. It presses us to renewed commitment to Christ and the Christian life through penitence, sacrifice, and devotion.

As guides to the devotional life, the National Pilgrim Fellowship has been issuing each year through the Commission on Evangelism and Devotional Life "Lenten Devotions for Young People." These helpful pamphlets may be secured from the Commission at 287 Fourth Avenue, New York, for two cents per copy.

The *Devotions* for this Lent have been written by Roy L. Minich, Minister of the First Congregational Church, Malden, Massachusetts. I met Roy Minich four summers ago at Northfield where I was a boy's counselor. A radiant and winsome personality who loved young people, understood their problems and outlook, and knew how to speak forcefully and convincingly to the youthful mind, he had been called to that conference as chaplain. Each day at the chapel hour young people thronged the beautiful hill-top sanctuary where with rapt attentiveness they listened to his potent words. And they came away better young people, thoughtful and serious.

"Lenten Devotions for Young People" conveys the great affirmations of our Christian faith with the identical forthrightness which was evidenced in those messages. The present issue is as vital and stimulating as any guide which has yet appeared.

TAKE IT UPON YOURSELF.

Sometimes one is almost startled to hear of the splendid work some of our young people are doing. We believe that if all our young peoples' work were brought together and reported, we would find ourselves even stronger than we now think we are. Undoubtedly, we would find much encouragement and inspiration from one another.

At present it is perhaps financially impossible for us to have a young peoples' director in the Southern Convention. There are those who think this need not be the case for long. However, if it be months, or if it be years until some one person can devote his entire thought and time to our work, it is our responsibility now to do a better job. We are not too young to assume responsibility for our own groups. And we are not too old to be afraid to tackle new things and big things. Now is the time for action among our young people.

There are two suggestions this brief article would like to impress upon you:

1. Dare to do the thing you feel in your heart to be right. Don't wait for someone to tell you what to do. You have ideas as to what a group of Christian young people should be doing. Look at your ideas in the light of the teachings of Christ, consider them in the surroundings where you

(Continued on page 15.)

AN AMERICAN'S CREED FOR 1942.

By Daniel A. Poling.

GOD HELPING ME:

1. I will put first things first: God and country, church and home.
2. I will do my bit and make it my best.
3. I will serve where I am called. For such a time as this, freedom is not an inheritance—it is an achievement.
4. I will destroy intolerance—beginning in my own heart. We are Jews; we are Catholics; we are Protestants; we are black; we are white; we are first-generation and sixth-generation Americans—and we are Americans all.
5. I will be unusually alert in my usual activities and duties. Life must go on and there must be neither neglect nor war hysteria.
6. I will "hate no one; hate their vices, not themselves," for hate corrodes the souls of those who hate.
7. Always, I will conquer fear with faith; I will meet rumor with reason; I will assuage my sorrows by sharing my joys; I will make prayer my practice and service my program; I will "laugh and love and lift;" I will trust and not be afraid.

GOD HELPING ME, I WILL.

A CHRISTIAN LOVES HIS COUNTRY.

CHRISTIAN ENDEAVOR TOPIC FOR FEBRUARY 22, 1942.

SCRIPTURE: Matt. 22:15-22.

Daily Readings—

Monday—A Loyal Patriot.—Deut. 34: 10-12.

Tuesday—Prayer for Peace Urged.—Ps. 122:6-9.

Wednesday—Obedience to Rulers.—Rom. 13:1-3.

Thursday—Homesick Captives.—Ps. 137: 1-6.

Friday—Pray for Rulers.—I Tim. 2:12.

Saturday—Love Fulfills All Law.—Rom. 13:8-10.

At the time that this topic was selected it was not known that our country would be at war. Therefore this topic has a new significance. War raises many questions for which one cannot find an easy answer. The Christian citizen wishes to be loyal and do what he can to protect his land. On the other hand he recoils from the violence which war involves.

Some Christians refuse to subscribe to war, taking the position of complete pacifism. If they are subject to the selective service, they register as conscientious objectors. Other Christians find it necessary to reconcile their objection to war with their love for their country.

In one of his addresses, Lord Bryce tells us that "patriotism consists not in waving a flag, but in striving that our country shall be righteous as well as strong." Our country cannot be strong unless it is righteous. If it is righteous it will be strong.

For Short Talks—

1. Intelligent patriotism and consideration for our true national interests are the obligation of every Christian.

2. We demonstrate our love for our country when we have a knowledge concerning the foundations on which our country was founded.

3. A Christian loves his country when he tries to better the situation that exists.

For Discussion—

1. Is it possible to keep one's personal ideals of peace and brotherhood, while of necessity engaged in war?

2. What patriotic duty can Christian Endeavor best accomplish in its own community?

3. What is this Christian Endeavor society doing to keep in touch with soldiers who are members of the local church, or to be friends to soldiers who are stationed in the community?

Suggested Hymns—

"My Country 'Tis of Thee."

"God Bless Our Native Land."

"O God, Beneath Thy Guiding Hand."

S. E. M.

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

THE HEALING MINISTRY OF JESUS.

Lesson VII—February 15, 1942.

Golden Text: "*He had compassion on them, and healed their sick.*"—Matthew 14:4.

Printed Text: Mark 2:1-12.

Christ in the Home.

The Master had come back to what was now His "home-town." He went quietly into a house, but He could not long be hid. "It was noised abroad that he was in the house." Folks soon find out when Christ is around, when He is in the home. To be sure there is no need for fanfare or trumpets, no loud-speaker announcing His presence. But when Christ is in the house there is an atmosphere, a touch, a spirit that makes itself known to those who come into the house. Where there is the Spirit of Christ it will become known in the neighborhood.

Preaching the Word.

"And He spake the word unto them." We do not know the content of what He said to the crowds who came to hear Him. Mark refers to it as "the word." It was the word of God—God's truth about the Kingdom of God, the character of God, the more abundant life available for men through a new relationship with God, the truth and thought of God as revealed in their sacred books and by the spirit of God, and as applied to the things of the life that now is and of that which is to come—we can be sure of this if His preaching in the house was part and parcel with the other preaching which He did.

There is a need and a place today for more "preaching of the word," for what Dr. Blackwood in his stimulating book "Preaching from the Bible" emphasizes. This does not mean to take the Bible verse by verse. Nor does it mean using the Bible as proof texts to prove certain theories. But there is a place in our world for Biblical preaching, for using the Bible not simply as a springboard from which to preach, but actually as the spring of preaching itself. Let a man take a book of the Bible and from Sunday to Sunday use chapters or paragraphs or sections of it as the basis and background of his preaching, and "the common people" and the so-called "intelligentsia" will hear him gladly. In many places there is a famine of the Word of God.

Helping Our Friends to Christ.

The central figure in this story, so far as man is concerned, was the man sick of the palsy, a helpless, hopeless piece of humanity. How long he had been sick, and the specific cause of his sickness, we do not know. But in this case, sin lay at the seat of the trouble. And there he was a type of human need, unable to save himself. The fact that we cannot save ourselves needs to be stressed today. Too many people feel self-satisfied and self-sufficient. The Bible emphasizes the fact that neither man nor society can save himself or itself. But this man had four friends who could and did help him to Someone Who could help him. There were several characteristics about them that are suggestive.

a. They cared for their friends, cared enough to do something about it. The church could do more for folks if it gave more evidence that its members really cared about folks, if there was an earnest and a sacrificial concern on the part of members of the church for those whom we call "the lost."

b. These men had faith. They believed Jesus could help their friend, they believed that if somehow they could get their friend into personal relationship with Christ that He could and would do something about it. Faith with them was not assent to a creed but trust in a Person.

c. They were resourceful and persistent. When the could not get the man directly to Christ because of the crowd, they tried another way. They had imagination and courage. They did not care what folks thought or said. They were willing to be laughed at in order to get their friend to Christ.

We can help our friends to Christ, by the simple, sincere word of invitation, of testimony, of witness. We can help our friends to Christ especially by prayer. More than one person has been brought to Christ through the prayer of others.

The Healer of Soul and Body.

"Thy sins be forgiven thee." What strange words! Who had said anything about sins! The main concern for the man and his friends was that he might be healed of body. But Jesus made it clear that health of soul is more important than health of body. In this case he made it clear too that some sickness of body is due to sickness of spirit. We need both of these emphases. There are many people who are far more concerned over their aches and pains of body than they are over their sins of the spirit, and the sickness of the spirit. And there are many people who suffer bodily ilis simply because they have broken the laws, not only of Nature, but of the spirit. But Jesus can heal the one as well as the other. He is the Healer of Body as well as of the Soul. Modern medicine and modern psychiatry are coming increasingly to recognize the close relation between the body and the mind and the soul. And they are also frankly recognizing the healing and curative power of religion, true religion. And this goes not only for mental illness, but of bodily illness as well.

Captious Critics.

Among the crowd there were caustic critics, who immediately raised the issue as to His right and power to forgive sins. "Who can forgive sins but one, even God?" Who can? Nobody, of course. They were right in this. But they overlooked the simple fact which many people already far less learned had discovered, that the One who had spoken forgiveness to the man was the Son of God himself, One who in his own right had the right and the power to forgive sins for He was God in the flesh, the Incarnate Word of God. And when they challenged Him on this point, He answered them in an eloquent way. "Which is easier, to forgive a man or to heal a man?" He asked. He recognized that the forgiveness of sins was an inner, spiritual, and hence an unreasonable, unweighable, actually - to - be - seen thing. It took place inside. "All right," said Jesus, "to show you that I have power on earth to forgive sins, I'll cause this man to stand and walk. I'll show you that something has taken place inside this man by causing something to take place outside the man." And suiting the action to the word he commanded the man to rise up and walk. And immediately the man arose, took up his bed, and went to his house. The word of Jesus then as now, is with authority.

Something New Under the Sun.

Here was something new under the sun. "We never saw it on this fash-.on before." Well they had never seen anything like Jesus before. He was unique in the world's history. There never has been anything like Jesus Christ the Son of God.

By Chaplain H. E. Rountree

MONDAY.

Do It Now.

"She has come aforehand to anoint my body to the burying."—Mark 14:8.

Anointing aforehand is something many of us forget. We wait till they are dead to pass our compliments and to give them our encouragement. How often it happens that the kindness of people comes too late. After his wife's death, Carlyle wrote in his diary, "Oh, if I could see her once more to let her know that I love her . . . She never did know it." Friends, let it be a part of our daily religion to pour the fragrance of our affections and sympathies upon our friends while they can appreciate it and be helped by it.

Prayer—Our Father if any little word or deed of ours can make the life of another brighter and help them along life's way, help us to speak that word and do that deed, and give us the joy of helpfulness. *Amen.*

TUESDAY.

Just to See His Face.

"I shall yet praise Him for the help of His countenance."—Ps. 42:5.

The greatest thrill of a soul on this earth is the face of a friend in time of trouble. In our helplessness, how we look to them for help and how our hearts go out to them in affection for that help. The warmest of friends have been made that way. Yes, souls are brought nearer heaven and God that way.

This is also true in relation to our Father. It is said that the highest peak of prayer is reached when we come to God not to make a request but just to see His face and to be with Him. That face is enough to take us through all our difficulties.

Prayer—O God, our Father, forgive us of our lack of faith. Grant us Thy face in all our experiences and give us the strength of Thy presence. *Amen.*

WEDNESDAY.

Blind But Safe.

"If the Lord delight in us, then he will bring us into this land . . . only rebel not ye against the Lord." —Numbers 14:8, 9.

There is another passage which says, "If thou doest not well sin lieth at the door." And there is another which says, "All things work together for good to them that love God." In other words, our surety of heaven is our oneness with God. Moses led the people to that belief and they went forward to the Promised land despite the odds.

Prayer—Our Father, who art ever present with Thy people, and with whom all things are possible, in our dark hours show us Thy face and help us to see and be not dismayed. *Amen.*

THURSDAY.

The Glory Way.

"Thy word is a lamp unto my feet, and a light unto my pathway."—Ps. 119:105.

I questioned one who stood in the world's far crossroads:
"Which is the way that leads unto eternal light?"
And he lifted his eyes to the hills ahead and answered:
"Yonder it lies, and the guide is still in sight."
"Who is this guide?" I asked, and he answered: "Jesus."
"Who is this Jesus of whom I have never heard?"
And there to a lost, distressed and bewildered comrade,
He told of the Saviour, word by precious word.

I left behind me the dark and troubled valley.
I took the glory way, and found Him there:
A lamp to my feet, a radiance to my pathway,
And ever within my heart I am aware
That I might have missed the way at the far-off crossroads,
If one had failed me who had the words to say,
And I shall cry aloud to each hesitant pilgrim
"Follow your leader!" "Follow the Glory Way."

—Grace Noll Crowell.

Prayer—Our Father, help us to do our duty in showing others the way as well as following it ourselves. *Amen.*

FRIDAY.

Just As a Rose.

"Wherefore, if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you?"—Matt. 6:30.

It was just a rose but it was a beautiful rose and it had adorned the table several days. As we were at prayer it dropped a portion of its petals. Milady looked at the precious thing and a tear trickled down her cheek. "That's all right, you pretty thing," she said. "You have filled your place in this world and you have done it beautifully and well. Go on now you are just as pretty as ever."

Are we not in this world as a rose? The finest thing that can be said of us when we drop from our place will be, "He lived his life beautifully and well."

Prayer—Our Father, be our place and time ever so small, grant that we may live, love and fill our mission. *Amen.*

SATURDAY.

The Fellowship of Troubles.

"Lay up for yourselves treasures in heaven."—Read Matt. 6:19-34.

When one has troubles he soon finds that every one else has troubles also. There is comfort in knowing that multitudes of others bear the

(Continued on page 13.)

MISSIONS.

(Continued from page 8.)

will influence the spending of 310.000 pounds annually. "The main consideration . . . " says the Johannesburg *Star* "is to get men or women of the widest knowledge, experience and practical efficiency. . . . "

Where Two or Three . . .

Prayer is asked for isolated little Christian groups in the Near East: a lone missionary aiding families, giving out seeds, reading to a blind pastor so that he may keep his contacts with the wider church fellowship; a distant village of 300 Portestant families and no trained leader; groups of refugees, and many "unknown Christians" scattered throughout the Near East.

Dr Lawrence Back in Africa.

Dr. William T. Lawrence, just four years from retirement, has returned to Mt. Silinda, E. Africa, to meet a pressing medical need. The ill health of Mrs. Lawrence, who died last spring, brought them home in 1938. Dr. Lawrence was joyfully welcomed by the people. Locusts, rising prices, famine and war are all complicating the situation. Already bottles, paper and boxes for dispensing drugs are gone. This is placing a terrific strain on the hospital budget.

The House That Luke Built.

Luke Sitole built a new house. He is an agricultural demonstrator at Chikore, S. Rhodesia, Africa, and teacher of agriculture in our Chikore school. He is also church clerk. After Luke had built his home of wattle and daub, clean and simple, he dedicated it as a Christian home by inviting all his friends to a service. "It is an inspiration to all to go there," testifies Miss Louise F. Torrence. On the way home from the dedication some young people were overheard saying, "We hope we will have as happy a home as they." Other homes similarly dedicated by Ndaus spread their Christian influence all over the land.

Write Your "Minister Abroad."

"Home mail is meat and drink which only you can supply," is the message from Mrs. Marjorie B. Towle, Vadala, India. Don't let the chaotic international situation keep you from writing them "that letter." Mrs. Emmons White of Manamadura, India, comments after a "mail drought"—"these letters seem very precious to us."

Dime Babies!

The Taiku Hospital, North China, is making a determined attack on "Osteoomalacia" which results from undernourishment, lack of fresh air and sunshine, during home confinements in China. A mother may come for pre-natal examinations, and then have her baby in the hospital, for only ten cents (Chinese money), for which she receives five days in the hospital. This amzing offer does not interfere with the regular Maternity Ward clientele. In this special service Nurse Chao officiates but the doctors are "on call" if needed. Later it is hoped older students can get actual experience in midwifery here. One Sunday there were five babies born in seventeen hours—all boys—reports Nurse Isabel Hemingway.

Heaven Their Destination . . .

but Hell their present locale! Remembering their peace and safety in America a year ago, Mrs. Donald Hsueh, wife of the principal of Foochow College, now refugeeing in Shaowu, writes: "Comparing this with your country it is just like heaven and hell, though I have not been in either of them yet!" It is difficult for the children, three little girls. One asked if hell was as bad as their present estate. Later she was heard to comment, "Well, when I compare us with others we have very good conditions!" And mother Hsueh adds: "We do thank God for the many good things we have. . . . My family and I are indebted to so many American friends for love, sympathy, help and prayers."

The Japanese Seek World Fellowship.

The laymen, which means women as well as men, of the newly established Church of Christ in Japan have organized for the threefold purpose of providing the necessary financial resources, of striving for a "perfect fusion and spirit of union" and of cooperating with the Christian churches of Manchuria, China and other lands. They have announced their intention "of cooperating with the Christian Church throughout the world."

A LOCOMOTIVE ENGINEER.

"Do you know out of what I get my greatest satisfaction in life now?" asked the engineer of a railway flier. "I get it out of being the Lord's treasurer. Before I was converted I used, the first thing, to take out of my pay envelope, enough to cover my booze bill. Now, as soon as I step off the pay car, I put a fixed proportion of my wages into a separate pocket: to be given away. Then, when I get back into my cab, I feel a new sense of partnership—that of the Lord's treasurer instead of only a locomotive engineer."

DELIGHTFUL ENCIRCLEMENT.

(Continued from page 9.)

es, of Portsmouth; and the Waverly church, Waverly, Va. While in Portsmouth we were the guests of our sister, Mrs. H. B. Harrell and her fine family, who left nothing undone to give us a "swell time."

And now we find ourselves far removed from you, dear people. We are enjoying a heavenly climate and a people who also are wonderful. Our nine year's residence here has ingraciated us into their hearts and them into ours. The great west with its wide open spaces, the land of flowers for every season of the year, and a city of cultural advantages hardly surpassed anywhere, are incomparable and alluring. Yet, memories of you, loved ones of our hearts in the east, bind us dearly to you. The distant days of long ago are gone, yet your place in our hearts continues. Our "steps go lighter," our "eyes grow brighter," and our sorrows are forgotten, because your smiles and affections beam into our souls, and the tender affections of each of you warms our souls to a foretaste of that heavenly fellowship beyond, which all of us are expecting when God calls us from our sojourn here to our eternal home which He has prepared for all those that love Him. If the Lord delights in us, my friends, He will guide us where He would have us go. We await that guidance, as always. God bless you. These sentiments are shared by Mrs. Rountree.

THE QUIET HOUR.

(Continued from page 12.)

same load as we do, and ours is no more desperate than theirs. Beware of saying that no one else suffers like we do.

As life grows older troubles multiply. It seems to be a price we must pay, and they who have the most of this world's goods seem to have the most trouble. Let us place more emphasis on spiritual values, for in them lies our happiness.

Prayer—Dear Father, grant us the courage and grace to make ourselves less dependent upon mere things, and more on Thee. *Amen.*

SUNDAY.

This day brings together at the churches the legions of Christian workers, a countless company of men and women who are walking with God, holding dear the things that are precious to us. Let us join them and help them. Read I John 1:5-10.

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

Have you made your will? If so did you remember the Christian Orphanage for some amount. If you did it was very kind of you to remember the institution of your church that is trying to mother nearly one hundred children who have been left homeless and dependent.

If you overlooked designating some amount for the Christian Orphanage, please add to it this paragraph:

"I will and bequeath to the Christian Orphanage, Elon College, N. C., for its general uses and purposes the sum of ..... Dollars. The orphanage has been remembered a number of times in wills and it seemed that the money always came in at a time to meet a special need. We trust that a great many have remembered the orphanage in their wills.

One of our boys, J. T. Robey, has volunteered to join the Army and came to tell us goodbye before he left. "J. T." as we called him while in the orphanage, was one of our best boys while here and since leaving the orphanage has often come back to see us and chat a little while. He is a fine young man and we have always enjoyed his visits. The Christian Orphanage has a number of her sons in the service now. In fact we have one boy who has been in the Navy for eleven years and has a fine record.

One of our fine girls, Miss Martha Lee Whitten, who is in training at Watts Hospital, Durham, N. C., spent last week-end with us. Martha Lee, as she was called while here, was one girl who lived here more than eight years and had a perfect record. Not a single mark against her. She will receive her cap next month. We have another fine girl, Miss Ruth Lee Miller, in St. Leo's Hospital, Greensboro, N. C., taking training. She received her cap last week.

The Christian Orphanage, by your help, was able to mother these children when they had no one else to look to. They will, in two or three years, be able to go out and nurse the sick. We hardly think any one knows how to appreciate a good nurse more than the writer. Three times in his life when death was staring him in the face the close attention of splendid nurses aided greatly in pulling him back to health again. Nursing is a fine profession, God bless all of them.

CHAS. D. JOHNSTON,
Superintendent.

The following items have been sent in since our last report:

Young People's Missionary Society of Ramseur Christian Church: Anklets, tooth brushes, tooth paste, and handkerchiefs.

Mrs. I. W. Pritchard, Durham, N. C.: 1 suit.

Mr. and Mrs. B. F. Franks, Harrisonburg, Va., and Antioch Church: Truck load of apples.

Ladies Aid Society, Pleasant Ridge Church: 1 quilt.

Sanford Christian Church: White gifts, oranges, Christmas gifts.

Young Adults Class, Front Street Methodist Church, Burlington, N. C.: Christmas toys.

R. E. Newton, Luray, Va.: Towels, bath cloths, dresses, pillow cases, handkerchiefs, and soap.

J. D. Howard, Norfolk, Va.: 40 lbs. candy.

Winchester Church: Box clothing.

Philathea Class, Christian Church, Ramseur, N. C.: Box clothing.

Mr. A. H. Patterson, Burlington, N. C.: Box oranges.

Junior Department, Durham Church: Box Christmas gifts.

Mrs. Sarah A. Perkins, Newport News, Va.: 1 little dress.

Howard Evans, Burlington, N. C.: Two crates oranges.

A friend: Candy and raisins.

Winchester Church: Box Christmas gifts.

Franklin Cong.-Christian Church: Christmas gifts.

Norfolk Christian Church: Christmas gifts.

Berea (Norfolk) Church: Christmas gifts.

Sanford Christian Church: Christmas gifts.

Burlington Church: Christmas gifts.

Spring Hill Sunday School, Waverly, Va.: White gifts and candy.

Missionary Society, Lowell Christian Church, Roanoke, Ala.: Pillow cases, dish cloths and 1 dress.

(Continued on page 15.)

ELON COLLEGE

Founded by the Christian Church in 1889

A CO-EDUCATIONAL INSTITUTION OF HIGHER LEARNING OF THE CONGREGATIONAL CHRISTIAN CHURCH

ENTRANCE TO ADMINISTRATION BUILDING

Elon College is located in the piedmont section of North Carolina. The climate is invigorating and healthful. The natural beauty of the campus is enhanced by careful landscaping.

The definite religious atmosphere of the College and its modern equipment provide the very best facilities available for the training for religious leadership.

The rates are most reasonable.

LEON EDGAR SMITH, President

Elon College North Carolina

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational and Christian Churches.

BOARD OF EDITORS.

R. L. HOUSE, B. D.....Editor
S. C. HARRELL, D. D.....Associate
W. T. SCOTT, D. D.....Associate
F. C. LESTER, B. D.....Associate
H. S. SMITH, Ph. D., D. D. .....Associate
I. W. JOHNSON, D. D.....Contributing
L. E. SMITH, D. D., LL. D....Contributing
C. A. LINCOLN, D. D.....Contributing
J. T. KERNODLE.....Managing Editor

DEPARTMENTAL EDITORS.

H. S. HARDCASTLE, D. D..Sunday School
H. E. ROUNTREE.....Quiet Hour
S. E. MADREN.....Christian Endeavor
A. LANSON GRANGER.....Young People
Mrs. A. C. TODD.....Children's Page

SUBSCRIPTION RATES.

Six Months..... ..... 1.00
One Year.....$2.00

Published by the Board of Publications, agent for the Southern Convention of Congregational and Christian Churches, and printed every Thursday by the Central Publishing Co., Inc., Richmond, Va.

Entered as second-class matter at the Postoffice at Richmond, Va., July 25, 1922, under Act of March 3, 1879.

Remittances for subscriptions should be sent to the office of Promotional Secretary, Elon College, N. C.

All other matters of business should be addressed to "The Christian Sun," 1536 E. Broad Street, Richmond, Va.

Contributions should be sent to the editor at 3206 Grove Avenue, Richmond, Va., not later than Friday preceding the date of publication. Emergency notices will be received at "The Sun" office up to Tuesday of the week of publication.

Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

In Memoriam

MRS. J. P. OWENS.

The Happy Home community near Reidsville, North Carolina, felt a very keen loss in the passing of Mrs. J. P. Owens, who had been a member of the Happy Home Congregational Christian Church for a number of years. Mrs. Owens was a beloved member of the community and her life presented Christ to all who knew her. Through her many sufferings and operations she kept her faith in God supreme. She often remarked that there was nothing between her soul and her Saviour.

Mrs. Owens died on January 15, 1942, at the age of 55. She is survived by her husband and five children. She leaves an influence to thse and other friends that will be helpful in the building of their lives.

W. J. ANDES,
Pastor.

January 18, 1942.

SHEPHERD.

On the evening of August 27th, 1941. Miss Alice Catharine Shepherd passed peacefully to her Heavenly reward, at the age of 60 years and 3 months. The Ladies Aid of Apple's Chapel Christian Church, wish to express our appreciation for her long and useful life.

She has been a loyal member of her church since early girlhood and one ready always to help in any way she could as long as her health permitted. We shall miss her, but we bow humbly in submission to God's will, knowing our loss is her gain. She could say as Paul of old "I have fought a good fight, I have finished my course, and I have kept the faith." She was a friend to all with whom she came into contact.

We sympathize with her family in their bereavement, and request that a copy of this Memorial be sent to them, another to **The Christian Sun** for publication and a third be kept on record in our secretary's book.

MRS. J. A. TROUTMAN,
MRS. L. L. BROWN,
MRS. S. L. BUSICK.

OFFERINGS FOR THE COLLEGE ON CONFERENCE APPORTIONMENTS.

Please, please my good friends don't forget the college in this hour of need. We are doing our best to get the debts behind us but we must keep our current expenses met. Creditors are demanding cash. Last year, 1941, at this time we had received from Sunday Schools and Churches on conference apportionments for the college $573.55; this year we have received from the same sources $450.88. You can see from these figures the why of this appeal. The appeal is made doubly necessary because of decreased enrollment resulting from the war and the demands of defense industries for additional labor. If every Sunday School and Church in the Convention would give their people an opportunity to contribute, making it clear that this was not a part of the All or Nothing Campaign but that it was a part of their conference apportiomnents, I am sure that we would have funds with which to meet current expenses. Again may I appeal to you and your church and ask your people to do their best.

The following amounts have been received during the week:

Previously reported		$ 434.46*
Churches.		
N. C. and Va. Conf.:		
Bethel	$ 6.42	
Western N. C. Conf.:		
Asheboro (Conference apportionment in full)...	10.00	
		16.42
Grand Total		$ 450.88

*The amount of $150 credited to Elon College and reported last week should have been credited on the year 1940-41. So instead of $584.46 as reported last week the amount is $434.46.

Service and not public position is the greatest thing, whether it be teacher of religion or politician.

THE ORPHANAGE.

(Continued from page 14.)

REPORT FOR FEBRUARY 12, 1942.

Amount brought forward		$1,508.90
Sunday School Monthly Offerings.		
Eastern N. C. Conference:		
Catawba Springs $11.25		
Sanford 60.00		
		71.25
N. C. and Va. Conference:		
Lebanon .....$ .69		
Ingram 4.80		
Durham 15.43		
Hines Chapel, Thanksgiving 40.09		
Greensboro, First, December and January.. 21.50		
		82.51
West. N. C. Conference:		
Pleasant Cross .....$ 2.34		
Ramseur 12.50		
Pleasant Union 2.45		
Pleasant Hill 8.17		
Needham's Grove 1.47		
Sophia 1.00		
		27.93
Eastern Va. Conference:		
Olean View $21.21		
Berea, Nansemond 6.00		
Rosemont 30.81		
First, Portsmouth 6.69		
Suffolk 25.00		
		89.71
Val. Va. Cent. Conference:		
Concord .....$ .86		
Timber Ridge 1.64		
Bethlehem 2.76		
Winchester 6.75		
		12.01
Special Offerings.		
Young Men's Class of Burlington Methodist Church, for Wiley Johnson $10.00		
Mr. Cook 36.00		
Men's Bible Class, Rosemont, on support of Rubert Currin 12.50		
Mr. May 3.00		
Mr. Fespermon 5.00		
		66.50
Total for week		$ 349.91
Grand total		$1,858.81

PILGRIM FELLOWSHIP.

(Continued from page 10.)

find yourself, and if you thus find these ideas worthy, act! One thing we know and know well, there is no forgiveness for our continuing lethargy. If we call ourselves Christian, we must "be about our Father's business."

2. Since we have no better way of coordinating our work, help us to make this page a clearing house for our activities. Let us know something about your group, no matter how insignificant you may think your work to be. Pass on your thoughts and suggestions to others through this page. It will help others, and it will spur your own group on to greater endeavor when they see an item about your young people in THE CHRISTIAN SUN.

From a Church Bulletin

(Selected by David H. Scanlon.)

The world at its worst needs the church at its best.

He who lives to God lives long, be his years many or few.

There is only one way to rest and that lies through the heart of the world's work and pain.

There is no lash in life more sharp and merciless than the memory of wasted years.

Prayer is an indefinable relief that gives us inward fitness for the high work of the kingdom.

A man can always choose his path if he cannot at every moment determine his company.

Let us be assured that if our religion requires to be apologized for we had better get rid of it altogether.

Whether amidst the things that grieve us we win a blessing or gain a curse, depends on how we bear them.

The longest stretch of years cannot carry a man beyond the voice of the great imperative—"Come unto Me."

Trust in Him through every hour, and when a tragic hour comes, one step shall take you into the innermost safety.

God gives us glimpses here of the gateway of that life where regret and shame and sorrow fall back unable to enter.

If the heart grows, the will stronger, the vision clearer, the judgment truer—indeed, if there comes to the soul each day some increase of life, it will surely find its way into "living praise."

Earthly sympathy is just a communion of sad hearts—one weak hand holding another.

Grief can take care of itself, but to get the full value of joy you must have somebody to divide it with.

Plutarch said: "If we traverse the world, it is possible to find cities without walls, without letters, without kings, without wealth, without coin, without schools, and theaters; but a city without a temple, or that practiceth not worship, prayers and the like, no one ever saw."

What power there must have been in the voice, the face, the love of Jesus. He spoke to men who were almost strangers; they glanced up, saw the Master, and surrendered at once.

The botanist tells us that there is no soil in which a plant thrives so well as that formed by the decay of its own leaves. And, perhaps, there is nothing more helpful to the soul's growth than meditations on one's own mortality.

Our bodies cannot live without inhaling the air of this world, nor can our souls live without inhaling the air of the eternal world. Prayer is the soul's respiration.

—N. C. Christian Advocate.

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCIV. RICHMOND, VA., THURSDAY, FEBRUARY 19, 1942. NUMBER 8.

HISTORICAL SOCIETY, 1946
Southern Convention of Congregational Christian Churches

WORLD DAY OF PRAYER

First Friday in Lent.
FEBRUARY 20, 1942.

FATHER of all mankind, throughout this day, and every day, help me to remember that a very real portion of Thy Kingdom has been placed in my keeping. Therefore teach me to love Thee:

WITH ALL MY MIND—that I may think Thy thoughts after Thee, from dawn to dark, making beautiful and significant each decision of my daily living; help me to remove all prejudice and small-mindedness, O Lord:

WITH ALL MY HEART—that I may love those whom Thou lovest, feeling for even the most unlovable and difficult of Thy children Thine own everlasting mercy:

WITH ALL MY SOUL—that I may seek fresh ways in which we can all be one in Jesus Christ our Lord, praying for Thy divine power to surge through my commonplace routine from morning till night:

WITH ALL MY STRENGTH—that I may work the works of Him who sent me while it is day, seeking to channel through every act Thy devotion to the needs of both my neighbor and myself. Remind me from moment to moment that this is not optional, but the last command of Jesus Christ, our Lord. Quicken me and use me this day, for Thy name's sake. *Amen.*

NEWS AND VIEWS

The Elon All or Nothing Campaign was launched at the Norfolk Christian Temple last Sunday.

Rev. Richard L. Jackson was the speaker last Monday at the Eastern Virginia Ministerial Meeting.

The Newport News Church celebrated the twelfth anniversary of its new building last Sunday and received an offering of $1,000 for their proposed educational plant.

Dr. L. E. Smith will be the speaker at the Eastern Virginia Elon Alumni Banquet to be held in Suffolk on Friday night. Dr. Smith will speak at Berea, Norfolk, Sunday morning and at Rosemont Sunday evening.

Dr. Fred P. Ensminger is retiring as Superintendent of Kentucky, Tennessee, Alabama and West Florida on May 31, next. He expects to devote himself after that to promotional work for Southern Union College at Wadley, Alabama.

The Christian Sun next week will be "dedicated to the worship of God." The first issue in March will be a Missionary Number and the following week will emphasize "The Lord's Acre" as a stewardship venture for all rural churches. You are urged to give careful attention to these three important issues.

Ralph Hetzel, Jr., recommended by CIO President Philip Murray, as the man best qualified to present the cause of labor to Raleigh's Institute of Religion, spoke to the institute last Monday evening at eight o'clock on the subject: "Labor's Place in Tomorrow's World." The address concluded a series being held at the United Church on the theme, "Building for Tomorrow." Hetzel is Economics Director of the Congress of Industrial Organizations. He is a graduate of Penn State College and holds a doctor's degree from the London School of Economics. He has served on the National Labor Relation's Board.

LONDON'S CITY TEMPLE.

As is well known, the City Temple of London was completely destroyed by bombs and fire. Dr. Leslie Weatherhead, the pastor, has published a brochure entitled "Rebuilding the Temple: The Story of a Ruined Sanctuary." The booklet contains striking pictures and many moving stories of the experiences of the congregation and of individual members. The City Temple is now worshipping in the Anglican church of St. Sepulchre, which stands only a few hundred yards from the site of the ruined Temple.

VIRGILINA LETTER.

Usually in mid-winter there is nothing of unusual interest taking place in the country field. The winter has been favorable for church attendance. The principal thing of interest in the field I serve for the past few weeks has been the "All or Nothing Campaign" to clear Elon of debt. The response from the people has up to the present come up to expectations. Mrs. L. W. Chandler, who is directing the drive in this section, is doing some very fine work. If the first canvass does not reach our goal, we will make a second round. We are doing this to the Glory of God in advancing his kingdom. Our churches have been mindful of our personal needs. We were kindly remembered Christmas by individuals and churches. Liberty gave us twenty-five dollars. For all of these tokens of good will Mrs. Newman and I are grateful.

C. E. Newman.

CHURCH OFFERINGS FOR THE COLLEGE.

The churches and Sunday Schools did so well last year that we were hoping that they would not only hold the gains made but that their offerings would be increased beyond those of last year. However, our hopes are not being realized very rapidly. In fact we seem to be losing ground. This is the college period. I hope that you will read this brief article through including the amounts contributed during January and the first fifteen days of February. When you shall have read this report, won't you read other reports of the Boards far from their periods allotted by the church and compare the amounts. The college is not complaining but it is asking for fair and legitimate support. The following amounts have been received since our last report:

Churches.

Previously reported		$ 450.88
N. C. and Va. Conference:		
Mt. Zion	$ .40	
Burlington	33.29	
Western N. C. Conference:		
Liberty (Conference apportionment in full)	15.00	
Sunday Schools.		
Eastern Va. Conference:		
South Norfolk	5.00	53.69
Grand Total		$ 504.57

Our income for the college is far, far less than in recent years. This is the one year that we need sorely the generous support of the Sunday Schools and Churches. Your contribution will help more than you think.

L. E. Smith, *President.*

FAREWELL, FAIR MINISTRY.

[Retrospect of superintendencies in the Carolinas, Kentucky, Tennessee, and Alabama, 1921-1942, read at the Superintendents' Dinner, January 24, 1942.]

Farewell, fair ministry! Thy mantle fair has opened lovely doors through twenty years. How many worthy hearts have been revealed: laymen who love our God, handmatrons to His cause, youth glorifying in worship and high thoughts, small loving eyes and hands and voices (Heavenly Kingdom's children)!

Farewell, fair ministry! The churches of the seeking souls were Bethels oftentimes, and fine it was to work along with Moses and his Aarons as puzzled congregations needed some interpretations; to speak Good News from sacred desk was heaven there when seed of truth fell in good ground.

Farewell, Fair Ministry! This Pilgrim's Pride, our native land, is bright with hope when church is free and vision far. It has been blest to labor on for common weal in fatherland with Covenant bands and Christians broad.

Farewell, Fair ministry! To lead a Conference to strength and poise, to see the people live as one in prayer and song, free fellowship, world mothering, warm evangel — souls growing up and glad to strive for Christ and Church—that was a boon.

Farewell, Fair ministry! You many manses—loving homes—may slip their latchstrings now for someone else but well indeed in days to come shall I recall your loving shelter and your food of bread and cheer so freely given.

Farewell, Fair Ministry! Failures fade out and frictions merge in fellowship of the great Lord. Choice friendships made with many men of our fair mantle. Did ever mortal son face wider doors on High, within, with gathered groups or single souls, through days and months and happy years, than in this bright and friendly robe of our Fair Ministry?

Fred P. Ensminger.

The Southern Convention

By Dr. J. H. Lightbourne, *Secretary.*

Every department of our Southern Convention organization was represented on Friday night, February 6th, when the Executive Board met in the president's office at Elon College with the officials of the Convention's boards and institutions as invited guests. Rev. Robert Lee House voiced the invocation and Dr. H. S. Hardcastle presided.

The Whole Program.

"The Southern Convention Today" was the subject of a discussion introduced by Promotional Secretary F. C. Lester with a brief statement and charts. Up for consideration were such vital matters as the membership of the Convention, the salaries given pastors, the current expense budgets of the local churches, the securing of accurate records and how best to tabulate the statistical reports, the mission and benevolent support and the recruiting of the ministry. At times the discussion was lengthy and heated but always helpful and ultimately constructive.

Elon College.

Dr. L. E. Smith spoke as president of Elon College concerning the difficulties faced by the college during a period of war emergency. This discussion became general and out of it grew a resolution calling upon our local churches to continue to stress the raising of the apportionment for the college, calling on us all to recognize the great need to carry through to completion the All or Nothing Campaign and then this third call, calling on all local churches to send students to Elon and thus do a part in keeping at a high level the student body at Elon.

Missions.

Mrs. Mattie Cox Parker reported regarding the plans for the promotion of the Easter offering for Missions. Then the whole subject of Missions came up for a lively discussion. The outcome was the authorization of a statement to be prepared by a committee of Dr. H. S. Hardcastle, Dr. S. C. Harrell and Rev. Robert Lee House and to be circulated among our churches and pastors over the signatures of those present affirming faith in the necessity of continuing the Mission enterprise and of being prepared again to enter fields now closed by the war.

On Saturday morning, the 8th, the Executive Board was again in session. Approval was given the arrangement made by the Board of Superannuation by which Dr. G. O. Lankford will serve the Board by corresponding with pastors and churches and by having occasional interviews in behalf of the work of ministerial relief and Annuity membership.

Convention Deficit.

The Executive Board urges the conference to make every effort possible to raise the amounts asked for the Convention Deficit before the Convention sessions of 1942.

Incidentally.

A report providing for the unification of the office and field work of the Convention was offered and accepted and the secretary authorized to refer the report to the Standing Committee on Finance and to all Boards concerned in the provision of the report, for study and such actions as may be involved. The president of the Convention was requested to appoint a Committee on Program for the 1942 sessions of the Convention. Promotional Secretary Lester was authorized to give priority to appeals from the All or Nothing Campaign for field work.

REVISION OF THE PRINCIPLES AND GOVERNMENT OF THE SOUTHERN CONVENTION.

The manuscript for the 5th edition of the Principles and Government is about ready to be submitted to the Executive Board for acceptance or change. The problem now arises as to how to finance the printing that the edition might be put on sale. There is a demand for the new edition but how large this demand will be is difficult to ascertain.

The chairman of the committee on revision wonders if any layman in the Convention would be interested in financing this publication with the privilege of dedicating it to the memory of some former servant of the Convention. If this were done the edition could then be sold at cost plus carrying charges and a real need among us would be met. When the matter of this edition was first called to the attention of the writer it was his thought it was not needed. But since then he has been forced to change his opinion for the demand for it comes from all sections of our Convention and from our colored friends. The latter find the Principles and Government essential to their work.

J. H. Lightbourne, *Chairman.*

SOUTHERN CONVENTION AT MID-WINTER MEETINGS.

When the various boards of the Congregational Christian denomination met at Evanston, Illinois, the latter part of January the Southern Convention was there taking its part in the deliberations and work.

Mrs. W. E. Wisseman of Greensboro, N. C., met with the Women State Presidents as our representative, and attended all the united board meetings. She took part in the program of the Women State Presidents, and was elected Vice-President for next year.

Dr. H. S. Hardcastle, of Norfolk, Virginia, president of the Southern Convention was there as a voting member of the Board of Directors of the Board of Home Missions. He also attended all open meetings of other boards.

The writer, who is Promotional Secretary of the Southern Convention, met with the State Superintendents, was a voting member of the Prudential Committee of the American Board of Commissioners for Foreign Missions, and was reelected as secretary of the Missions Council, which is the combination of all the Boards as they plan together.

Two other people who are products of Southern Convention churches were prominent in the meetings. Miss Pattie Lee Coghill was just beginning as one of the Secretaries of the Home Boards with offices in New York. Dr. W. T. Scott was elected Superintendent of the District of the Southeast which includes Kentucky, Tennessee, Alabama, Georgia, and Florida.

Still another person in whom we are especially interested was Miss Lucy Eldredge. Miss Eldredge began her work with young people in the Southern Convention after graduating at Elon College. She has organized, and helped to organize the young people's work for the denomination. This month she is going with the Missionary Education Movement and will do young people's work, especially in getting out the mission study books. She and Miss Coghill will work on the same street in New York, and will room together.

F. C. Lester.

Capacity never lacks opportunity. It cannot remain undiscovered because it is sought by too many anxious to use it.—*Cochran.*

THE LENTEN SEASON.

Has the Lenten Season ever meant very much to you? Have you ever seized it as an opportunity to understand Him who "descended into hell" and "was made perfect through the things He suffered?" Have you succeeded in making the Lenten Season a Lenten Experience? Let the sanctifying influence of this blessed season be to the rest of the year what the Lord's Day is to the rest of the week.

No undue stretch of the imagination is now necessary to understand the meaning of vicarious suffering. We have seen it written on the faces of parents whose sons are in the danger zones. Our vocabulary is now being replenished with almost forgotten Biblical words: pain, suffering, crying, separation, fear, hunger, nakedness, death. Our Lenten pilgrimage takes us into the heart of life's great tragedies, not as an amused tourist, but with the trained eye of a physician and with the sympathetic eye of a minister.

A WORLD AT PRAYER.

"Anything in this day and age which can remain meaningful and grow actually dearer as it binds the nations of our tragic earth into a common purpose, creating a common mind among mankind—even for a brief hour out of the twenty-four—holds a special significance." This testimony concerning the World Day of Prayer was made by Miss Margaret Applegarth.

Fifty-one different countries on our globe will participate in this prayer for the Kingdom of God. On the evening of February 20, as we shall be going to bed, a new day will be dawning in Honolulu where people of various races will meet and devoutly pray. And then, far to the north, only 30 miles from the Actic Circle, and 30 miles from the International Date Line, the "Day" will end in ice and snow on St. Lawrence Island, where the Indians and the Eskimos have been snowed in since October, unable to receive even mail until next May. But the spirit of Jesus Christ knows neither time limits nor clime limits so that there will be light there with them when there is night here with us. And it is significant that places so remote from our lives, yet now in the new lines of great danger, will have devout women praying that we may all learn how to bind our world together into a safer happier home for the children of men.

Last spring, according to the report of the Committee, over 5,000 mimeographed copies of the service were mailed to leaders in fifty-one countries in ample time to be translated, printed and distributed. As we go to bed on the evening of the 19, it will be morning on the Fiji Islands, where the first of the world observances always occurs. From that moment on through the next forty hours the color and charm of the celebrations in land after land make a strong appeal to the imagination, women will experience anew the reality of prayer and discern more clearly the way back to God: the way of love, light, power and peace.

"CAST YOUR NETS ON THE OTHER SIDE."

A group of men who thought they knew their business had failed in their fishing. Along came the Master with the suggestion, "cast your nets on the other side." They did, and with surprising success. The secret of success is found in the wisdom of the Master.

In our program of evangelism we have been relying primarily on preaching and the work of the pastor to win converts and recruit the membership of the church. Strange, is it not, that we should so nearly forget the methods of Him who said, "Come ye after me, and I will make you to become fishers of men!" How many did he who "taught as one having authority and spake as never man spake" win by his preaching? The records repeatedly illustrate His method of winning individuals through personal interviews. Is it not reasonable to believe that he would say to us, "Cast your nets on the other side, the side of personal evangelism, and you will catch men for Christ?"

A few years ago the writer stood on the Portsmouth side of the Elizabeth River and watched the ships enter and leave for distant ports around the world. Conversation with a communicative sea captain soon revolved around fishing. The captain was elated over a recent fishing trip and described his success in landing a huge bonito. "What did you do with it?" I asked. "Oh," he replied, "after the fun of catching it we threw it back." Threw it back! Fun it must have been, but what a waste of time, effort, and expense!

The Master would have us to catch men, not to be thrown overboard, but to be utilized in Kingdom service. Evangelistic work represents the supreme investment of time, effort and expense. It is our task to interview people in the most favorable environment, win them definitely for Christ, and enroll them in the great enterprises of the church. This is the Master's method of securing disciples, students, teachers, workers, and contributors. None of these are to be carelessly thrown back into the sea of idleness and indifference. Missions, evangelism, education, organization, and promotion must cultivate the friendship and enlist the enthusiastic support of these several converts. By this method there may be added to the church constantly such as should be saved.

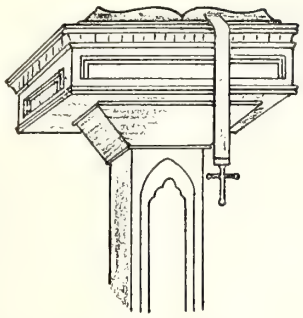
R. L. H.

It is possible to be a Christian anywhere. Pergamos was the place where Satan's seat was, and yet even in that city there was a Christian church concerning many of whose members the Lord could say that they had held fast to His name, and had not denied His faith. Christianity is not a thing of locality, but of character

—William M. Taylor.

We are not here to play, to dream, to drift;
We have hard work to do and loads to life;
Shun not the struggle—face it, 'tis God's gift.

—Shaftsbury.



OUR MINISTER THIS WEEK IS PROF. PAUL H. VEITH OF THE YALE SCHOOL OF DIVINITY.

KEEPING IN STEP.

"Did not our hearts burn within us when He was talking to us on the road, and was explaining the scriptures to us?" —Luke 24: 13-32.

To win people to Christ and to influence them toward Christian living —that is the goal of every Christian preacher and teacher. Our lives are lived for those moments when people's hearts will burn within them at some new truth first perceived, or some impelling line of action which has been accepted.

In bringing to pass these creative moments, there is needed something more than concepts and beliefs, which are the usual approach of the minister and the teacher. Human association and activities are a primary medium in which the thoughts and beliefs of others may be shaped.

I.

Two men were traveling the road to Emmaus. The weary miles were scarcely noticed by them, for they were deeply engrossed in the discussion of events of the past few days. A stranger joined them and "walked beside them." Soon he was exploring the subject of their conversation, making their interest his interest, their concern his concern.

So he who preaches and teaches must learn that as a first step toward achieving his goals he must fall in step with those whom he would lead. Though his ways may be higher than their ways, his thoughts higher than their thoughts, unless he can share with them their ambitions, needs, and activities, he will have little chance of interesting them in walking in the higher ways which he has come to reveal. Until it can be said of him by his congregation or class "he is one of us," he is a long way from their feeling that he has words which are of significance to them.

Sir Christopher Wren, after the great fire in London in 1666, presented an architectural plan for the city's rebuilding which would have made a London far more beautiful than that before the fire. However, the people of London would not support his plan because they did not understand it and liked the old accustomed ways best. Consequently the city was rebuilt on the old lines. So with a scheme for the building of a new world. It may be pertinent, logical and timely, yet the minister's people and the teacher's pupils may be unwilling to receive or accept it because it is too far removed from the world in which they live. It is not likely to succeed until the builder has walked with the common people so that his ways become their ways.

II.

The stranger, after he joined the two men on the road, let them do the talking. He was a good listener. It was their problem. He was careful to get their point of view on it, before seeking to give them his own views.

This is a lesson that most preachers and teachers find hard to learn. Their chief stock in trade is talk, and most of them are uncomfortable when they are unable to display their own wares. To listen to others is often such a slow and painful process. It is so much better to go directly to the heart of the matter and have done with it. But what is the heart of the matter to them? How are we to know until they have expressed their views on it, so that all factors may be taken into account? Religion is significant to people when it is helpful to meet their needs. Then it may become their religion, a something which is peculiarly their own. In a very large sense, this something is home made, woven out of the soul's own struggle with reality, in which at best the teacher can be but a guide to the directions in which reality may be found. It often happens that the chance to talk is the best therapy which may be applied, thus verifying that there is more than irony in the phrase, "physician, heal thyself."

III.

Having found what the problem was which engrossed the two men on the road to Emmaus, the stranger then "began with Moses and all the prophets and interpreted to them the passages referring to Himself throughout the scriptures." The passages which no doubt they often had read but little understood, began to take on meaning when seen in relation to the experience which they were undergoing.

In like manner, the modern traveler beside those harassed with the problems of living as Christians in a world that makes such living wellnigh impossible, will do well to draw his guidance for them from the Word of God. If he needs must depend on his own wisdom to answer the perplexities of people he will often have to be dumb, for he knows it is but a case of the blind leading the blind. Or if he thinks he has wisdom in himself, he will but fool himself, for it will not be so regarded by his hearers. But when he stands not in his own power, but as the interpreter of the word of God, tested by the ages, he too may find that their hearts burn within them at the reception of the truth.

Those who are set apart to interpret the scriptures, may be indeed glad when that teaching can be given in relation to so immediate a human need. For when they may be sure that the word will become flesh as it is seen in terms of human association and activities. "All scripture is profitable for teaching; for reproof, and for moral discipline," but there is a best time for everything, and some times when these results will much more surely follow than others. We might paraphrase a saying of Jesus to express this truth: "The scriptures were made for man and not man for the scriptures."

IV.

Finally, he came into the house with them, for it was toward evening and the day had declined. They sat down to the supper table to partake of the evening meal. At last their eyes were opened and they knew who it was who had traveled with them. It was in the breaking of bread that they recognized the stranger to be the Master himself.

There is something significant in the fact that it was in one of the common activities of life that these men recognized Jesus. So will people be most likely to find God, not through the words of the preacher, but through the way he lives his everyday existence: through his regard for God's gifts, his conduct in the market-place, his response to the elemental needs of life.

My master was a workman, with daily work to do,
And he who would be like Him, must be a worker too.
My Master was a comrade, a trusty friend and true,
And he who would be like Him, must be a comrade too.

Given three requisites—means of existence, reasonable health, and an absorbing interest—the years beyond sixty can be the happiest, most satisfying of a lifetime.—*E. E. Calkins.*

CONTRIBUTIONS

SUFFOLK LETTER.

The Program for the next session of the Southern Convention to be held in First Church, Richmond, Va., is being put into shape by the Executive Board. This will be an important session of the Convention. Much depends upon the Program, and more upon the spirit of approach to the problems of the Departments of the Convention.

The past history of the Convention has shown a tendency to pass many resolutions which died in the records before they were allowed to be put into practice. A Convention is an opportunity for reformists to make changes and orators to make speeches. They are usually well prepared and make an interesting contribution to ecclesiastical literature. This feature should not be suppressed by the people who whisper criticisms while others speak, fearing they will not have an opportunity to deliver their pet theories of spiritual life. There is some value in disgorging an unbearable quantity of antique philosophy, much of which is too light to be sustained by logical debate.

But the real work of the Convention is not transacted on the Convention floor. The various Boards and Committees, meeting in advance of the Biennial Session, seriously plan their work with much deliberation. This year will not be an exception to this method of approach. Already the various groups are making extensive plans for their reports and recommendations. In the present national emergency it is imperative that the Convention session exercise wisdom and foresight in planning for our part in the years ahead of us.

It will be well if we can dismiss any tendency towards competition between the various enterprises of the Convention. This is not the time nor place for any contests for first place or primary consideration. Each should rejoice in the success of the others, and have a mutual sympathy in an emergency. Some phases of church work and denominational policies have a natural appeal to many people. Others have to struggle for their existence, and the battle is not easily won.

In the first place the church must plan for its own future. For the past twenty-five years the church in the United States has been having a hard struggle. The church is in the greatest crisis it has faced in many generations. There has been too much complacency among church leaders. Preachers have been anxious to serve in easy places, where good buildings, large congregations and adequate salaries were in evidence. The spirit of the pioneer is needed today, to go out in search of new frontiers to be taken for the kingdom of God. The best is ahead for those who will dare to try their strength in prayerful quest. Edison did not make the final discovery in the field of electricity. In the next fifty years much of his work will be ancient history. Other scientists will surpass him in the days ahead. Karl Marx has not written the last word about the economic gospel and the social ideals. The same can be said of the many social and economic fads in the United States. The final pronouncement of theology and church government has not been delivered. Better things, finer truths and more satisfying spiritual experiences await the humble heart and the prayerful spirit of consecrated men of vision and courage.

We should be writing the first chapters and making the first advances of some great church conquests, in these days of opportunity. When the church advances its institutions will be able to function with greater success.

I. W. Johnson.

CONVENTION BOARDS VOTE SUPPORT OF THE ELON CAMPAIGN.

Officials of the convention continue to recognize the contributions of the college to the church as a whole and pledge their support in the campaign now being conducted to clear the college of its debts.

The Executive Committee of the Convention in session at Elon College February 7 officially expressed its support in the campaign and authorized Rev. F. C. Lester, promotional secretary, to devote as much of his time as possible without serious injury to the Convention to the college campaign. Mr. Lester is intimately acquainted with every pastor in the Convention and with local conditions in many of our churches. He has expressed his desire to be of service in making the campaign a success.

The Board of Christian Education in session at Elon College on the morning of February 7 appointed John G. Truitt and Jesse H. Dollar as a committee to present resolutions expressing the opinion of the Board as expressed in an interested and enthusiastic discussion regarding the college, its problems, and the present campaign.

"In a recent regular meeting of the Board of Christian Education all members present expressed very deep concern for Elon College in its most fateful campaign to free it of all indebtedness, and also in the tragic loss recently sustained in the burning of its kitchen, dining room, and all equipment and food on hand; therefore, by unanimous consent the following resolutions were passed:

"*Resolved, First,* That every member of this Board pledge personal, sacrificial effort toward freeing Elon of its indebtedness; and we do hereby urge our entire Convention of which we are all a part, and which owns and operates Elon College, to rise up and support the campaign to free our College of its indebtedness now.

"*Resolved, Second,* That since the National Defense is taking so many students, and prospective students, out of college, and to the defense of their country; and since it is most imperative that our College have students if it is to pay its current running expenses, and keep a balanced budget, we particularly urge our folks to send their children to Elon College, for be it known that three paying students at Elon is worth more to the College financially than a gift of $500.00.

"*Resolved, Third,* That we urge our people to take very seriously the Christian education of our youth, in home, in church school, and in the church college for we must rally now as never before to our bulwark of Christian instruction."

The General Alumni Association of the college in mid-year session at Elon on the afternoon of February 7 devoted a good part of its time to a discussion of the campaign and pledged its cooperation and loyal support. It passed a resolution requesting the alumni to organize themselves by classes, each class to be asked to make subscriptions in the name of the college, or if a subscription or contribution had already been made to report the same to the class committee.

The Board of Trustees in session at the college on February 10 passed the following resolutions: "That we express again the urgency of the cancellation of the debts of the college at this time and that we urge the church, alumni, and friends to cooperate and respond to the campaign

(Continued on page 13.)

FOR THE CHILDREN

Dear Friends,

The Young Surveyor in last week's story was George Washington. I am sure that all of you knew that answer.

Our Crossword Puzzle for this week is based upon our Lenten Season. The Bible references contain that theme too. I wish that you would read them even if you can get the Puzzle worked without doing so.

I have written some thoughts for your parents and teachers this week. I want them to help us keep Lent this year. I shall think of all of you as I prepare myself for Easter, with the hope that you too, are trying to become a better follower of Christ. Let us prepare our hearts for Easter as well as our bodies. Last year I knew a girl whose parents gave her a new Easter outfit to wear and sent her to church that Sunday. But her heart had on its old dirty, winter clothes. She was still selfish and knew how to make those around her very unhappy. Are you going to be like her on Easter Sunday morning in 1942?

SHALL I TEACH MY CHILD TO KEEP LENT?

(To Parents—Lenten Season 1942.)

We live in a world today, in which there are countries where parents no longer have the privilege of teaching their children! The State has taken over that task. Will we some day be asked to give up this privilege which we enjoy or abuse?

Today, tomorrow, during this Lenten Season we may, if we will, teach our children. We can give to them great truths and ideals which have been given to us by our parents and fore-fathers. We can reveal new truths which our fore-fathers were not privileged to know. We can help our children to cultivate habits which will give them strength and courage for living in their world. I have had the joy of working with many of the youth in our churches of the South. During my two years of study in Chicago it was my privilege to work with the youth of some of the churches of that "big, bad, city." The major failing on the part of the parents in their teaching of these youth who worked with me is expressed in the words of a girl whom I tried to help. She had come to that experience in life which most of us meet at some time; a friend whom she loved dearly had proven unworthy of her friendship. "I have been brought up to be a 'softie'. But they have not taught me how to live and face the facts of life. They have let me grow up like a weed in a garden—not like a plant which receives care from loving hands. I wish that I were hard as you are; able to make decisions; to choose good friends; to be a good friend; to hurdle the jumps of life without breaking my heart. I can't even tell my parents the things I'm telling you." Our youth know how to get, but they have not been instructed in the finer art of giving. We have youth who know how to exist but they are ignorant of the way of living The Abundant Life.

There are still those in our churches who feel that we Protestants should not keep Lent or teach our children to keep it because "it was first thought of by our Catholic Brethren!" First of all we are supposed to be Christians. Once Our Leader asked the question of His choice Disciples—"Could Ye not watch with me one hour?" They failed Him in the hour that He needed them most. Our children will fail Him too, when He calls them to help do His work on earth today, unless we teach them the volue of preparation.

I do not feel worthy of entering church on Easter Sunday morning and meeting my Risen Lord, unless I have observed the Lenten period! My parents did not teach me about Lent. I met it in a church in which I was working once. It caused such joy to shine forth in the face of a child who kept it—that I said— "If keeping Lent can make a face that radiant I am going to try it!" I had given up things before in a spirit of sacrifice. I had experienced periods of self-searching. But they were not preparation for an Easter!

You try observing forty days before Easter, in memory of the forty days that Christ spent in the desert in preparation for a life which made our first Easter possible. Put out of your life those thoughts and habits which kill goodness and take into

(Continued on page 10.)

PREPARING OUR HEARTS FOR EASTER.

We call the first day in Lent Penitence Day or Ash Wednesday, because ashes to Jewish prophets meant being sorry for wrongdoing.

Have you done some things for which you are sorry? Then can you not ask forgiveness for the wrongs you have done? Tell God that you are sorry but tell the person whom you have hurt besides God and yourself.

Now in the first week of Lent let us give our hearts to God anew! Our Father in Heaven we bring our hearts to Thee. Help us to sweep the cobwebs of hate out of them! Teach us how to keep so much love and beauty in them that there will be no room for ugliness and hate in them. "Create in us clean hearts, O God; Renew right spirits within us. Cast us not away from Thy presence; and take not Thy holy Spirit from us, we pray." Amen.

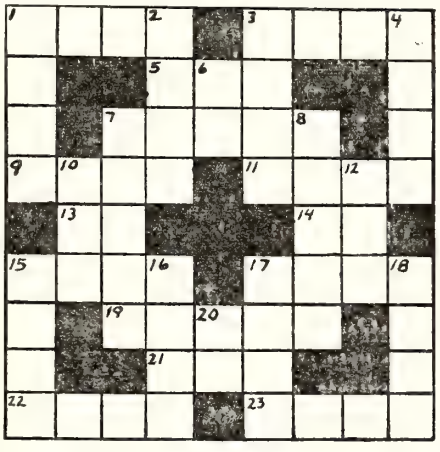
CROSSWORD PUZZLE.

ACROSS.

1. Season in Church Calendar beginning February 18th.
3. To yield. (Psalm 109:4.)
5. Organ of hearing. (Neh. 1:6.)
7. Scent. (Exodus 29:18. (without u.)
9. Alway. (Psalm 25: 15.)
11. Desire, Divine determination. (Matt. 26:39.)
13. Geranium. (Abbr.)
14. Virginia. (Abbr.)
15. Belonging to God. (Matt. 22:21.)
17. Israelite home. (II Sam. 20:1.)
19. A farmer; one who sows seed. (II Cor. 9:10.)
21. Humans. (Isaiah 31:3.)
22. Ten less one. (Luke 17:7.)
23. Symbol of Holy Spirit. (Matt. 3:16.)

DOWN.

1. To cherish. (Matt. 5:44.)
2. Symbol of repentance. (II Cor 2:4.)
3. Increase in grace. (II Pet. 3:18.)
4. Zola's first name.
6. Average. (Abbr.)
7. Plant embryos. (Gal. 3:16.)
8. A large stream. (Isaiah 48:18.)
10. Very. Good Order. (Abbr.)
12. Land without the d.
15. Get, obtain. (Matt. 16:26.)
16. Part of; a number of. (Matt. 13:4.)
17. Be directed to any end or purpose. (Prov. 21:5.)
20. You and I.



ANSWERS TO LAST WEEK'S PUZZLE.

Across—1. Race; 3. Clan; 5. Via; 7. Rills; 9. Nail; 11. More; 13. G. V.; 14. No; 15. Does; 17. Aged; 19. Rings; 21. Poe; 22. Logs; 23. Save.

Down—1. Rain; 2. Evil; 3. Calm; 4. None; 6. Il; 7. River; 8. Songs; 10. Ago; 12. Roe; 15. Doll; 16. Sips; 17. Ages; 18. Dine; 20. No.

SPIRITUAL REVIVAL WILL FOLLOW WAR, SAYS DR. C. T. LEBER.

Japan's attack upon American and British centers in Asia, on December 7, has shocked the anti-British attitude out of the leaders of India, has opened the eyes of Thailand to Japanese scheming, has emphasized the yearning of Filipino leaders for a strong and satisfactory spiritual movement, and has shown that in Hawaii there is a demonstration of interracial brotherhood as exists nowhere else in the world, according to Dr. Charles T. Leber, secretary of the Board of Foreign Missions of the Presbyterian Church in the U. S. A.

Dr. Leber has just returned from an airplane trip around the world, visiting Presbyterian mission fields in Hawaii, the Philippines, Thailand, India and the French Camerouns, Africa, and spoke at a dinner given to him on February 4 by 200 members of the Foreign Missions Conference of North America, in New York City. Dr. Emory Ross presided.

The trip, lasting six months, was made by Dr. Leber and by the Rev. Phillips P. Elliott, pastor of the First Presbyterian Church, Brooklyn, to hold a series of "spiritual fellowship conferences" with missionaries and national church leaders and with other leaders in these countries. Both the Pacific and Atlantic were crossed by plane, the American government giving these journeys priority because of the place of the church in the morale of the nations visited, and the values of the church to the rebuilding of the world.

"Despite the losses sustained in the bombing of Pearl Harbor, there remains in that frontier of America a demonstration of interracial brotherhood as there is nowhere else in the world," said Dr. Leber. "It is a real demonstration of what the Christian fellowship can be. It is a demonstration of world democracy for many races are living together there in peace and fellowship. There is in Hawaii a spirit that America has not appreciated until now.

"In the Philippine Islands we met with large numbers of educated leaders—deans, professors, physicians, lawyers, government leaders—who are liberal in their religious thinking and searching for a new spiritual movement. They are unwilling to accept the totalitarianism of the Catholic Church there, and they do not find in the Protestant church a leadership sufficiently qualified to woo them into the evangelical movement. I am convinced that the terror of Japanese militarism will not destroy the search of these educated Filipinos for spiritual freedom, and that when the war is over we will see the birth of a great evangelical movement in the Philippine Islands.

"Thailand's political leaders, all of them young men and most of them in their thirties, now admit that they were fooled as to Japan's plans in Indo-China and in their own country. 'Thailand implores for world peace' is stamped on every letter leaving and entering Thailand and this is the real desire of the leaders. But these young men were not sufficiently wise to know of Japan's real purposes, and thus let Japan's armies seize Indo-China, only to have all of Thailand subjected to Japan's philosophy and plans for domination.

"We found that many of the leaders of India were anti-British before December 9 and freely said that it made little difference to them whether England or Germany won the war. It was Gandhi who kept India from joining the war against Great Britain, and he still remains the most powerful influence in India. Today Nehru, once anti-British, is leading all India to support the British cause because since December 7 he and his followers see the Japanese plan and they fear Japan.

"It is my conviction that as Americans and as a church we have not yet learned our lesson from this war. We are still sure of our racial superiority and of our reliance upon our materialism. We must eradicate this idea of our superiority or we will have before long a race war in this world. I am convinced, too, that this attack has been made upon us in some places because of the strength of our Christianity and not because of its weakness. We must admit that there are no Christian nations, but that a minority in each country make up the true Christianity. I am sure that the growing strength of Christianity in China contributed to the present invasion of China by Japan, that in the Philippines and Thailand the strength of the Christian movement helped bring on the attack by Japan, and that the attack upon Christianity in India was brought on by the fact that Gandhi was not able to draw the Christians into a synthesis of all religions. And I am convinced that we are being prepared for the greatest missionary advance in the history of Christianity when this war is over."

MISSIONARY OFFERINGS.

WEEK ENDING FEBRUARY 13, 1942.

Sunday Schools.

Sophia, N. C.	$	1.00
Liberty (Va.), Nathalie, Va.		5.54
First, Greensboro, N. C.		11.81
Bethlehem, New Market, Va.		2.18
Dry Run, Seven Fountains, Va.		15.71
Big Oak, Eagle Springs, N. C.		3.80
Mt. Carmel, Walters, Va.		3.43
Bethel, Elkton, Va.		1.00
Winchester, Va.		5.89
South Norfolk, Va.		5.00
Total	$	55.36

Individuals and Churches.

Turner's Chapel, Sanford, N. C.		4.26
Miss Vera Gilliam, Reidsville, N. C.		5.00
Concord, Timberlake, Va.		.79
Total	$	10.05
Total for the week	$	65.41
Previously acknowledged		8,597.71
Total since Sept. 1, 1941		$8,663.12

Gratefully submitted,
MATTIE COX PARKER,
Secretary.

TO THE WOMEN OF THE N. C. CONFERENCE.

One of the things I like most about the work of our Missionary societies is the contact and fellowship we have at our annual gatherings, where each year we meet our old friends and come to know new friends and new workers—shering with each other our successes and our problems. So, as soon as the fall Conference is over I begin to look forward to our Spring Rallies.

This year, it seems that my anticipation is even greater than usual because of the fine things in store for us. When I hear that Ruth Seabury is to be at a place, I immediately prick up my ears and "begin to get ready to start," because I not only like her personally, but I like the things she says and the way she says

them. Not only that, I have great respect for her judgment and wise counsel.

Then, the second big treat at all the Rallies this year will be hearing Mrs. Wisseman give an account of her trip to the Mid-Winter Meetings in Evanston, Ill. No one could have packed away more to bring back than she. I hope you won't miss hearing about it. (By the way did you know that she was elected Vice-Chairman of State Presidents at that meeting?)

Keep the dates clear—April 14-17—and if you make only one more trip on those tires, let that be to your Rally!

MRS. O. H. PARIS.

SOME MATHEMATICS.

A weekly payment of 50 cents to the church means for the year $26, or one-tenth of a yearly income of $260; $1.00 per week is a tithe on $520 annual income; $2.00 per week is a tithe on $1,040 income; $5.00 per week is the tithe on $2,600 income; $10.00 per week is the tithe on an income of $5,200, etc.

Classify yourself and see whether you are using any of your Lord's money on yourself?

Your tax is not "given" to the state; neither is your tithe "given" to God; both are just obligations and should be "paid."

NET INCOME.

(a) Give, not from the top of your purse, but from the bottom of your heart.

(b) The Jews of old with their inferior religious privileges gave one-tenth of their net income to the Lord.

(c) Your "net income" is your total income less the cost of producing it; in other words your living expense should not be deducted before the tithe is made.

(d) Our Lord's portion should go to Him, not to be used for ourselves; it is embezzlement to use another's money for ourselves.

—*N. C. Christian Advocate.*

SUPERANNUATION.

Previously acknowledged	$1,109.83
Little Creek, Norfolk, Va.	2.06
Carolina, Burlington, N. C.	4.00
Asheboro, N. C.	3.00
Mt. Pleasant, Cameron, N. C.	3.00
Oak Level, Youngsville, N. C.	2.26
Mt. Auburn, Manson, N. C.	6.00
Total receipts to Feb. 13, 1942	$1,230.15
Less Account of A. D. Pate & Company for printing envelopes and stationery	18.25
Balance in Bank Feb. 13, 1942	$1,111.90

BOARD OF SUPERANNUATION,
By: *Mattie Cox Parker.*

THE AMERICAN BOARD IN A WORLD AT WAR.

By WYNN C. FAIRFIELD.

The tension around the Parific is over. The long threatened blow has fallen. America is at war with Japan, the country which it has befriended through the years and in which the American Board's work has reached a higher degree of strength and self-maintenance than in any other field. Directly involved in the calamity are some sixty-one people associated with the Board's work, including two retired missionaries in Japanese territory; about forty-two others in Japanese-occupied China, and seventeen (including six from China and Japan) in the Philippines. Indirectly involved are all our missionaries everywhere, for the changed status of the United States will affect their work and their movements.

It is not possible to report what has happened to the forty-four people in occupied China, Japan and Jaluit. It is to be expected that they will fare very much as Japanese citizens fare in this country. Some or all of them may be interned for the duration of the war. Women and men past military age may not be. Treatment may vary in different places. The standard of treatment may not be entirely reciprocal, but it is to be hoped that our handling of the matter in this country will be on so high a level as to challenge equal consideration there.

No word has as yet been received from the Philippines, except of the arrival there on December 8 of a party of four from North China. The two Japan missionaries assisting in Honolulu escaped injury in the attack of December 7. It is evident already that we are in for a very serious conflict, a victorious termination to which may take years. Every effort possible in a state of war will be made to secure information about our missionaries and their work, and to keep them supplied.

The last word received from Japan before the war broke was that the Church union had received government approval; that the National Christian Council had been reorganized to include all Christian forces, Roman and Greek Catholic as well as Protestant.

In South China, in the Foochow and Shaowu Missions, there has not yet been time to receive reports on the changed conditions since the Japanese evacuation, except confirmation of the expectation that for the present the schools from Foochow will remain at Shaowu.

Travel is apt to be greatly delayed. A missionary en route to India via the Pacific reports wide detours by his vessel on its way to Hongkong, touching even New Guinea. Missionaries on the point of sailing for Portugese West Africa have been held up because of prolonged delay in securing necessary Portugese visa.

Word has been received that the Noltings en route to India are in Manila; and Miss Peek for Ceylon, "in a friendly harbor"—presumably Honolulu. An Istanbul cable dated December 11 states: "Healths excellent, activities normal . . . starvation Athens, Piraeus five thousand deaths weekly." Relatives are being informed of such news as received.

The American Board continues to prepare for post-war opportunities and necessities. At the annual meeting of the Prudential Committee on November 7, it authorized finding forty-one new missionaries, including thirteen families, to fill twenty-eight positions in ten of its fields, including eight in China. The list of authorizations includes nine for the Near East, but a ringing challenge just received from that Mission points out that only ten out of seventy are under forty and pleads for really adequate reinforcement.

Faced with this world situation, the Prudential Committee on December 9 took the following action:

"With a deep sense of the seriousness of this hour and of our responsibility under God, the Father of all mankind, to conserve and carry forward the fellowship and work of a hundred and twenty-nine years, voted, That the American Board reaffirm its policy of giving all possible support to the Christian work in the Far East with which it is connected; and that in accordance with this policy, the American Board

1—Express to its fellow Christians in all the countries of the Far East its deep sense of abiding fellowship in spite of the stresses of the new situation;

2—Pledge to the missionaries and their national colleagues its vigorous support in carrying forward as much of the program in these countries as may be possible; and

3—Call on the church of our Congregational Christian fellowship in America to join with the Board in maintaining international fellowship at home and abroad, and in fulfilling the pledge of full support made by the American Board on their behalf."

Every man must live with the man he makes of himself.—*Exchange.*

Pilgrim Fellowship

"Youth at Work in the Church"

A. LANSON GRANGER, JR., *Editor*

LENTEN PLAN FOR SACRIFICIAL GIVING.

In cooperation with the Congregational Christian Committee for War Victims and Services, the National Pilgrim Fellowship is promoting a plan for sacrificial giving during the Lenten season. Headed by Tom Keehn, national representative on the Council for Social Action, the plea is being made for thousands of our young people to unite voluntarily and selflessly in this plan to aid the sufferers of war. Suffering beyond our imagination is being daily endured: millions are hungry, homeless, and in peril. In a recent communication Tom explains: "The proceeds will help young people like yourselves, who are the victims of war. The need grows greater each day, and what you give during Lent will be in truth the hand of youth reaching out in Christian Fellowship to those who suffer because of war—young refugees, young soldiers, young conscientious objectors."

Won't you consider this plan in your group on Sunday, and begin immediately to cooperate with it? Here are some suggestions as to how you and your young people can help:

1. Get a coffee can or glass jar and cover it with a Sacrificial Offering sticker (this may be secured free from the Congregational Christian Committee for War Victims and Services, 289 Fourth Avenue, New York), and place it in the room in which the young people meet.

2. At each meeting give a regular or special offering for the cause.

3. Conduct a prayer or worship service dedicated to the victims of war. Some of the following suggestions may be used:

Scripture: Matthew 25:34-40.

Poem: "Christ Has No Hands But Ours."

Worship Material from *The Pilgrim Highroad,* May, 1941, page 64; April 1941, page 30.

Have a discussion on one of the following topics from articles in *The Pilgrim Highroad:*

Refugees—"In Relief of Human Suffering," December 1941, page 17; "Unconquered Youth in Conquered Europe," December 1941, page 10; "A Refugee in Wilbraham and Amherst," January 1941, page 26; "Mother of Exile," June 1940, page 4."

Military Service and the Church—"Church and Camp," November 1941, page 2.

The Conscientious Objector—"Creative Service for the C. O." January 1942, page 8; "Alternative to War," June 1940, page 13.

4. Plan a Refugee Meal at which simple food—coffee or tea, bread, beans—is served. Young people may form a line to get their food just as refugees in concentration camps do. Have a period of silence before or after eating. Charge more than the cost of the meal and give the savings to the National Pilgrim Fellowship Fund.

5. Ask each member in the group to go without one meal a week.

6. Give up some simple pleasure and contribute the money saved to the fund.

Within the week after Easter, send your contributions to the National Pilgrim Fellowship Fund, c/o Congregational Christian Committee for War Victims and Services, 289 Fourth Avenue, New York.

AN OPEN LETTER.

To the Young People of the Western North Carolina Pilgrim Fellowship:

Elon College, N. C.
Box 41,

Dear Key Workers—At a recent meeting of the Western North Carolina Pilgrim Fellowship, it was decided that each member of the Pilgrim Fellowship organization should be asked to contribute to the All or Nothing Campaign. Each member is expected to give ten cents.

The All or Nothing Campaign is a move to clear Elon College of debt. Already there has been given or pledged to the college a large sum to help in this project. If enough money is given the college will be cleared from debt entirely.

We of the Pilgrim Fellowship feel obliged to Elon, and it is our duty to share in this great movement, directed by the president of the college, Dr. L. E. Smith.

The collection will be taken up the first of February, and it is to be sent to me. I will give the money to our treasurer to be turned over to the college.

Will you please bring this matter up at your next meeting? Let us do our part in clearing our college from its indebtedness.

Your contributions will be appreciated. Yours sincerely,

EARL FARRELL,
Supt. Social Action,
W. N. C. P. F.

OUR CHURCH MONEY.

Those who like to study figures can have a good time with the statistics that are soon to come from the press in our Annual. For instance, what went with every hundred dollars given by the churches?

It appears from the records that of every $100 given last Conference year $78.50 was spent in the local church. Of the remaider, which we call benevolences and missions, the division appears to look like this:

Undesignated	$ 4.35
Elon Orphanage	4.52
Home Missions	4.26
Elon College	2.86
So. Convention	1.30
Superannuation	.81
Christian Education	.40
Foreign Missions	3.00

The amount called undesignated above included money spent locally for needy people, the amount spent by the Conference, and several other items. Home Missions includes money spent by Conferences and Christian Missionary Associations for Home Missions as well as that spent by the Mission Board. The above figures may not be exactly accurate, for it is very difficult for us to get accurate figures, but they do show something of what we do with our church money.

Our people gave a total of $290,140, or $9.00 per member of the churches. Missions and benevolences claimed $1.96 from each church member. About twenty-eight cents per member went for foreign missions.

F. C. LESTER,
Promotional Secretary.

FOR THE CHILDREN.

(Continued from page 7.)

your life a big measure of the Love which makes for new life. On Easter Sunday morning the words "He is risen indeed!" will have a new meaning for you. You will know what it means, in a small way, to be resurrected. By following His example "Ye too, shall live!" I believe that you will say with me—"Yes I shall let my child learn the Joy that can come from keeping Lent!"

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

JESUS APPOINTS AND TEACHES THE TWELVE.

Luke 6: 12-22.

Lesson VIII—February 22, 1942.

The First Christian College.

Here was the first Christian College. To be sure it was not a college in the sense in which we usually speak of a college. There was no campus, no buildings, no class-rooms, no laboratories, no text-books, no fees, no libraries, no student organizations, no large student body, not even a faculty in the accepted sense, nothing that we usually associate with a college in our modern sense of the word. And the average person would perhaps scoff at the idea that any man should call this the first Christian College. It was simply a group of twelve men going about from place to place, with a young man who had never had any "college training," now sitting together in a house, now going up and down the country, here and there. There were no stated class hours, no fixed curriculum. A Christian College indeed!

But in this informal group which the Master called to Him there were all the basic factors or elements in a Christian College at its best, factors which are still the ideal toward which modern education moves. Let us consider a few of them.

1. *An Incomparable Teacher.*

This first Christian College at least had the world's greatest faculty. It had as its teacher the Lord Jesus Christ. We call him "Teacher" and we do well, for so He was, and is. He was not only a teacher, he was preeminently The Teacher. Here was One who Himself was taught of God, and who knew all the principles and ideals of teaching at its best. To be sure he had never studied psychology or pedagogy from a modern text-book, but ever since He lived and taught educators have been trying to apply the principles which he used. Modern education has never gone beyond Jesus in its educational goals or methods, and kept sound. Someone once said that his idea of a college or university was President Mark Hopkins on one end of a log and a student on the other end. Well that goes for Jesus plus. The need of modern education is men and women of the spiritual insight and technique of Jesus the Great Teacher.

2. *Eager and Teachable Students.*

These men, comparatively obscure men, did not look like the best freshmen class that ever enrolled in a college. But they were eager to learn and teachable. And whenever and wherever you can get a Teacher like Jesus and men like the disciples who were teachable together you have a great combination, you have what it takes to make a true college. To be sure modern educational institutions have to have at least a minimum of equipment and books and laboratories, but unless they have teachers who know how to teach and students who are eager to learn, they had better go out of business.

3. *A Well-defined Educational Goal.*

Jesus knew, and kept steadily and centrally in mind, the ultimate goal of Christian education. He was concerned not primarily with training men to make a living, but rather with training men to live, to make a life. He knew that the ideal end of education was Christian character. All other ends were secondary. What did it profit a man if he got all the knowledge in the world if he lost his soul in the getting of it? What did it profit society if a man was filled with knowledge but lacking in moral and spiritual ideals? In the first Christian College, Christian character was the goal. In true Christian Colleges, it is still the goal.

4. *Laboratory Experience.*

To be sure there were no imposing laboratories, splendidly equipped in the College which Jesus had. But there was the finest kind of laboratory experience. "He appointed the Twelve that they might be with Him, and that He might send them forth to preach, and to heal the sick, and to cast out devils"—there you have it. He taught them as much as he could by informal instruction. But he knew that one of the fundamental laws of education is that one learns to do by doing. He sent them out on projects. In fact the whole thing was a project, an experiment and an experience of Cooperative Christian living. And as great a Teacher as Jesus was, He could never have done what He did for and with the Twelve, if He had not given them the actual laboratory experience of Christian living and learning.

5. *Inspiration to Service.*

His educational ideal was practical. Education was a tool, a means to an end. Education for service was another of his basic ideals. Men big in mind and heart giving themselves in service for their fellowmen was what He had in mind. Men holding what they had in stewardship, and using it for others. Here again we have the Christian ideal of education. Here again we see that although education can and must give some heed to the practical problem of making a living, it is preeminently and primarily a matter of teaching men to make and live a life.

Our Christian College.

We have a Christian College. It was born out of faith and courage and sacrifice. It has had a long and honorable history in the educational field. It has made an incalculable contribution to local churches, communities, professions, and the Kingdom of God. Time and space would fail to list the contribution which it has made through the steady stream of young men and young women who have entered her doors for an education and who have gone out trained for service. Elon has had a varied and checkered history. She has passed through some dark days. But she has kept the faith with her founders. And now she calls to us to help her in an emergency and a crisis. It is at last within the realm of comparatively easy possibility to pay off every dollar of her once impossible indebtedness. The All or Nothing Campaign presents a challenge to every loyal alumni or member of the church. If our people will give their services and their substance we can free her from her encumbering debts and make possible a larger service for the Church and for Christ.

A PRAYER.

"O Lord, grant to us so to love Thee with all our heart, with all our mind, and all our soul, and our neighbor for Thy sake; that the grace of charity and brotherly love may dwell in us, and all envy, harshness, and ill-will may die in us. Fill our hearts with feelings of love, kindness, and compassion, toward men of every race, so that, by constantly rejoicing in the happiness and good success of others, by symapthizing with them in their sorrows, and putting away all harsh judgments and envious thoughts, we may follow Thee, who art Thyself the true and perfect Love; through Jesus Christ our Lord. —*Amen.*

By Chaplain H. E. Rountree

MONDAY.

Found of Him.

"*That ye may be found of Him in peace.*" 2 Peter 3:14.

"*For the sake of Christ . . . I count my former gains as loss . . . and think it rubbish in order to gain Christ and be known to be united with Him.*" Phil. 3:7-9. (Goodspeed).

These are strenuous days. The tempo of life is stepped up for every one. Let this be our prayer that we may be found of Him loyal and true, stepping up our devotions and centering our life's actions in Him.

Prayer Dear Father, midst all the strain and strife of the days help us to wait patiently for Thee, knowing that Thou wilt hear them that do. *Amen.*

TUESDAY.

Our Biggest Word.

"*Our Father.*"—Read Matt. 6:5-15.

We listened to a very interesting discussion the other day on the address in prayer. The meaning of the well known addresses was brought to the fore. "Our Father," "Our Heavenly Father," "Jesus," "Christ," "Jesus Christ," "Saviour," "God."

Jesus said, "Say Our Father." That was the word He oftenest used, and He was able to portray all that the Father is in that one word. After all, that is all that we need to know. If we really know Him, it is enough to know that He is our Heavenly Father.

Prayer Our Father, we thank Thee that we may call Thee Father, and that we may live as Thy children. Help up to be loyal and true, loving, serving and trusting Thee all the way. *Amen.*

WEDNESDAY.

Unsung Souls.

"*I am debtor.*" Read Rom. 1:8-17.

According to our observance and best understanding, many young people do not realize the magnitude of their debt to their mothers who have nursed them through all their helpless years and who have made them what they are. Yet, it is true that many are unappreciative of what others mean to them any way. Both life and humanity themselves are a vast obligation to each of us. It has been truly said that there is no such thing as a "self-made man." It will pay us in soul life to meditate a little each day on the influences which have made us what we are.

Prayer—Dear Heavenly Father: we give Thee hearty thanks for the gifts of life without which we would be nothing. Help us to be grateful to others about us and to show that gratitude in every way possible. *Amen.*

THURSDAY.

"What Is the Matter With Him?"

"*Keep thy heart with all diligence.*"—Read Prov. 4:20-27.

We have spent much time in hospitals, both as patient and as minister. Regarding sick ones it is often asked, "What is the matter with him?" Often the answer is, "There is a lot but the main thing is . . ." (pointing the finger to the head). The seat of the world's sickness is in the mind and the spirit. With an understanding mind and with spiritual peace, many ills disappear.

Prayer—Our Father, help us to study to understand ourselves, to understand our relations to life, and to keep our spirits in harmony with Thee. *Amen.*

FRIDAY.

The Secret of Strength.

"*They have no root in themselves.*"—Read Mark 4:1-20.

One of the astonishing things about the Big Trees of California is their limited root power, and yet what strength they have to stand there for the ages. They have no deep root but they spread their roots wide. They grow close to one another and protect one another from the wind and storm. If one gets in the open alone it is subject to the wind and storms and some day it will fall and great is the fall.

Lives, too, withstand storms according to their rootage and according to their helpfulness of one another. Rooted in God and helping others, fierce storms of grief and trouble may be faced nobly.

Prayer.—O Lord, our hope is in Thee. Forbid that we shall ever stray from Thee, but shall always be found in Thee, right in Thy sight. *Amen.*

SATURDAY.

All Inclusive Advice.

"*Remember Jesus Christ.*"—Read 2 Tim. 2:1-13 (R. V.).

We have been told that Billy Sunday once advised one of his assistants who sought his advice in undertaking work independently, "Be yourself. Study your Bible. Be much in prayer." This advice is all inclusive in Christian ministry and Christian living, for they describe the essential powers of life.

Prayer—Our Father, we pray for the courage to be ourselves, to be Thine, and to bear Thy light in our lives every day. *Amen.*

SUNDAY.

This is a day when many voices call us. But the greatest voice is the great body of fellow-disciples who assemble to worship the Heavenly Father and who seek to gather unto themselves the soul-lift and the girding for the duties of another week. We pray that we may not fail to exalt not only our own faith but that of them. In Christ name we sak it *Amen.*

CHURCHES OVER THE TOP.

Shortly after the launching of the Elon College All or Nothing Campaign a few of our pastors became intensely interested and pledged their best efforts to see that their churches raised their quotas. The first to succeed in the campaign was Rev. H. V. Cox of Ramseur, North Carolina, president of the Western North Carolina Conference. In a short while after the annual session of his conference he reported that his two churches —Bennett and New Center—had raised the entire amount requested of them. Mr. Cox deserves credit and congratulations for this first achievement.

Rev. Jesse H. Dollar, pastor of our Newport News Church, an energetic and eggressive pastor, took the job seriously, organized his church, and launched the campaign in his local church. He made a report Christmas showing that his church was within less than $200 of its goal. In a few weeks the report came that the entire amount had been raised.

A few weeks ago at a meeting in the church at Ramseur, North Carolina, Rev. G. M. Tally, pastor, the Remseur Christian Church Committee reported with great enthusiasm its success in the campaign within the local church. Not only did they report the entire quota for the church raised in cash and pledges but pledged themselves to see that every pledge made was paid and stated that they had really received a blessing in making the campaign. It was an enthusiastic meeting.

On Thursday night, February 12, Mr. Harry Lee of Portsmouth, Virginia, a member of our Portsmouth church and president of the Eastern Virginia Conference reported by long distance telephone call that the Portsmouth church was over the top, that they had already exceeded their quota and expected to go two-fifths beyond the amount asked of the church. This report was given with a great deal of enthusiasm. In fact every church that has reported its quota raised has at the same time reported the enthusiasm and joy on the part of the entire congregation.

I am sure that there are other churches that have raised their quota but have not found the time to make a full and complete report. What these churches have done, I believe that the majority of our churches could have done; and what they can do, they will do. If we will all work together, unite our efforts, and pool our contributions, we can do great things. It is hoped that many other churches will be reporting complete successes from now on until the entire amount is raised.

L. E. Smith.

BOARD VOTES SUPPORT.

(Continued from page 6.)

committee to the end that a sufficient amount to cover the entire amount of the indebtedness of the college may be subscribed on or before July 1. To this end we urge our faithful pastors to be reminded of their strategic positions and to give their earnest and complete cooperation in this necessary effort. That we call upon the Alumni Association through its president and officials to join with us in this effort and urge the Association to reach every alumnus and alumna with a most earnest appeal that everyone do his share."

You will note that the different Boards of the church in session at the college in February not only pledged their own support to the college in this time of need but called upon the entire constituency of the church and the college to join in this support. I fear that the general constituency does not realize the crisis that the college faces almost immediately. The situation is grave. It will not take a large sum of money to relieve the situation. If every individual will contribute according to his ability, the debts will be paid, the college will not only be saved but will be put in a position to exert a stronger influence and render a greater service. Your contributions will bear telling dividends in character development and intellectual and spiritual achievements.

L. E. Smith.

SHENROCK PASTORATE

The Shenrock Pastorate in the Valley of Virginia Central Conference is composed of Bethlehem, Concord, Mayland, Palmyra, Wissler's Chapel and Woods Chapel churches. The pastor is very much encouraged with the progress of the work. The congregations and interest are growing. They show very plainly their appreciation for the efforts the pastor is making. Besides paying the salary by the month they are constantly donating canned fruit, vegetables, fresh eggs and other things that are needed and greatly appreciated by the family. The last and greatest surprise was given by the Palmyra people. (This building was destroyed by fire.) We are holding services in the homes of the community, and at the close of the service February 15, when the pastor started home, he found in his car a nice collection of groceries and real country ham. There were some people from another community present and they made a cash donation. So we went away happy and praying for wisdom and strength to prove worthy of such esteem.

We have our plans almost complete to begin rebuilding right away. The people in the community are very anxious for a building. Many of you know this is a good sized community with no church building at all at present.

The Bethlehem church is holding World Day of Prayer services February 20, and is planning to hold Lenten services, one week leading up to Easter.

The Mayland church is planning to enlarge their building in the spring. They purchased the old school building with a large lot. Now they have sold the building and kept half of the lot so they are planning to spend quite a bit on the church building.

Concord also has raised some money to repair their church building.

Wissler's Chapel closed a two week's revival February 13, the pastor doing the preaching. Results were very gratifying. No members were received but the church was greatly revived. They have a Christian Endeavor which is doing good work and will reopen Sunday School April 1. They are also planning to install electric lights.

Woods Chapel is the only one of the group that has had a wedding since we have been here. Mr. Linden Kipps and Miss Elizabeth Shifflett drove to our home at 1:00 P. M. February 14, and were united in marriage by their pastor in the presence of only a few friends.

G. H. Veazey.

ANNOUNCEMENT.

The Mutual Broadcasting System is giving one minute daily at six o'clock in the evening every week, for the broadcasting of a prayer over its coast to coast facilities.

These prayers are submitted by representatives of the three faiths. The prayers which are submitted by the Protestant ministers are sent in at the request of the Department of Evangelism of the Federal Council of Churches.

Here is one more evidence of interest in America's Prayer Minute which is being observed daily in so many communities across America in this time of our national emergency.

The Church is grateful to the Mutual Broadcasting System for its interest and help in this nation-wide plan for daily prayer.

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends,

Did you ever go to the post office and fail to get any mail that you did not feel a little disappointed. When the writer goes to the post office and his box is empty there is always just a little disappointed feeling in his heart. It seldom happens but sometimes it does. We are that much like a child. Children like to get mail.

When we go to the office in the morning with a hand full of letters and papers every little fellow wants to know if he or she has any mail. Anxious to get a letter from someone. Lots of friends send them Christmas cards. We believe they receive more Christmas cards last Christmas than ever before. Lots of the children received a number of cards and how happy they were to get them. Then comes Valentine's Day and they get lots of valentines. It is amusing how happy a little boy is to get a valentine with the picture of a beautiful little curly haired girl on it.

The little girls are just as happy when they get one with a picture of a handsome little boy all dressed in blue on it. Most of our love cases are little tots under ten. They fall in love and in a few weeks they forget it. It's all over. We are glad for friends to mail cards to the children because they enjoy them so much. Our friends have been good about doing this to make them feel that they are not forgotten.

The good women of our churches have made it a rule for a number of years to make and send to the orphanage dresses for Easter. I hope this year will be no exception to their rule. If there is a time, more than any other season of the year, when a young girl wants to dress up in a pretty new dress and go to Sunday School and Church it is Easter Sunday. We get a great deal of joy out of sitting at our office window on Easter Sunday morning before Sunday School and watching the children from all the buildings march off to Sunday School and church happy as can be, dressed up in pretty dresses the good women have sent to them for Easter. A beautiful sight for any one to look at. We often wonder if those who sent in the dresses don't get lots of joy out of it, knowing that some little girl will wear the dress and be very happy. Some little girl who has no mother to make her happy at the Easter season.

Easter Sunday is April 5th this year. We are entirely out of dresses for the larger girls for Sunday wear. The small ones too. We will be grateful for any kindness shown us at this Easter season. You have never failed us and we know you will remember us this year. Help us make the children happy for Easter.

CHAS. D. JOHNSTON,
Superintendent.

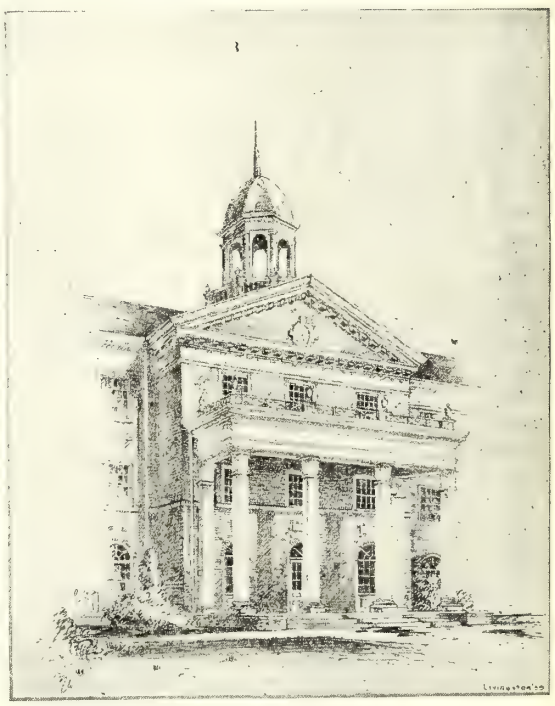
REPORT FOR FEBRUARY 19, 1942.

Amount brought forward		$1,858.81
Sunday School Monthly Offerings.		
Eastern N. C. Conference:		
Shallow Well	$10.00	
Oak Level	2.55	
		12.55
N. C. and Va. Conference:		
First, Greensboro, Christmas collection	$28.80	
Bethlehem	3.00	
Burlington	28.31	
Union Ridge	4.67	
		64.78
Western N. C. Conference:		
Shiloh	$ 2.17	
Ether	1.15	
Pleasant Ridge	6.06	
		9.38
Eastern Va. Conference:		
Liberty Spring	$ 7.00	
Oak Grove	1.85	
		8.85
Valley Va. Cent. Conference:		
Antioch	$ 4.20	
Bethel	1.00	
		5.20
Special Offerings.		
Mr. May	$ 3.00	
Mr. Wagoner	4.00	
Mr. and Mrs. Harold Barney	10.00	
		17.00
Total for week		$ 117.76
Grand total		$1,976.57

ELON COLLEGE

Founded by the Christian Church in 1889

A CO-EDUCATIONAL INSTITUTION OF HIGHER LEARNING OF THE CONGREGATIONAL CHRISTIAN CHURCH



ENTRANCE TO ADMINISTRATION BUILDING

Elon College is located in the piedmont section of North Carolina. The climate is invigorating and healthful. The natural beauty of the campus is enhanced by careful landscaping.

The definite religious atmosphere of the College and its modern equipment provide the very best facilities available for the training for religious leadership.

The rates are most reasonable.

LEON EDGAR SMITH, President

Elon College North Carolina

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational and Christian Churches.

BOARD OF EDITORS.

R. L. HOUSE, B. D. ..... Editor
S. C. HARRELL, D. D. ..... Associate
W. T. SCOTT, D. D. ..... Associate
F. C. LESTER, B. D. ..... Associate
H. S. SMITH, Ph. D., D. D. ..... Associate
I. W. JOHNSON, D. D. ..... Contributing
L. E. SMITH, D. D., LL. D. ..... Contributing
C. A. LINCOLN, D. D. ..... Contributing
J. T. KERNODLE ..... Managing Editor

DEPARTMENTAL EDITORS.

H. S. HARDCASTLE, D. D. .. Sunday School
H. E. ROUNTREE ..... Quiet Hour
S. E. MADREN ..... Christian Endeavor
A. LANSON GRANGER ..... Young People
Mrs. A. C. TODD ..... Children's Page

SUBSCRIPTION RATES.

Six Months 1.00
One Year $2.00

Published by the Board of Publications, agent for the Southern Convention of Congregational and Christian Churches, and printed every Thursday by the Central Publishing Co., Inc., Richmond, Va.

Entered as second-class matter at the Postoffice at Richmond, Va., July 25, 1922, under Act of March 3, 1879.

Remittances for subscriptions should be sent to the office of Promotional Secretary, Elon College, N. C.

All other matters of business should be addressed to "The Christian Sun," 1536 E. Broad Street, Richmond, Va.

Contributions should be sent to the editor at 3206 Grove Avenue, Richmond, Va., not later than Friday preceding the date of publication. Emergency notices will be received at "The Sun" office up to Tuesday of the week of publication.

Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

In Memoriam

COVINGTON.

Miss Belle Covington, daughter of Mr. and Mrs. James W. Covington, departed this life at the home of her great nephew, Mr. Kelley Brewer of Semara, N. C., on January 21, 1942, at the age of ninety-eight years, eight months and eleven days. She was the last member of her family. There were three sisters and two brothers as follows: Missouria, Susie, Agnes, Sam and Jimmy Covington. Missouria married Neal Oliver; Susie, Steve Morton, and Agnes, Robert Brewer. Miss Belle was a member of Lebanon Christian Church, Semara, N. C., for more than half a century. She was devoted to her church and its enterprises. Her friends knew her as a lady of strong faith and beautiful character. The funeral and burial were at her church on the afternoon of January 23 and were conducted by her pastor, the writer, and Rev. J. S. Coggins of the Baptist Church.

C. E. NEWMAN.

Tools for Toilers

A BOOK EVERY PASTOR SHOULD HAVE.

The latest book, "How Jesus Dealt With Men," from the gifted pen of Dr. Raymond Calkins, who for many years has been a prominent figure in the Congregational Church and one of the outstanding religious leaders in America, is a book which young ministers especially need to read, and which older ministers cannot help profiting by reading.

In this day when ministers are engaged more and more in "dealing with individuals," such a book as this book by Dr. Calkins is of unique value. His wide experience in this type of ministry on the Harvard University Compus, and with men and women from every walk of life in the great city of Boston gives him a unique background for writing on the subject in a way that will be of greatest help to ministers who appreciate the importance of dealing wisely with the individual problems of individuals.

The book is illuminating, stimulating, and challenging from beginning to end.

Published by the Abingdon-Cokesbury Press. Price is $1.75 from any book store. I heartily recommend it to my friends.

ROY C. HELFENSTEIN,
Mason City, Iowa.

LAUNCH INTERRACIAL VENTURE.

An organization described by the *Smithfield Herald* as "unique in the South" was effected a week ago last Monday at Smithfield's First Baptist Church, when 35 white and Negro ministers of various denominations formed the Johnston County Ministerial Association. The Rev. C. L. Gillespie, minister of the host church, took the initiative in extending an invitation to the ministers of both races and all denominations. The association will aim to promote Christian fellowship among the ministers of all creeds and races. Mr. Gillespie was elected chairman and the Rev. B. A. Johnson, of Selma, moderator of the Negro Baptist Association of Johnston County, was elected secretary-treasurer. The ministers plan to meet again on March 2.

NEWS FROM PLEASANT RIDGE. (RANDOLPH).

The first quarter in the conference year was one of great importance to Pleasant Ridge. Last fall Rev. D. M. Spence, of Sophia, North Carolina, was called as pastor for another year. In October a group of young people gave the missionary play, "Something Big." A Stewardship Institute was held for three nights led by the pastor. A heating plant for the church has been purchased and installed. On Christmas Eve a beautiful pageant, "Wherever the Star Shines," was presented. The church has been deeply saddened over the death of two of its most faithful members, Mrs. Everett Cox and Mr. W. W. Davis. At each of the funerals the pastor was assisted in the services by Rev. J. F. Apple, a former pastor.

On the fourth Sunday in January Miss Angie Crew gave a most interesting talk to a large and appreciative audience. At that same service Mrs. Theodore Cox joined the church by letter. The Women's Missionary Society has regular monthly meetings and is quite active. Pleasant Ridge is planning to help in the All or Nothing Campaign for Elon College. We hope that this year will be a very successful one.

MARIE BEANE, *Reporter.*

LETTERS TO THE EDITOR.

Dear Mr. House,

You deserve a hearty handshake for that excellent editorial "Remember Pearl Harbor!" I am certainly and that you are not soiling your editorial robes by going with the crowd. If there was ever a time when Christians should keep their poise, it is now. Your editorial will do much to encourage those fairer-minded people who want to preserve Christian fellowship around the world in spite of the present struggle. Your editorial was well written and decisively to the point.

Cordially yours,
H. SHELTON SMITH.

Dear Mr. House:

I have just received a marked copy of THE CHRISTIAN SUN for January 8th. It is obvious that you have been in touch with our vice-president, Mr. Field, and in addition I notice much splendid material on church music. May I say that you have emphasized exactly the points that I feel are most important in the whole question of congregational church music?

I want to show this issue to one or more of our officers and will be greatly obliged, if you will let me have two more copies. If you are planning any more issues emphasizing various aspects of congregational singing, I will be very glad to share with you our thinking in this matter.

Cordially yours,
REGINALD MCCALL, *Chairman,*
Hymn Festival Committee,
The Hymn Soc. of America.

TRY THE TITHE THIS YEAR.

"Give as you would to the Master
If you met His searching look;
Give as you would of your substance
If his hand your offering took."

A TRIPLE COORDINATION

By REV. PAUL B. CLARK, A.M., PhD.

In any adequate philosophy of life the goal is not in pessession, not in materialistic acquisitiveness, but in the ability to aid others. It is experiential experimentality; it is the urge to share one's experience with those in need. If we can put it into words, it is the ability to attain life's highest levels, and then turn to lead others to find their way to those same heights.

Let us suppose that we have found the way for ourselves; let us seek to formulate that way for others.

We must live healthfully on the social level, where humanity is striving for a more universal realization of the social mind; where children live normally, in a freedom they can enjoy; where we hear the cries of widows and orphans, of those who languish in prison, of rich and poor, of the aged and infirm. We must seek human brotherhood, universal in scope, in our attempt to make the world a better place in which to live, thus having a part in the Master's prayer, where He prayed, "Thy Kingdom come."

We must live healthfully also on the intellectual level, where we strive to think for ourselves; where we resolve our minds into thought, feeling, and will, without dividing our individual personalities; where we struggle for a self that is united with a balanced personality to ripen into fruition; where we value culture and refinement, civilization and advancement; where we educate the masses in the freedom of thought and action, of the right of assembly, pointedly to maintain democratic institutions; where we study to know the cultures of the past and to share our thoughts with those alert souls that are seeking to know.

We must live healthfully, finally, on the spiritual level, the highest level known to man. We are not speaking here of organized religion, certainly not of the paraphernalia of religion. We are speaking here of God, of His revelation, of that mystical longing that makes us believe that there is satisfaction for it, both in time and in eternity. On this level we draw a distinction betweel prayers and praying, songs of the lips and hymns of the heart, organized religion and devotion. We plead for no hermit experience, no recluse effort, yet we value spiritual retreats of short duration.

We are our own priests, each one a priest for himself, set apart to get others to realize that each one must rise to the priesthood for himself—priests, thinking of the world, of other human beings, and of God, who made both; priests, thinking of mastering the world before the world masters them, thinking of treating all human beings in a brotherly way, and thinking of God in a filial manner. We are all priests potentially, found of God, also found by God, in an experiential way. We are priestly-prophets, finding spiritual meaning in our world, in nature and in human lives, finding ourselves in the Old and New Testaments at deeper depths than in any other book, recognizing that in Christ we meet the Cosmopolite, our All in All, transcendental and immanent, cosmic and experiential.

Thus we commit our souls to God, endeavoring to get others to do the same, maintaining that whatever else God is, He must be Christlike. Therefore, we must follow the light we have, in service and in devotion, with vicarious sympathy on the co-ordinated levels of society, reason, and cosmic realism which is spiritual in nature.

Southern Convention HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCIV. RICHMOND, VA., THURSDAY, FEBRUARY 26, 1942. NUMBER 9.

Come, Let Us Worship Together

THE CHAPEL

Here is a quiet room;
Pause for a little space,
And in the deepening gloom,
With hands before thy face,
Pray for God's grace.

Let no unholy thought
Enter thy musing mind,
Things that the world hath wrought —
Unclean — untrue — unkind —
Leave them behind.

Pray for the strength of God,
Strength to obey His plan.
Rise from thy knees less clod
Than when thy prayer began,
More of a man.

—Donald Cox.

Family Worship

By REV. AUBREY C. TODD

Pastor Sanford, N. C., Congregational Christian Church.

There recently appeared in Robert Ripley's cartoons of odd facts, an account of a minister who forgot to preach his sermon. This is indicative of modern emphasis being placed on worship, and the efforts that are being put forward to redeem the worship services of our churchs from the slipshod practices of past generations. In the minds of many ministers, the sermon has been consigned to second place, and occasionally you find it being considered of so little value that there is the danger of forgetting to preach it.

Within the past week, I have had two telephone calls from members of my church, who wished to thank me for the service of worship last Sunday morning. Of course, I was highly pleased, but I was also disturbed over the fact that neither of them mentioned my sermon. I was equally well-pleased recently when not less than seven people thanked me for a prayer. I was greatly surprised that so many would have taken notice of the prayer, for it was only one sentence, in the form of a collect.

When I feel that there is a danger of such comments unduly affecting me, I begin to tell myself that they may be condemnations instead of service compliments. It could be that sermons are so poor that the people are thus attracted to the rest of the service. I feel that this is a great danger that should be kept in mind by all of our ministers. Our non-liturgical churches have become noted for their prophetic preaching, and it shall be tragic if any interests shall detract from the fearless proclamation of the Gospel which has characterized our ministry. On the other hand, if it shall be possible for a happy medium to be reached, we should all be humbly grateful. "This ought ye to have done and not to have left undone," may well apply to our experiments in worship.

If the worship services in our churches are planned as they should be, there will be a noticeable effect on the religious life in the homes of our members. One family with which I am acquainted has shown remarkable development because of a carry-over of the values of worship in the church into the home. I was asked by the father in the home if I would help them to get a family altar started in their home, and eagerly met with them one evening just before bed-time. The parents and three children sat with me around the fireplace as this evening hour was dedicated to a rendezvous with God. The results of such an experiment were beautifully demonstrated Christmas morning, when the family knelt around the Christmas tree and thanked God for the gift of His Son, before opening their gifts. There is a family solidarity about this home that I believe is mainly due to the times when they are bound together in religious experiences.

I imagine there will be readers of this article who do not have any kind of religious program for their homes, but feel the need of such practices. Many will feel sensitive about suggesting such a program to their families because there has been such a long period without it. The rest of this article is dedicated to those who do not have family altars in their homes and would like to have suggestions for establishing one.

First of all, there should be a warning against the compulsory attitude of family altars of earlier years. These experiences should be free and spontaneous if they are to be meaningful. Rigidity and formality in family worship will destroy the warmth and mystical glow that are essential to the experience of listening to inner voices. There is also the danger that rigid exercises will cause the children to rebel against religion in later years. One way in which freedom may be obtained is by variety. Do not follow the same procedure every evening. At the close of this article will be listed some suggestions that will help you in planning a variety of worship experiences for your family.

It is absolutely necessary that the act of family worship be sincere and without restraint. This will be easy if members of the family practice religious living all day. Acts of love and kindness must be demonstrated at other hours of the day than the hour of evening prayer. Another way that this act may be made to seem genuine is by the family worshipping together at the church on Sunday. It is very difficult to make family worship in the home seem real if the parents stay home on Sundays and send the reluctant children to church alone.

There will be more interest in the family worship if each member a part of the experience. This may be accomplished by taking turns at reading, or letting each one pray, or singing a hymn together. There should be a few prayers that every member of the family has memorized so that they may be prayed in unison. Such prayers should include a short confession of sins, the Lord's Prayer, and a blessing to be used at the table. In order to relieve the monotony of memorized and temporaneous prayers, there should be a book of written prayers available. Written prayers are helpful in teaching the young members of the family the technique of prayer, as well as helping the adult members to express their thoughts.

Prayer books that have been used with profit are "A Diary of Private Prayer," by John Baillie, $1.50, which is a collection of morning and evening prayers for a month; and "Prayers of the Social Awakening," by Walter Rauschenbusch, 50c, which is a collection of prayers for human needs. Both of these books may be secured from The Pilgrim Press. The Commission on Evangelism and Devotional Life, 287 Fourth Avenue, New York City, issues a booklet of eighty prayers, entitled "A Second Book of Prayer," which may be gotten for only five cents. In addition to these prayer books, it would also be well if each member of the family could have a devotional guide. The Commission on Evangelism and Devotional Life issues guides for Advent and Lent, which sell for two cents each. Guides for other times during the year may be secured covering three months periods, for only ten cents.

Last summer, a group interested in worship met to discuss ways of making family worship more appealing. I shall pass their suggestions on to you, in hope that you may find an idea to use with your own family. 1. Talk over the happenings of the day, and see if the day could have been better. 2. Listen to recordings of good music before prayers. 3. memorize Bible selections and give them. 4. Read beautiful poetry and quotations. 5. Read suitable selections from the Bible. 6. Sing softly some familiar hymn. 7. Take a stroll on a clear night, all of the family walking together. 8. Use memorized prayers and responses. 9. Use the daily devotions in The Christsan Sun. 10. Read selections from devotional books.

"How wilt thou do in the swelling of Jordan?" What the years have taught and made you. That and the help of God.

Choir Hymns

By REGINALD L. McALL
Organist, Church of The Covenant, New York City.

One Sunday recently the choir response after the sermon so touched the heart of a visitor that she inquired afterwards where she might procure the words and music. "Oh, that's one of the hymns in The Hymnal," I replied. At Covenant, nearly every Sunday the choir uses hymns for one or more responses; these are most carefully chosen and are often sung without accompaniment. The treatment of the verses is varied, close attention is given to real clarity of speech, and if such a hymn is to be sung very early in the order of worship we always rehearse it just before the service. For example we are now using Newton's *Come, my soul, thy suit prepare,* after the Lord's Prayer, to the lovely tune *Savannah,* without an Amen, but with a marked ritard at the end of the second verse.

The choir has made a large number of hymns familiar to our people, through their use as responses after the sermon. Some of these may be of interest. After a sermon on "The Battle of Ideas" we sang *I bind my heart this tide,* with verse 3 as soprano solo to a hummed accompaniment. Immediately came the congregational hymn *Rise up, O men of God.*

Another message on "Our Business" was followed by part of *Take Thou our wills, Most High,* using only the first half of verse 3 joined to the second half of verse 4. The congregation then sang *O God of mercy, God of might.* After a sermon whose subject was "Recovering Faith in the Future" we sang *Through love to light,* and the people ratified both in the great hymn *Who trusts in God, a strong abode,* found in the older edition of The Hymnal.

On another Sunday the sermon dealt with "The Use and Abuse of Power." The choir response was *O brother man,* with its strong English tune, to which the congregation answered in the prophetic words of *Jesus shall reign.* This sequence had a compelling effect on us all. We used *Turn back, O man,* with its great tune from *Geneva* to follow a sermon on "The Sword Versus the Cross," and this call to mankind was ratified by the people as they ended the service with *It came upon the midnight clear.* It is of course not necessary to confine the use of this hymn to Christmastide.

One example will suffice. During Lent one offertory anthem was the hymn *O sing a song of Bethlehem.* Benson's poignant words mated to the unforgettable tune *Kingsfold;* which, it is interesting to note, was first set to an English folksong, *The Red Barn.* The first half of verse 4 was sung as a tenor solo. The sermon dealt with "The Undismayed Christ," the application being voiced by the choir through Bunyan's *He who would valiant be,* to the second tune, *St. Dunstan's,* by Canon Winfred Douglas. The congregation responded in the hymn *Love Divine, all loves excelling,* celebrating the spiritual realm of our Lord's final victory.

Without mentioning their context in our services other material from the hymnal useful for choir responses may be mentioned. *Christ of the upward way* is well adapted, in whole or in part, for choir use. Others are *Be thou my vision* which suits an alto or baritone voice, and *I thank Thee, Lord, for strength of arm,* with harmonies strangely rich for the 18th century, and requiring a limpid clarity of diction and rhythm, with a mezzo quality of tone. The same tune is used also for Longfellow's tender words *I look to Thee in ev'ry need.* In this text the lyric flow is very smooth, with no cumbersome mouth-filling syllables. Yet the words may be given a real eloquence.

Dr. Merrill's stirring *Not alone for mighty empire* is here set to the solemn *Hyfrydol.* It can also be used to *Austrian Hymn.* Elsewhere it is given with *In Babilone,* which in the Hymnal is already mated to *There's a wideness in God's mercy* and *Son of God, eternal Saviour.* This is one of the greatest tunes for unison singing in existence. It has become specially familiar to Episcopal worshippers, and deserves to be known everywhere.

Hymns for children may be introduced by Junior choirs. Examples are: *Gentle Mary laid her Child,* to the tune long associated with the words *Good king Wenceslas,* and the lovely *So here has been dawning,* by Thomas Carlyle.

For special occasions I have also found the following useful for choir hymns: *O holy city seen of John; I know not how that Bethlehem's Babe; O love that lights the eastern sky; Unto the hills do I lift up; O son of man; Lord, as to Thy dear cross we yee; 'Mid all the traffic of the ways* and *O Bread of life from heaven.*

Thus these hymns can be made familiar enough to the people that very soon they may be sung by the whole congregation. Their proper choice and integration in Divine Worship call for close cooperation between the pastor and the organist, as well as a sensitive ear and heart, with a realization of the results that can be obtained without "bullying" the congregation with loud playing. The texts of all the verses must be studied and their selection made intelligently. Many of these hymns are to be taken in unison. Others may well have their last verses sung in unison, at a slightly slower tempo than the preceding verses.

Many churches now use only 75 different hymns in the course of a year. One great church in the west found that 150 hymns were sung in its Sunday services in the course of a year—and felt that was a pitifully small number. As a matter of fact it was more than the average. What new humns and tunes have you learned this year?

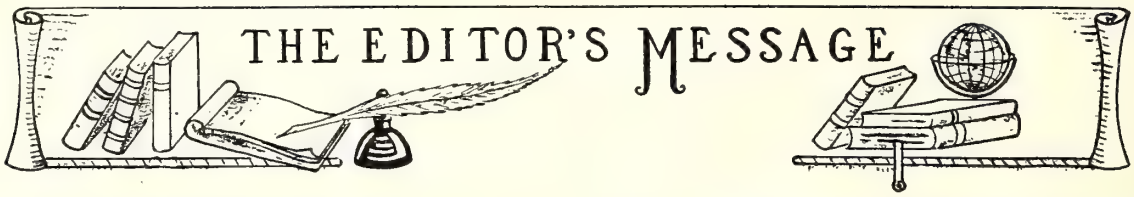
I can only express the hope that by the methods indicated above—or in other ways—each of us will succeed in breaking the fetters which hinder us from exploring the riches of inspiring song, and that we shall sing more worthily to the glory of God, our "hearts and voices raising praises to our King."

—*The Presbyterian Tribune,*
November, 1940.

A generation or so ago a certain singer appeared in Paris. Her voice was of the finest quality; her execution was perfect but the audiences dwindled and the name of the singer was forgotten. How different it was with Jennie Lind. She moved a world to tears. She exclaimed, "O, that I might live two years longer and be permitted to save enough money to complete my orphan's home." The first singer lacked heart. She lacked the dynamic of heart sympathy and love and a passion to serve. Jennie Lind was mastered by the love spirit and the burning zeal to help those in direct need.

"Remember that there is something better than making a living—making a life," advised the writer, Charles Dickens, who, for all his writings, is perhaps best known because of his "Christmas Carol."

I shall always strive to be a faithful and impartial patron of genuine and vital religion.—*Geo. Washington.*



ELASTICITY IN WORSHIP.

There is unusual variety as well as unity in the Bible. One of the surprising discoveries about the Bible is the way in which its style can pass swiftly and suddenly from one literary form to another. In the rich content of the Bible one finds a variety of moods and literary devices: sermons and statistics, lectures and liturgies, messianic and melodramatic passages, fighting songs and festal hymns. There are hills and valleys, clouds and sunshine, deserts and gardens. The colors of the rainbow are spread over the Biblical canvass: the purple of penitence, the red robe of royalty, the redeemed whose robes have been made white for their celestian anthems.

Religion should reflect this immense variety of spiritual experience. Our services of worship should faithfully portray this fulness of God. But in order to do so, great elasticity in worship is necessary.

There are those who advocate a uniform order of worship for all our churches. This would cut the nerve of creative worship. The same logic would lead to the adoption of a uniform theology and architecture, and this would be intolerable and impossible.

Common usage, and not the Bible, has restricted and dictated our stereotyped form of public worship. Laziness and lack of imagination have made us content with these liturgical dry bones. The Lord's Prayer and Isaiah's experience in the temple suggest very logical worship patterns, but they only suggest, and by no means exhaust, the wealth and variety of Biblical patterns for worship. We have become slaves to the responsive reading of the Psalms and have altogether neglected their historic and dramatic rendition antiphonally. Our drama is usually limited to the prosaic pageantry of Easter and Christmas.

Preaching was dramatic in Biblical times. Amos is a conspicuous example. If people would not come to hear Jeremiah preach (and they would not) he would take his sermon into the street and dramatize it to the entire city. The new religion demanded new skins. Old forms were not adequate. Not "as it was in the beginning, is now, and ever shall be, world without end," but the lesson on the Mount, the retreat to the Transfiguration hill, the child in the midst, the graphic parables, the girding with the towel and the sacramental supper; these suggest the elasticity of worship warranted by the Bible.

HYMNODY AND WORSHIP.

No congregation can be adequately trained in worship without a good hymnal. One is often appalled by music committees which evidence more piety and credulity than good judgment in the purchase of church hymnals. Any attempt by the new minister to secure better hymnals is blocked by the durability of the old and an attachment of the congregation to them.

The description of "The Pilgrim Hymnal," as found in its preface, should serve as a guide in the study and selection of any hymnal. "This book is a product of our Pilgrim heritage and of the conditions of life of the twentieth century . . . It expresses our faith in Christ and in the God whom he reveals, and it seeks to bring this faith to bear upon the new problems and movements of our time. Here are more hymns of the social gospel than any former book has contained, with no less provision for the gospel of personal evangelism and private devotion." The wide range of Christian experience here set to music, the presence of modern virile hymns, the general absence of the "morbidities and absurdities of medieval piety," and a generous section of devotional services, litanies and choral responses should strongly recommend this and similar hymnals to the church with a vision of the breadth, and length, and depth, and heighth of Christian worship.

A repetoire of choral music suitable for the several seasons of the church year is essential to an adequate program of worship. A carefully planned and systematic expenditure of money for choral music will soon enable any minister and choir to coordinate their themes and supplement each other in the chosen emphasis for every given service. In such a church worship is redeemed from a condition of aimless and monotonous generalities and placed in an exalted realm of creative fellowship with God.

EMPHASIS ON WORSHIP.

For the second time this year The Sun makes its bow to the subscribers in terms of a special number. In January we grappled with the problem of improving the music in our churches. Since music is an indispensable part of worship we are continuing that emphasis in this issue. Ministers, organists and choir directors will find a wealth of practical suggestions in the articles by Dr. Pratt and Mr. McCall. Discouraged leaders of worship will begin to make fresh "adventures in worship through hymns." The exhiliration which comes through effective worship should prove to be a powerful incentive to further liturgical efforts and achievements. Let no one dodge the responsibility of planning for worship, "for the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship Him."

An article dealing with worship in the home is presented by a young minister who is exercising genuine leadership in the field of church architecture and worship. The Lenten Period is the logical time for an emphasis on family worship, and an opportune time for its institution in every Christian home. "The God whom we worship" must be made real, not only in preaching, but also in the atmosphere and content of worship. The total resources of worship, architectural, musical and liturgical, should be utilized today as we endeavor to lead a distraught generation into an experience of the living God. R. L. H.

Ideal Church Music

By STUART PRATT

Head of the Department of Music, Elon College.

The problem of music in the Church is indeed a complicated one. In order to understand the situation it is necessary first of all to ask ourselves whether there is any fundamental difference between "Church" music and secular music. There can be only one answer. Music is abstract, and there can be nothing in any particular type of music that would make it the sole property of either the Church or the world. We must, therefore, look further for the solution.

Why does some music seem religious in its effect while other music draws our attention to worldly things? If we examine the music known as jazz or swing we find it characterized by an over-insistence of certain rhythmic patterns. The same is true of hill-billy music. Rhythmic emphasis is the basis of marches of the Sousa type, Viennese waltzes, and the catchy tunes of light-operas. The most obvious characteristics of love songs of the ballad type are sentimental melodies, and either chromatic or "barber-shop" harmony. It is evident that music of these types has no place in the worship of God since it draws ones mind consciously or subconsciously to the worldly things associated with such music. Church music should lack all definite and insistent rhythmic patterns, melodic sentimentality and display, and rich chromatic harmony. Well known concert music should not be used in the Church because it is already established as secular music. An example of this is Sibelius' "Finlandia" set to a religious text. "The Bells of St. Mary's" may be a good song to sing at the Rotary Club, but using the words "Ring out the sweet story that Jesus will save" does not make it church music. Liszt's "Liebestraum" is not suitable for an organ prelude, Nevin's "Narcissus" is not an offertory, and the Torreador's Song from Carmen is no postlude.

It is now possible to define true church music as that type which does not have any of the characteristics of secular music. Music in the Church should be used only as an offering to God, and as such we should offer only the best. In addition to the absence of secular characteristics, the music we use should be inspired and should not be merely the dull meaningless music one would expect to find in a harmony exercise. This applies to hymns as well as to choir and organ music.

We have said that only the best music is worthy of being offered to God in His house. This does not mean, however, that such music must be difficult. On the contrary some of the most ideal church music is at the same time very simple. The types of church music that measure up to a worthy standard include plain-song, the polyphonic music of the 16th Century and music composed later in this style, the chorale and later compositions in the same manner and spirit, the music of the Russian Church, and certain contemporary works in the style and spirit of these early types.

Some church hymnals are much better than others, but most of them contain a fair number of good hymn tunes. Most of the books of revival songs and the so-called Sunday School hymnals have a hopeless proportion of tunes wholly unfit for use in polite society to say nothing of the Church. Regardless of the psychological effect on adults, how can we expect children to develop their religious life in the musical atmosphere of the night club? If music of this type is compared with such hymns as "Fairest Lord Jesus," "A Mighty Fortress Is Our God," "O Come, O Come Emmanuel," and "O Sacred Heart Now Wounded," the difference in purpose and effect will be immediately apparent.

One of the most difficult conditions to overcome in bettering the music of the Church and in striving toward the ideal is the lethargy and utter indifference to this important part of worship that is found in so many churches. May I take this opptrtunity of expressing my pleasure that this indifference does not exist in the Congregational Christian Church as is evident by the splendid issue of The Christian Sun for January 8 which was dedicated to better music in our churches. The effects of a fine sermon can be completely overcome by a burlesque musical atmosphere in the service, and the continual use of unchurchly music is bound to affect the spiritual development of any congregation. We would rise in righteous indignation if the minister modernized the prayer in Kipling's Recessional from "Lord God of hosts, be with us yet, lest we forget, lest we forget" to "Lord God of hosts, be in our soup, boop oop a doop, boop oop a doop." Let us be certain that the music we use in the Church is not equally sacriligious. The admonition given us is not merely to worship the Lord, not merely to worship the Lord in beauty, and not merely to worship the Lord in holiness, but to worship the Lord in the beauty of holiness.

Adventure in Worship Through Hymns

By REGINALD L. McALL

Executive Secretary, The Hymn Society of America.

Some years ago, in planning a Hymn Festival, we chose for its title, "We test our lives by thine," from Whittier's treasured lyric, "We may not climb the heavenly steeps," which was a Lenten watchword at the time. The possibilities of the theme were many, but we thought specially in terms of the beginning of life's road, the aspirations for fruitful service, and the motive that alone could produce success. How to set these forth with freshness and develop them clearly was our problem.

Among the many hymns selected for consideration we had decided on North's "The world's astir, the clouds of storm," and in its text we found a line which arrested attention—the words "Change flash of hope to flame of love." These two epigramatic pictures we used as the second and final headings. How should we phrase the first section? At once the word faith suggested itself, and the divisions were headed "The Birth of Faith," "The Flash of Hope," and "The Flame of Love." It then became an easy matter to assemble the whole service, with its scripture, prayers, readings, hymns and meditations.

The second section was reinforced by North's "Where cross the crowded ways of life;" while the third was designed to end with a prayer and hymn of consecration. For the latter we chose "O Son of man, thou madest known," in which occurs that revealing phrase about some of life's most perplexing choices: "By loyal scorn of second best." The last verse spoke of "work that gives effect to prayer." Here the author, Dr. Littlefield, had in mind "the effectual fervent prayer of a righteous man." (James 5:16.)

The musical treatment of the tune Brookfield, Dr. Littlefield's favorite setting for this hymn, deserves mention. The organist kept the triple

(Continued on page 9.)

CONTRIBUTIONS

SUFFOLK LETTER.

Pessimistic prophets are numerous today. From Roger Babson down to soap-box economists, they tell us that the worst is yet to come after the war. One wonders why the present gloom should be deepened by drawing on the possible disaster of the future? Why tell people to buy Defense Bonds to provide a source of cash for "the terrible period" following the war? Why provide a source of cash now? Why not leave off the reference to the economic distress of that period?

People are seeking some encouragement in these trying days. Yet we are being constantly reminded, and warned, that the future will be full of hardships and burdens for those who win the war. Is that kind of talk very encouraging to those who are trying to make great sacrifices to win in the present conflict? To one who has given much study to the economic causes of the present war, it seems incredible that great civilizations cannot find some practical ways to avoid some of the mistakes of the past. Every one must agree that panics are caused by pessimistic attitudes.

The primary motive of the present war is based upon economic objectives. Viewed from the world standpoint there are four or five schools of economic teachings struggling for the mastery among the nations. Some of these schools are working within their own governments, others are seeking international power. Socialists, Communists, Fascists, Nazis, Capitalists, all come within this classification. Others might be added. Many of the political movements are based upon one or more of these economic orders. The launching of the New Deal in our country was an effort to strike some middle ground between these schools of thought. The New Deal probably prevented a political revolution in our country, but it has made it more difficult to maintain peace within our ranks. The incentive for individual effort has been weakened, and the tendency to look to the National Government for guidance and relief has been increased. Millions of people are looking for what they can get—and are not deeply concerned about what they can give.

The future, whether we win or lose the war, should bring opportunity to all people to live in peace, and share with others, in developing the fraternal spirit between all nations and all races. Government should not exist for the purpose of controlling the normal life of its citizens, but it should seek to protect those rights which are inherent in a democracy. If the democracies win the war and then set up machinery to control the resources and activities of their present enemies, another war will soon follow. If the victors are willing to live and let live, if they are willing to share and let others share, the years following the war will bring real peace and prosperity to all nations.

Surely there will be enough sanity and reason left to find a better way of life for all peoples of the earth. These so-called schools of economists, who, at the present time are seeking to get control of all governments, by war, and by the peace terms following the war, will be compelled to surrender some of their dreams. Democracy will have to readjust itself. People want democracy for themselves as well as for the government. The war will effect some changes in our economic life, but these adjustments will be in the interest of more freedom for the individual and less control by governmental agencies. The present outlook indicates that the people of America will learn how to work and spend less time in trying to enjoy themselves. Our plans and our faith should anticipate peace, progress and plenty after the war. Keep the sky clear. Do not lose hope for the future.

I. W. Johnson.

THE CHRISTIAN COLLEGE TODAY.

The church in this country today pioneered in the field of higher education. The greater number of our older institutions were planted and nurtured by the church until they were sufficiently strong to bear their own responsibilities. The contributions of these church institutions have been significant. They were founded largely for the purpose of training ministers and Christian workers. They have remained true to that purpose. Their fruits in that needy field have been abundant. As a by-product, but a most significant one, they have kept burning the fires of true democracy from one end of our land to the other. The small church college, such as Elon College is, scattered throughout the country, has been the bulwark of democracy. Such an institution continues to make significant contributions and is the hope of democracy for years to come. If the American way of life is to continue, the American plan of education must likewise continue. That plan has always included the free and independent college and if that type of college is to go, democracy cannot survive. The average church college is not richly endowed but has looked to the church and the generous public for support. Her funds for current demands have been provided through two sources other than the college itself, income from endowments, and personal gifts. The privately endowed church-related college is in greater need today than perhaps in any previous year. She is still dependent upon the church and generous friends for her support. This need is thrust into the forefront, in the midst of the multitude of demands for the support of social, religious, and war agencies. Quotas are assigned arbitrarily to different communities with the request that the required amounts be raised. The church college has no such authority. Its only plea is its need. The justification of its plea is for the services rendered and the need of such services today and tomorrow if the American way of life and democracy are to survive. No organization is more democratic than the church college. No organization makes a purer and greater contribution to democracy than our church college. The business men who refuse to give or give niggardly for the support of this democratic institution in our midst is short sighted. The very withholding of his gifts may mean the overthrow of that which he cherishes most. Today as never before, the church college needs this support and lays claim to the right to continue to exist that it may make its contribution to the church and society. As you think of democracy, think of the position and necessity of the church college.

L. E. Smith.

In spite of man's weakness, God uses him. If he used no imperfect people in carrying out his purposes, He would use no men at all. But all great works and all human developments have come through the agency of these imperfect human beings. Only the Lord Jesus Christ is set before us as absolutely perfect, but we know of him only through the agency of imperfect men. The fact that God so uses imperfect men is encouraging.—*Selected*.

FOR THE CHILDREN

Next week March will come flying to pay us a visit of thirty-one days. If I do not get a program in this week's issue for your March Children's Missionary Meeting I will have broken a promise to you. So here comes my suggestion for this windy month.

At this time all of you are thinking, as I am thinking, of our world family. Mothers of America are thinking of all the mothers in the rest of the world. Children of America are thinking of the other children the world 'round! What are they doing? What are they thinking? Have they enough food to keep them from knowing the gnawing pains of hunger? We think that we can guess what the children of Christian Parents are doing in the rest of the world. They are reading their Bibles together. They are praying together. They are singing hymns together. They are attending religious services together whenever possible. They are worshiping together the Father of our Christ. We are not alone for there is a great company of us around the world. Let us think of these Christian children of the world as we worship together in our Missionary Service this month.

TOGETHER WE WORSHIP.

Prelude.

Call to Worship—Psalm 100.

Hymn—"Joyful, Joyful, We Adore Thee."

Prayer—Let the leader have a period of directed prayer—perhaps it will be better to have the directed prayers prayed silently. The leader may say:

"Let us pray for the boys and girls of other lands who are not able to meet together to worship."

"Let us thank God for those who are faithful in seeking to come to God's House to worship Him."

"Let us Thank God for our Bibles that we read together around the world."

"Let us thank God for the great hymns that we sing and for those who have written them for us."

Closing prayer by leader.

Hymn—"Tell Me the Story of Jesus."

Story—(Bible stories of Jesus in the Temple at the age of twelve and the story of Samuel in the Temple.)

Hymn—"Blest Be the Tie that Binds."

Benediction.

If you have a social period following your meeting it would be fun to have a Bible Quiz. You can choose the questions beforehand with the help of one of your parents or one of your Sunday School Teachers. Such questions as: "Who are the famous twins of the Old Testament?" "Who are the brothers whom Jesus called to be his Disciples?" "Give the names of those who lived in the Garden of Eden." "Who was almost offered up as a sacrifice by his father?" And many others which you will think up!

Another interesting thing to do is to re-write some of the stories and parables of the Bible in your own words. Here is the one of the Prodical Son which was re-written by a nine year old boy:

"Many years ago in a far eastern country an old man was bidding his wilful son a sad goodbye. The young lad set out with great riches, and as they didn't have horses, he had a donkey to carry his treasures. He wore a very beautifully colored cloak. He travelled far and had many enjoyments. He stayed out late and thought he had many friends. He had beautiful girls waiting on him and dancing with him. The magnificent flowers bloomed everywhere. If only his father could have seen him, he might have put a stop to wasteful disobedience that his son was committing. But his money would not last forever, and so we see another scene.

It was a swine-yard with grunting pigs and hogs. On the farther side we see a young man dolefully sitting in his pitiful misery, trying to bite a piece of stale bread that was intended for the swine. A dejected looking picture it was. His conscience was pricking him. What should he do? Where should he go? He was ill and weak. Where should he go?

Again it came to him 'Home'. No! Never! But again 'Where should he go?' He cried out in terror, 'I have sinned against heaven and earth, God and Man. I am no longer a worthy citizen. O Lord have mercy!'

He now wore a shaggy skin of some wild beast. He started for home. His father first sighted him. He fell on his knees, begging forgiveness of his father, willing to work for it. His father did a strange thing. He praised the Lord and kissed his son many times. They ate the flesh of a sturdy calf. But there was one person who was angry at the boy's return. His brother fumed and raged instead of making merry. And Jesus proclaimed it wrong. He saith, 'A most important text is, Love one another.' And man must obey the words of God."

ANSWERS TO LAST WEEK'S PUZZLE.

Across—1. Lent; 3. Give; 5. Ear; 7. Savor; 9. Ever; 11. Will; 13 Ge; 14. Va; 15. God's 17. Tent; 19. Sower; 21. Men; 22. Nine; 23. Dove.

Down—1. Love; 2. Tear; 3. Grow; 4. Emil; 6. Av; 7. Seeds; 8. River; 10.V.G.O.; 12. Lan; 15. Gain; 16. Some; 17. Tend; 18. Tree; 20. We.

THE TWO HOUSES.

"Why do I have to go to Bible school today?" asked John. "I like it, of course, but most of the other boys from my class are coasting on the big hill, and there won't be very much more snow. Everybody likes that kind of boys just as well as they like me, and they'll get the Bible-School Christmas treat and go to the summer picnic just the same. It isn't fair."

"It doesn't look quite fair," said his father, "but if you will get your cap and take a walk with me I would like to show you something."

They went down the street to where two little houses stood side by side. One was quite plain, and the other, painted late in the fall, was very showy. "Which house would you rather have for yours if some one should give you one of those?" asked the father.

"Why, that one, of course," said John, pointing to the plain one. "The other one looks the prettiest now, and lots of people like it better, but we saw them put in those old boards that won't last, and you said when they made that little foundation that didn't go down but a few feet that the rats would dig under it pretty soon. I wouldn't want to live in that kind of house."

"I wouldn't want that kind of a house for my body to live in," said John's father, "and it would be a great deal worse to build a poor home for my soul to live in. Every day that we obey God's laws and go to the church and learn things that make us love our heavenly Father better, and grow stronger, better people, we are making our soul house firm and strong. We know that some day people will be glad that little gray house was well built, and sorry that the other one was not. If you are God's faithful boy you will find out what I mean."

"I'll have to hurry or I'll be late for Bible school," said John.—*The Sunbeam.*

Due to illness for the past two weeks Mrs. Parker was unable to get her report in this week. We are glad to learn (as of Teusday afternoon) that she is convalescing.

NOW OR LATER . . . ?

At forty-five Mr. New-to-church is somewhat of a skeptic about the vested choir, the responses, and several other things in general. Not that he means to be, but, well frankly he will tell you, "They didn't do it like that when I was a boy in Sunday School." No, they didn't and often they don't now.

A half dozen seven year olds, a quiet nook, a bit of beauty, a few well directed words equal a worship experience. Believe me it is easier at seven than seventy-seven.

When planning your Junior Missionary worship, Sunday School class period, or any other children's activities try to include some real worship. Little folks think, wonder, and even talk about the Heavenly Father.

A good way to begin would be to set up a worship corner. This may be an old orange crate turned on end and draped with a simple piece of black cloth. On top place a bowl or vase containing early spring flowers. Forsythia and pussy willow can be forced now by bringing it into a warm room. Any table can be made worshipful with a few accessories. Let the children help plan the center and teach them to respect it and its properties. A hanging shelf placed low with a bit of greenery may make a nice worship spot for a group with limited space.

Music for primaries and juniors is now available in very fine forms. Most of you know "Singing Worship" and similar song and hymn books for children. But do not confine their music to this alone. Teach them some of the old and great hymns of the church. Tell them the story connected with the hymn. Today there are many popular books giving hymn stories and sketches of authors and composers lives. A good group might include: "A Mighty Fortress," "Fairest Lord Jesus," "This Is My Father's World," and others. Always discuss and explain the words of the music to be sung to avoid the children's getting a wrong idea of the meaning or even wrong words as the little girl who blithely sang "Bless Be the Tide That Binds."

If a phonograph can be secured the possibilities are without end. If you can't afford a new one, borrow one, or better still have parents raid their attics for a possible old victrola lurking in the far corner behind Aunt Harriet's dress form and Dad's old trunk. But don't hunt up old records. Get new ones. Sacred music may be used for preludes, quiet intervals, and offertories. Classical music (instrumental or vocal) may be used in the same way. Lighter and juvenile records will add greatly to recreation and relaxation periods.

There is a piano in your room we hope. If not train your boys and girls to sing sweetly without one. Loud and screaming effects are not helpful to future choirs. Children should sing low and quietly except in a few lusty play songs. One wonderful thing about their singing is their readiness to "learn by heart' all the music they sing. Adults please note!

Help your children to pray in public. Explain to them the parts of a prayer just as their day school teachers will explain the parts of a letter. Help them to understand the value of a written prayer. Tell them that a person who has taken the time to write carefully on paper the words he will address to the Heavenly Father is thoughtful and sincere. It is fine to read good prayers to little folks provided they understand the words used. Share together in writing prayer and litanies. Make them a part of your worship experiences.

One way of teaching church and denominational history is by unfolding the process of worship development and showing the different types of services used from Jewish to Quaker to Roman Catholic. This develops an appreciation for and a knowledge of all church forms. Books about these phases of church activity are to be found. *Children's Religion* often carries articles dealing with the various parts of Jewish and other life.

Do not neglect to teach your group Biblical literature and "purple passages." Create within them a desire for good worship experiences. A healthy man is one who has been strong and well from childhood, not one who ruined his health in irregular living but somehow (and rather expensively) managed a miraculous cure. Good as it is, it is not like lifelong health. Is it not so with the religious experience? Now . . . or later at greater expense?

June Joy House,
Superintendent of Juniors,
Woman's Board of Missions.

GET READY FOR THE RALLIES.

I hope that all the readers of The Christian Sun saw in last week's issue Mrs. Paris' reminder about the Woman's Spring Mission Rallies. It was as the first breath of spring.

Spring Rallies! (April 14th to 17th); Friendships! "Our Graham's" report of the Christmas present trip to the Mid-winter Meeting! Our Ruth Seabury, a true Bostonian, and a "real Southern lady!" Yes Mrs. Paris we prick up our ears and plan to attend. We wouldn't miss the Rallies this year for anything.

We in Durham are delighted to be hostesses to the Vance-Warren and Wake-Durham Districts on Thursday, April 16th, 1942. We hope every church in both Districts will be represented. Plan now to come.

Alberta B. Harrell.

THE BIBLE IN BOHEMIA.

The first fresh translation of the Bible into the Czech language in about 300 years was welcomed this summer "with great joy." Much of the work was done by Mr. Urbanek, our leading Congregational pastor who was a spiritual adviser to President Masaryk, whose funeral he conducted. Church work is going on as usual. The wife of one of the other pastors writes, "We have much cause to be grateful to God for all that he is doing for us. We hope that you will continue to pray that we may always be faithful to Christ and ready for service among those who are looking to God for the strength which they need."

Harsh counsels have no effect; they are like hammers which are always repulsed by the anvil.

He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will He pay him again. —Prov. 19:17.

ADVENTURES IN WORSHIP THROUGH HYMNS.

(Continued from pabe 5.)

rhythm crisp, so as to avoid the temptation of making all the beats of equal strength, a grave danger with 3-time rhythm, or of sentimentalizing the whole tune by allowing the singers to slur the notes of any phrase. By sluring we refer to a tendency to slide from one note to the next, as happens so often in the tune Dennis, in the soprano, alto and tenor. The interpretation at the organ was however quite soft, in keeping with the spirit of the hymn.

The whole service was highly charged with spiritual emotion; it was clearly an act of personal and corporate consecration. Those responsible for its preparation felt that their hopes and prayers—and skills—had been fruitful.

While a Hymn Festival is specially dependent on such integration and allows much opportunity for it, there is room for similar care in planning for every public service of divine worship. Special attention should be paid to the anthem, hymns, and perhaps choral responses that are related to the sermon.

Recently the choir in one church sang Shaw's "Praise God in his holiness" as the offertory anthem, and led the people in Luther's "A mighty fortress is our God." This was followed by a fine sermonic exposition of the sovereignty of God, at all times and everywhere. For the choral response two verses were taken from "Christ of the upward way" by the Englishman, Walter J. Mathams. They began thus—"Give me the heart to hear," and "Give me the strong right arm," the latter ending with the petition "that in the warfare I must wage for Thee, more than a victor I may ever be." What finer answer to this prayer could be found for the final hymn than "Lead on, O King Eternal," with its prophetic line "till sin's fierce war shall cease?" The service ended with Geoffrey Shaw's triumphant free harmonies to "Ein' Feste Burg."

All the elements chosen for that service were originally created at white heat! There was also keen joy in assembling them, for one could be sure that in their use other people would find real inspiration, which would be translated into daily Christian life. Finally, there was a real attempt at intelligence and vigor in the musical leadership by the choir and organist. This was not in a large church, but the entire congregation that morning had an experience in divine worship that was valid.

Planned Worship.

Does such planned worship seem cut and dried, calculated, cold, or formal? Only in the sense that anything that proceeds according to design might be thus described. The fact is that we have far too many haphazard and aimless orders of worship. Perhaps one difficulty is that the assembling of liturgical elements in a service takes much time, and involves a definite culture—i.e., a sense of spiritual fitness—with a wide acquaintance with materials, both spoken and sung.

My objection to some worship is that it neither has sound design nor inspiration. Even a group of ministers in conference assembled is not immune to these dangers. I have heard hymns used carelessly at time-fillers while a committee was momentarily awaited to bring in its report—hymns with such familiar texts that they could be—and were—sung without any real attention by any one present. A short recess or some appropriate remarks or an actual act of worship, not metered out by the minute to be cut off when the order of the day was ready to get under way again, would have been possible.

We can be most thankful for the increasing desire to safeguard the validity of the acts of divine worship for which pastors and organists are responsible. Those of us who conduct public worship must realize that because of our position and function as leaders of worship we must be model worshippers. Such worship employs the noblest hymns we can find. We are to sing with the spirit, and with the understanding also. All choices of hymns will be intelligent, and never will their value be dulled by careless repetition. Have you been intelligent about the use of the spiritual riches of your Hymnal?

Looking ahead a little, where can you find a more touching Christmas song than Christina Rosetti's "In the bleak mid-winter," or finer lyrics than "Gentle Mary laid her child," or "Hearken, all! what holy singing," or the more familiar pair of carols that follow? Some of these can be easily added to the repetoire of your people, if you have the will. Thus you will get the habit of adventuring in the Hymnal.

Exposure to Finest Hymns.

Moreover, there is no reason why your congregation should not be systematically exposed to the finest of these treasures. For example, your choir can render Bishop Ken's 17th century "Awake, my soul, and with the sun," admirably mated to the sturdy 20th century measures of Carl F. Price—as fine a modern tune as you will find. It can be first sung as a solo, or by the full choir in several ways. After three hearings it should be ready for unison use by the congregation, under favorable conditions. You will be surprised to find yourself singing the familiar words of the Doxology to this new tune!

Some great hymns lend themselves to more than one musical setting. My first appreciation of this fact came many years ago. Our wise and artistically sensitive Sabbath school superintendent had introduced the fine old hymn "May I resolve with all my heart" in a service where it voiced the prayer of each individual. For this occasion he chose the quiet tune Canterbury. Sometime later he needed the same words as a climax of joyful consecration by us all, and mated it with Duke Street. Both were correct choices.

We have the right, exercising ordinary care and with best taste available, to place before our congregations the finest settings of well-known hymns. The record shows that in very few cases were both hymn and tune born at the same time. The permanently accepted tunes to almost all our best-loved hymns were written long after the words had appeared. Did you ever stop to inquire what tunes were sung to some of these hymns before the setting you now cherish was written or mated to the text? I can imagine the conservative saints of other days stoutly complaining because the earliest, perhaps widely accepted, settings were being uprooted. The fact is that we now reap the results of countless replacements. As I glance through the Hymnal I notice that even Martyn was written after Charles Wesley's death, Hollingside certainly later, and Aberystwyth much later still. So Martyn could hardly be called the "original" tune!

We have been considering here the need for greater intelligence and care in the selection of hymns for divine worship, the desirability of systematic study of hymns and tunes, and the advantage of a close partnership between pastor and choir director or organist in both objectives.

—*The Pastor's Journal,*

Our schools in Turkey are so crowded that it is often necessary to turn pupils away. One of the workers writes: "It is difficult to picture to the churches in America the opportunity which lies before us here."

Pilgrim Fellowship

"Youth at Work in the Church"

A. LANSON GRANGER, JR., *Editor*

DR. HENRY DAVID GRAY RESIGNS.

Sincere regret will greet the announcement that Dr. Henry David Gray has resigned his position as one of the secretaries of young peoples' work in the Congregational Christian Church. Following upon the decision of Miss Lucy Eldredge to join the staff of the Missionary Education Movement, Dr. Gray's resignation is all the more regrettable. It means, also, in effect, that when his resignation becomes effective there will be no Department of Young People and Student Life in our church. It means too that the National Pilgrim Fellowship will be without an executive secretary. Just what disposition will be made of this situation by the Division of Christian Education is not yet known.

A careful and thoughtful executive, an indefatigable worker, a Christian scholar, Dr. Gray has made a valuable contribution to the National Pilgrim Fellowship during his three years of service. He came to the office of Young Peoples' Secretary from South Hadley, Massachusetts, where he was the minister of the First Congregational Church, adjacent to Mount Holyoke College. In his executive position he has sought continually to deepen the religious content and meaning of the Pilgrim Fellowship, while at the same time strengthening its organization in a multitude of ways through local churches, state fellowships and regional groups. Through the pages of *The Pilgrim Highroad* and through wide contacts with young people in rural and urban churches, on college campuses and at their jobs, he has ministered to the young people of our fellowship. Not the least of his contributions is his "A Theology for Christian Youth" which had wide-spread attention when it was published.

Dr. Gray has done his work well, and we wish him Godspeed in his future labors.

CONGREGATIONAL CHRISTIAN WORK CAMPS.

Plans for this summer's Work Camps, which were promoted last year by the National Pilgrim Fellowship, are developing rapidly. This summer there will be work camps for high school age as well as for college young people. The following will be centers for college work camps:

Tabor, Iowa: A new rural life center will be developed here. Work will include the preparation of college buildings for the new Tabor Institute with opportunity to help in the agricultural labor problem.

Piedmont, Georgia: Work here will be with Piedmont College and a Southern Farmers' Cooperative. The Work Camp will contribute to the program of education, cooperatives, and religion in this Piedmont-Macedonia area.

A Work Camp will also be located in a defense area, probably at Schauffler College, Cleveland, Ohio.

High school camps will be conducted at Ledyard, Connecticut, and at Deering, New Hampshire.

High school and college young people who are interested in spending a part of their summer in engaging in a constructive cooperation enterprise are invited to apply for a Work Camp job. A folder describing the camp life, program, and leadership may be secured soon from the Work Camp Conference Office, 14 Beacon Street, Boston, Mass.

NATIONAL PILGRIM FELLOWSHIP PRESIDENT TO VISIT SOUTHERN CONVENTION.

Henry Rust (more commonly known as "Rusty"), president of the National Pilgrim Fellowship, has definitely announced his plans to visit the Pilgrim Fellowships in the Southern Convention the first week in April. Rusty is foregoing his spring vacation and will come to us from Andover Newton Seminary where he will have the opportunity of meeting with each of our conference fellowships. The tentative schedule of his activities while he is with us certainly will be no vacation. It includes travel into each of the conferences, speaking to fellowship and church groups, a session with the Southern Convention Pilgrim Fellowship Council, and other engagements.

Surely this is good news for all of us. It's an event to which we may look forward with eager expectation. Rusty is a grand person, and an earnest Christian, and his being with us should enable us to understand better how we may positively contribute our efforts to the total Fellowship program.

HOW TO WORSHIP IN PRIVATE.

CHRISTIAN ENDEAVOR TOPIC FOR MARCH 8, 1942.

SCRIPTURE: Matt. 6:5-8; John 5:39.

Daily Readings—

Monday—A Captive at Prayer.—Dan. 6:10.
Tuesday—Peter at Prayer.—Acts 10:19-6.
Wednesday—Praying in Prison.—Acts
Thursday—Jesus at Prayer.—Luke 6:12.
Friday—Grateful Worship.—John 9:35-38.
Saturday—Praying Alone.—Matt. 26:39.

The busier we are and the more rushed and noisy the world becomes, the greater becomes the urgent need of private worship. Let us ask the question, What does private worship accomplish? This question has many answers. Here are a few of them: (1) It causes a calmness in the soul of Man. We can hear God speak to us. (2) It helps us know more about God. (3) It helps us face and solve the problems we face. (4) It gives us renewed strength.

Some person should make a brief talk on "Comrades of the Quiet Hour." The pledge follows: "Trusting in the Lord Jesus Christ for strength, I will make it the rule of my life to set apart at least fifteen minutes every day, if possible in the early morning, for quiet meditation and direct communion with God."

Other speakers may emphasize, How to Observe Private Worship. Include these thoughts: (1) There must be a readiness of mind and heart. We may begin with the prayer:

"Open my eyes that I may see
Glimpses of truth Thou hast for me."
(Memorize the Hymn.)

(2) Have a definite time for private worship. (3) Make use of the Scripture. (4) Use religious literature.

Let some person refer to the experiences in Jesus' life that were spent in private worship. In the light of these experiences, what benefit did Jesus derive from them?

As an aid to private devotions order "The Fellowship of Prayer," a 40 page booklet, from The Commission on Evangelism and Devotional Life, 287 Fourth Avenue, New York. These booklets are two cents each. Get one for each member of the society.

S. E. M.

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

THE PARABLE BY THE SEA.

Lesson IX—March 1, 1942

Golden Text: "*Never man so spake.*" —John 7:46.

Lesson: Matthew 1; Mark 4:1-34; Luke 8:1-18.

The shore of the lake for sanctuary, a boat for a pulpit, the congregation standing, and the Preacher sitting—this was the setting of one of the world's greatest sermons. And what a strange sermon! Simply a series of stories centering around familiar and commonplace things or activities, but embodying and applying profound and abiding spiritual truths. We call Him "Master," or "Teacher," and we do well, for so he is. The officers of the chief priests and Pharisees were right when they said "Never man spake like this man."

The general theme of the sermon or sermon stories was The Kingdom of God. Jesus illustrated several phases of this spiritual Kingdom by homely incidents or activities, now using this thing to emphasize one phase or aspect of the Kingdom, now using another thing to emphasize another phase or aspect. There were other phases which he did not touch in today's lesson. But here are some of the main emphases in today's lesson.

Varying Results of the Kingdom Message.

What we call "the parable of the sower," ought to be called "the parable of the soils." The seed is the same, the sower is the same, but the point of the story is in the varying yields of the soils. There are several points of emphasis. There is, of course, the emphasis upon sowing the seed. Preachers, teachers, parents, writers, Christian workers are to be everlastingly sowing the seed, which is the truth, the word of God. It must be sowed in profusion, for much of it is lost, and much of it never comes to fruition or fruitage. Even in that which does come to fruitage or harvest, there are varying yields, some thirty, some sixty, some an hundred fold.

There is the emphasis upon hearing. "Who hath ears to hear, let him hear." "Take heed how ye hear." Jesus again and again emphasized the importance of being a good hearer. The sower has the responsibility of putting his message in its most interesting and attractive way, but there is also some responsibility on the part of the hearer. What one hears depends to a large extent upon what one brings. Hearing spells responsibility. One should cultivate the fine art of hearing.

There is encouragement in this story. Not all of the seed goes to waste, or fails to come to fruitage. God's word shall not return unto Him void. We are to be faithful. We are not to be weary in well-doing for in due season we shall reap if we faint not.

The Divine Element in the Kingdom.

Is it too much to say that in the parable of the seed growing while the man slept Jesus was emphasizing the divine element in the Kingdom enterprise. There is, of course, something that men can do. They can prepare and cultivate and tend the field, but after they have done all, there is that which God alone can do to bring the seed to full growth and fruitage. Men must work as if everything depended upon them, and they pray as if everything depended upon God.

There is, of course, also the idea of growth involved in the Kingdom. It does not come by catastrophic forces, but in the quiet, orderly, natural processes—first the blade, then the ear, then the full-grown corn or grain in the ear. A thousand years are but a day or as a watch in the night with our God. The mills of the gods grind slowly.

The Mixture of Good and Evil.

Ideally the Kingdom of God is a pure, spiritual social order. But practically there are strange mixtures of good and evil in it. There are tares in the wheat, there are all kinds of inedible and unwelcome things among the fish caught in the net. The church has people and programs that are not always absolutely one hundred per cent Kingdom centered or Kingdom fashioned. There are many movements associated with the Kingdom which are not essentially of it. It is a mistake to associate this movement or that movement, this form of political organization or industrial organizations as synonymous with the Kingdom of God. Because the Church, which is the instrument of the Kingdom of God is made up of folks, human folks like you and me, it is inevitable that it should have a mixture of the good and the bad. But eventually the inner forces which are at work will separate the good from the bad, the wheat from the tares.

The Power of Little Things.

The story of the mustard seed and the leaven in the lump emphasize the power of little things, and teach us not to despise the day of small beginnings. A little leaven can transform a large lump. A little seed can become a great tree. One life can make a great difference. A little church can change a whole community. Silently, powerfully, irresistibly the Spirit of God works in human life and in human society.

The Supreme Value of the Kingdom.

The stories of the treasure hid in the field, and of the merchantman buying the pearl of great price emphasize the supreme worth of the Kingdom. In the one case the man stumbles upon it, discovers it as it were accidentally. In the other case he deliberately and persistently seeks it. In both cases when he found it, he found it of supreme worth—it was worth all that he had. The Kingdom of God commands first place in our lives. We are to seek it first. We are to pray that it might come. We are to be willing to pay the price of everything for it.

"Who hath ears to hear, let him hear." The condition of a man's soul depends in large measure upon the sensitiveness of his ears.

MINISTERS AND TIRES.

According to the first announcement concerning those who were to be allowed to buy tires, ministers were in the group which would have to take to walking, bicycle riding, or horseback. This has caused much consternation among church people, for they have felt it meant that religious work was not considered important. However, news has come to the Federal Council of Churches from Mr. Leon Henderson, administrator of the Office of Price Administration, that ministers will be added to the group to whom limited supplies of tires are available. The announcement is:

"Clergymen in many communities, particularly where the population is scattered, are compelled to depend upon their cars to reach the bedside of the sick or dying, or to conduct services that are essential to the spiritual welfare of the public.

"As amended, the tire order will place the needs of clergymen on a par with those of doctors, nurses and other occupations and professions whose services are essential to public health and safety."

The people of our churches, as well as our ministers, will be delighted to hear of this new order.

F. C. L.

By Chaplain H. E. Rountree

MONDAY.

Unseen Help.

"Fear not, they that be with us are more than they that be with them."—2 Kings 6:16.

We heard a noted authoress speaking the other day regarding her success as a writer. She said that she was indebted to the following unseen friends for whatever success she had had: God's beauty and the good people of the particular part of the country where she lived (naming the place), and to all the readers who said a good word about the book and passed it along and said "read it." She said that any book may be ever so good, but if no one says anything about it, it is dead and the author is a failure.

Isn't Christianity dependent upon the same things? That is why Christ said, "Ye are my witnesses;" "Ye are the light;" "Let your light shine;" and "Go and preach," etc. Let us ask ourselves what contribution am I making to His success?

Prayer—Our Father, we pray Thee to open our eyes, that we may see the help of God in the unseen in the unseen of life and people about us, and we give Thee praise. *Amen.*

TUESDAY.

Lest He Pass.

"Your love for the brotherhood must continue. Do not forget to be hospitable to strangers, for by being so some, without knowing it, have had angels as their guests."—Heb. 13:2. (Goodspeed.)

We are not to think of less fortunate races as altogether inferior. We have learned from many of them lessons of brotherhood that almost put us to shame. For instance when a guest comes to his house, the native Hawaiian believes that God comes in with him and so he must honor him. How oft has the father of the writer been heard to quote our text and how oft have strangers come that way and found food and shelter. As well as we recall, they each brought some blessing. In many ways, like opportunity, God may come to our door and, unrecognized, be turned away.

Prayer—Our Father, we would be charitable toward all, and for that we would pray. We too suffer the limitations of the body and we would help others who are bound and who suffer adversity. May we see Thee in all things and in all people about us. *Amen.*

WEDNESDAY.

His "Manna."

"I thy brother trespass, tell him his fault."—Matt. 18:15.

"If a man be overtaken in a fault, restore him."—Gal. 6:1.

"We ought to bear the infirmities of the weak."—Rom. 16:1.

Hawaiians believe that all persons possess "Mana," the essence of spirit. The brilliant, the kind, the good, and such like are believed to have an extra dose of "spirit." One who may be deficient, unkind, evil, and such like, has lost his "Mana." They do not get mad with such an one, nor blame him, but they say, "poor fellow. Let us go and help him find his Mana."

Let us read again our texts and pray God to give us understanding and the strength and courage to help those who have not His spirit.

THURSDAY.

Soap.

"Ye are the salt of the earth; but if the salt have lost his savor wherewith shall it be salted? It is thenceforth good for nothing but to be cast out."—Matt. 5:13.

I have a letter before me from a young friend and layman, not long ago born again. He comments on the oft heard remark "Christianity is a failure." He says the use of soap cleanses; but if it is never unwrapped we cannot blame the soap for failing to cleanse us. "The same may be said of Christianity. If we practice it, it will not fail."

Prayer—Dear Heavenly Father, Thine is the power and the glory. May these daily thoughts and all Thy thoughts which come to us be hallowed and turned into use for the beauty and glory of the day, and the beauty and glory of life. *Amen.*

FRIDAY.

For Righteousness Sake.

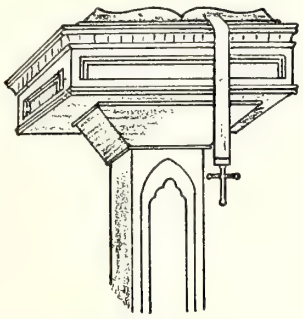
"Blessed are they that hunger and thirst after righteousness for they shall be filled."—Matt. 5:6.

"The Lord is well pleased for His righteousness sake."—Isa. 42:21.

Consider the Publican who dressed himself well and took a stand in a public place to pray and thanked God that he was not an evil man. (Luke 18.)

We believe it may be assumed that the most of us, were we to examine ourselves honestly and closely, are guilty of dulling our conscience with the thought—"Well we might be worse." We are not murderers nor thieves, and perhaps we do not covet our neighbor's wife; but is this because we are good Christians? Isn't it possible that one may be good for the sake of respect? Isn't is possible that one may not covet his neighbor's wife because she is not attractive? Our Lord presents righteousness as the kingdom of God and we live righteously for the sake of righteousness.

(Continued on page 13.)



OUR MINISTER THIS WEEK IS REV. JOHN H. KNIGHT, NORFOLK, VA.

THE GOD WHOM WE WORSHIP.

We are living in the midst of a generation which is almost universally ignorant of the truth about God. This is due to a number of complex factors, chief of which has been the lack of definite Biblical teaching concerning God from the Christian pulpit. The Christian ministry has been far too hazy in its own belief regarding Deity, and thus has communicated a vague nebulosity to the man in the pew.

But the heyday of liberalism has passed. The "Finite God" who so superficially satisfied men's souls a few years back will hardly do for such times as these. Liberalism is a fair weather religion. It is fine when everything is going along nicely. But in the time of the world's crisis, men need the spiritual power and fortitude which comes only through the truths of Biblical Christianity and the proclamation of the Sovereignty of God.

As our fathers believed, so must we believe that "God is a Spirit, infinite, eternal, and unchangeable in His being, wisdom, power, holiness, justice, goodness and truth." Our fathers, through hardships and suffering, had ample opportunity to prove that the words of the Catechism are true. Now is our day to prove this same Great God. If we seek faithfully, we too will find that the God of Abraham, Isaac and Jacob, yea, the God and Father of our Lord Jesus Christ, is still an unfailing and a covenant-keeping God.

A God who is a mere abstraction of thought or an impersonal "First Cause" will not satisfy the souls of men, nor preserve us unto everlasting life. True worship absolutely necessitates a God who is a Personal Being —One in whom confidence and trust can be reposed. A God who is but an empty title will never stimulate the minds of men to the heights of true worship. Any one who has attended a Buddhist temple or a Christian Science service can immediately perceive the difference between the pretended worship of cosmic force and the real and vital worship of The One True God.

One of the most frequent questions asked of pastors by serious people in these days is "Why does God allow these awful things to happen in His world — war, cruelty, starvation, sin?" The only answer that any minister can give, and we must give it more increasingly, is that "God is God, and God is Good."

The Bible was written during days of world turmoil, and the God of the Bible is the One who has always given the clearest revelation of Himself when human activity had reached its lowest ebb of degradation and shame. The pages of the Old and New Testaments are replete with illustrations of this method of divine dealing. "Man's extremity is God's opportunity." The darkest page of all history was the day when evil men took the Sinless Son of God, the Lord of Glory, and nailed Him upon a criminal's cross. But God overruled even this dastardly deed, in that through His Divine Wisdom, the Crucifixion has become the very means of the believer's redemption. What a wonderful God we have! "Surely the wrath of men shall praise Thee." (Psalm 76 : 10.)

So we may look up and take courage, even amidst days of world conflagration. The God whom we worship is a Great God. He is the only worthy Sovereign and King. Christian, do not be afraid of the shadows. Believer, do not lose faith even though the battle goes hard against us. These perilous times are not the first in which the devil has had his little day. Truth has often been hung on the scaffold, and evil men have thought that it would bother them no more. But God is God! And He, the God of Israel who neither slumbers nor sleeps, doeth all things well.

Let us never fail to recognize that He is the Mighty Creator, He is the Most High, and He is the Absolute Sovereign. Yea, His is the exalted majesty, His is the universal scepter, His is the redemptive purpose. This is the God whom we worship. "Look unto Me, and be ye saved, all the ends of the earth; for I am God, and there is none else." (Isaiah 45 : 22.)

"Truth forever on the scaffold,
Wrong forever on the throne;
Yet that scaffold sways the future,
And behind the dim unknown
Standeth God within the shadow,
Keeping watch above His own."

Every man must live with the man he makes of himself.

THE QUIET HOUR.

(Continued from page 12.)

Prayer—Our heavenly Father, may we not just be born again, but may there be born in us Thy kingdom. We would serve Thee and Thy kingdom this day. *Amen.*

SATURDAY.

TRYING TO "WALK WITHOUT LEGS."

"Rightly dividing the word of truth."—1 Tim. 2:15.

There is before me the January 14 number of *The Christian Century,* and the article in it entitled "If I Make My Bed in Hell," by Georgia Harkness. Dear people, parhaps your pastor has this magazine. Ask him for it and read this article. It is most helpful in what might be termed religious therapy. It is most helpful to those who are trying to be Christians amid gloom and find it impossible to do so. The minister might say, "Surrender to God and get the victory." The seeker finds this as impossible as "walking without legs." The author says that all ministers and religious counselors need to know when to administer religion or when to send the seeker to the doctor. One writer says: "To merely exhort people to be better Christians is as foolish as telling the blind to play better football."

Prayer—Our Father which art in heaven . . . Thy will be done on earth as it is in heaven. Thy will be done in us physically as well as morally. Give us the wisdom to know and follow the truth. *Amen.*

SUNDAY.

Today represents to us all the power of an endless life. It has in it the inspiration to do something that lasts. Let us seek the power to do something of the endless life that will outlast earthly existence. God, the Church and its fellowship, call us.

DR. SCHWEITZER AND THE FREE FRENCH.

Dr. Albert Schweitzer's famous hospital at Lamberene is in Free French territory and Dr. Schweitzer has identified himself with the Free French movement. General De Gaulle has recently sent a message to Dr. Schweitzer, thanking him for his services to French science and expressing the hope that they might meet on De Gaulle's next visit to Africa. The Free French High Commissioner is making monthly grants to the hospital.

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

There are two classes of folks that always hold a warm place in my heart: elderly people and children. We cannot help but reverence people who have lived a long and useful life of service and have grown old and feeble in their declining years. It always gives the writer a real joy to be able to render some kindness to them.

Then there are the little dependent children, homeless and neglected. They are so dependent upon others to do for them. In our work here we come in contact with so many cases of this type of children that the public knows nothing about.

Sometime ago a mother deserted her three little children and was leading such a sinful life the court took her children away from her. They appealed to us to take them and made financial arrangements for their support.

The children came showing they had been greatly neglected. The little girl of seven years had beautiful blonde hair. The matron gave her a bath and washed and curled her hair and dressed her in a nice clean dress. When she had finished the matron said she looked so beautiful and sweet she could not help taking her up in her arms and giving her some motherly love. The little girl looked up in the matron's face and said: "Nobody has loved me this way in a long time." Every little child loves to be loved.

In reading the report of the superannuation fund in THE CHRISTIAN SUN of February 19th, it was very gratifying to see it growing as the weeks go by. This is one fund in our Southern Convention that has been neglected too long. We are happy that our churches are taking more interest in providing a fund to help make our retired ministers and their widows feel more secure in their declining years. Having been a member of the Board of Superannuation for a number of years the writer knows the need of more funds for the cause.

We are happy that our financial report carries us above the second rung in our financial ladder this week. We are sorry though that we are several hundred dollars short of the amount we had received up to this same time last year. It is our desire to do better each year than we did the year before. Don't forget us in your Sunday Schools.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR FEBRUARY 26, 1942.

Amount brought forward $1,976.57

Sunday Schools Monthly Offerings.

Eastern N. C. Conference:

New Hope	$ 1.66	
Wake Chapel	6.24	
New Elam	7.35	
Antioch	2.71	
		17.96

N. C. and Va. Conference:

Happy Home	$ 5.41	
Pleasant Grove	11.31	
Graham, Prov.-Mem.	8.00	
		24.72

West. N. C. Conference:

Pleasant Grove	$ 4.75	
Antioch (R.)	1.80	
Mt. Pleasant	3.97	
		10.52

Eastern Va. Conference:

Liberty Spring, Friendship Bible Class	$ 1.00	
Sr. Boys and Girls	.50	
Union, Surry, Church and Sunday School	18.00	
Cypress Chapel	6.68	
		26.18

Valley Va. Cent. Conference:

Woods Chapel	$ 1.00	
Leaksville	4.92	
Mt. Olivet (G.)	1.60	
Newport	3.05	
		10.57

Special Offerings.

Mt. Denton	$60.00	
Mr. May	3.00	
Robert S. Johnson	25.00	
Mr. Stout	18.00	
Mrs. Brame	10.00	
Mr. May	3.00	
		119.00

Total for week ..... $ 208.95

Grand total $2,185.52

ELON COLLEGE

Founded by the Christian Church in 1889

A CO-EDUCATIONAL INSTITUTION OF HIGHER LEARNING OF THE CONGREGATIONAL CHRISTIAN CHURCH

ENTRANCE TO ADMINISTRATION BUILDING

Elon College is located in the piedmont section of North Carolina. The climate is invigorating and healthful. The natural beauty of the campus is enhanced by careful landscaping.

The definite religious atmosphere of the College and its modern equipment provide the very best facilities available for the training for religious leadership.

The rates are most reasonable.

LEON EDGAR SMITH, President

Elon College **North Carolina**

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational and Christian Churches.

BOARD OF EDITORS.

R. L. HOUSE, B. D.....Editor
S. C. HARRELL, D. D.....Associate
W. T. SCOTT, D. D.....Associate
F. C. LESTER, B. D.....Associate
H. S. SMITH, Ph. D., D. D.....Associate
I. W. JOHNSON, D. D.....Contributing
L. E. SMITH, D. D., LL. D....Contributing
C. A. LINCOLN, D. D.....Contributing
J. T. KERNODLE.....Managing Editor

DEPARTMENTAL EDITORS.

H. S. HARDCASTLE, D. D..Sunday School
H. E. ROUNTREE.....Quiet Hour
S. E. MADREN.....Christian Endeavor
A. LANSON GRANGER.....Young People
Mrs. A. C. TODD.....Children's Page

SUBSCRIPTION RATES.

Six Months..... 1.00
One Year.....$2.00

Published by the Board of Publications, agent for the Southern Convention of Congregational and Christian Churches, and printed every Thursday by the Central Publishing Co., Inc., Richmond, Va.

Entered as second-class matter at the Postoffice at Richmond, Va., July 25, 1922, under Act of March 3, 1879.

Remittances for subscriptions should be sent to the office of Promotional Secretary, Elon College, N. C.

All other matters of business should be addressed to "The Christian Sun," 1536 E. Broad Street, Richmond, Va.

Contributions should be sent to the editor at 3206 Grove Avenue, Richmond, Va., not later than Friday preceding the date of publication. Emergency notices will be received at "The Sun" office up to Tuesday of the week of publication.

Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

THE COLLEGE PERIOD.

One more Sunday and the college period is over. For many years January and February have been designated as education period in our churches. Churches and Sunday Schools are asked to contribute to the college during this period, all contributions to be credited on conference apportionments. For the past few years responses have been gratifying and helpful. Our need at the college this year is greater than any within the past eight years. I do not like to sound a pessimistic note but it is the truth to say that our offerings are distressingly smaller and that they do not seem to be improving. Surely they will be coming in later. We have only two offerings to add this week, one from the Eastern North Carolina Conference and one from the North Carolina and Virginia Conference totaling $50.50. If your church has not sent in its college offering, won't you please see that this is done at your earliest convenience. Our need is only surpassed by our anxiety.

The following amounts have been received since our last reports:

Churches.

Previously reported		$ 504.57
N. C. and Va. Conference:		
Mt. Zion (Conference apportionment in full)..	$48.00	
Eastern N. C. Conference:		
Morrisville	2.50	
		$ 50.50
Grand total		$ 555.07

HAPPY HOME.

Today, more than ever, with people confused and jittery, we need more spiritual food for our souls; thus the people of Happy Home feel that having a full-time pastor this year is very profitable to our community. The attendance so far has been good.

Rev. W. J. Andes is not only a pastor, but has become principal of the local school as well. They have moved into the house across the road from the church.

A building committee is at work with plans for building more Sunday School rooms or a parsonage.

The pastor has asked that we read the Synoptic Gospels, one each month and has prepared helpful questions on them to be filled in and handed back.

About sixty young people enjoyed a Valentine party, sponsored by the three Young Peoples' Classes of the Sunday School and given in the school gymnasium.

Mount Carmel, a neighboring Methodist Church, will observe the World Day of Prayer with us, here at the church.

REPORTER.

ALABAMA NEWS.

February 12, 1942.

Dear Bro. Editor:

I wonder if I should be imposing on your space if I were to send a few notes from our Alabama Christian Work. Many of our people complain because no one from Alabama writes for THE CHRISTIAN SUN, so I have decided to send a few items occasionally.

I suppose our people generally are aware of the fact that I retired from the Active Pastorate in October of last year. Since that time I have had three or four idle Sundays, have preached several funerals and served in other ways as I have had opportunity. We have moved to our home on the banks of the Gallapoosa River, and are enjoying the quiet of the location. Our churches are all supplied with pastors so far as I know, and everybody seems to be expecting a good year, spiritually, and I pray that it may be so.

We had a very fine conference last fall at Pleasant Grove Church: a fine representation and good reports from almost all the churches. Rev. O. H. Sheppard was elected president and Leon Payne was elected treasurer.

Brother J. W. Payne, who has been treasurer for 25 years, becomes assistant Treasurer.

Our Minutes are published in pamphlet form by the Chambers News Publishing Co., of Lanett, Ala., and are now being distributed among the churches. All of the Associations in the State have their records printed in this pamphlet.

Everything seems to show some progress in our work in Alabama. The Executive Committee is planning to have a 5th Sunday meeting the 5th Sunday in March. There will be some important work to do at that meeting.

The Educational Committee met at Dingle Chapel Church the 2nd Sunday and attended to some business relative to the committee. The Committee on Education is composed of this writer as chairman, Prof. W. C. Edge of Wadly and Dean W. A. Redfield of the Southern Union College.

If some church should desire the 5th Sunday meeting to be held with them please communicate with Rev. Render Fuller, Lanett, Ala.

I am trusting the Lord to give us a great year in His Kingdom in 1942.

Yours truly,
G. D. HUNT.

WEIGHTS MAY BE WINGS.

The old legend about the birds provides for us a parable which uniquely illustrates the lift in religion's load. When the birds were created they had little burdens upon their backs. Looking about they discovered that the other creatures were not compelled to carry such loads. They complained to the Creator, but the burdens remained. Indeed, the burdens became heavier as they grew. But at last they blossomed into feathered wings. One day the wind caught the wings and lifted the birds up into the blue of God's heavens. What seemed weights were really wings.—*F. B. Fagerburg.*

What happens in us is more important than what happens to us.—*Ex.*

FREEDOM IN WORSHIP AND FELLOWSHIP

By DR. DOUGLAS HORTON.

High mass in a Congregational Church—impossible!

No, not at all impossible. In the Congregational Christian Church of SS. Cyril and Methodius in McKeesport, Pennsylvania, mass is said by Father J. A. Tokosh every Sunday morning.

Not long ago I had the privilege of participating in the service. It was Confirmation Day. I stood by the priest as he solemnly admitted the young people into the church one by one. The Catholic tradition was felt in the presence of the godparents who assumed spiritual sponsorship for the "confirmands."

The Church of SS. Cyril and Methodius belongs to the group of Catholic Churches in Slovakia that broke away from Rome after the Great War. For a number of years the American congregations of this communion, made up of Slovak-speaking people, has been in close touch with the mother church in Europe. Now that the war has broken communications, however, a new desire for freedom has grown up in the American branch of the church, several congregations like that of SS. Cyril and Methodius have sought contact with the older American communions, and through the good offices of the Rev. John F. C. Green, the church in McKeesport has turned in our direction.

It is at this point that the ecumenical quality of the Congregational Christian fellowship exhibits itself. The only question that had to be asked of the church and its minister was, "Do you believe in the God and Father of Our Lord Jesus Christ, and will you walk with us in Christian love?" We did not have to demand of them that they give up the forms to which they had been accustomed from childhood. We did not have to lay upon them the burden of an iron-clad church constitution or of other super-imposed ecclesiastical authority. With us they find freedom to worship God according to the dictates of their own conscience.

In the sermon I preached at the service I had opportunity to draw attention to the difference between the authorization way of the Roman Church and the way of fellowship in our own. I pointed out that I was present not as a bishop who took his place there by right of office but as a guest of the church and as a representative of the churches' General Council.

Many non-Congregational Christian communions hold that the only way to constitute the great unified Church of the future is to fix upon certain forms and invite all the denominations to accept them. It is part of our Congregational Christian witness to show to the world that this is not necessary. We are unified not about any particular form or forms, but about the presence of God in our midst—the God Who is revealed in Jesus Christ. We regard all forms as good forms which point to that presence, and any form as bad which excludes the others.

Sectarian influences are all about us. Churches which quaintly call themselves "catholic" are likely to be the narrowest. They hold that theirs are the only proper forms. Their attitude is contagious: we sometimes feel like condemning their forms, as they condemn ours. But to the temptation of becoming ungenerous either personally or in our ecclesiastical relations, may we never succumb! We owe it to the church which is to be to maintain the hospitable witness of freedom in fellowship, fellowship in freedom.

HISTORICAL SOCIETY, 1956.
Southern Convention of Congregational Christian Churches.

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCIV. RICHMOND, VA., THURSDAY, MARCH 5, 1942. NUMBER 10.

It Will Be Too Bad!

By H. S. HARDCASTLE, D.D., President, Southern Convention.

If we put the first things second. The other day two women met each other on the street. One of them asked the other one where she was going, and when she replied that she was going to the meeting of her missionary society, the first woman said "I haven't got time to go to that in these days of so many war activities. I tell you the church has got to take a back seat until after the war is over." Well perhaps no loyal American would question the fact that as Americans we ought to do everything we can to win the war. But in the long run how can we win the war, if the church has to take a back seat? Morale is as important as material. Quality of manhood is as important as number of men. One of the most subtle dangers which confronts our nation is that the church will have to take a back seat for the duration, is that we should put first things second. Attending the meeting of a missionary society or a service of worship is in line with the emphasis of Jesus upon putting first things first. In winning the war we must not lose the peace. The hope of any "new order" worth fighting for or dying for, is an order based on justice and good will and cooperation. And the spirit and principles of Jesus Christ are the only bases on which an enduring world order can be built. Not only ought the church to be the church, but the church in its highest and best sense ought to be given primary place.

If we allowed the war to break our sense of fellowship with Christians round the world. It is difficult to keep down the rising tide of hate against those whom we regard as our enemies. But we must try to keep in mind a sense of world fellowship or world community in Christ. When a person joins a local church, he becomes a member of the Church of Christ throughout the world. He becomes a spiritual brother of Christians in every land where there are other Christians, regardless of color or race or class. In every country engaged in this World War there are honest, sincere, consecrated Christians, in whose hearts there is no hate, and who pray for those whom others regard as their enemies. This sense of world fellowship must be kept alive at all costs. And it is being kept alive. Across the barriers of race and nation the Spirit of Christ unites His followers in a spiritual fellowship, which must not, and cannot be broken.

If we lose our missionary passion. The present world situation is not to be blamed on the church or on the failure of missions. It is a call for more, not less missionary spirit. It is not because Christianity has been tried and found wanting; it is because Christianity has not been tried. Even during the war Christians ought to give more for missions. And after the war, when uncounted doors will be opened, the church ought to be ready to enter the fields white already to the harvest. These are dark days for missions. But they are to be seen against the background of light which finds its source in Him Who is the Light and Life of the World, and Who is the Desire of all Nations, and the Prince of Peace, of the increase of whose Kingdom there will be no end.

NEWS AND VIEWS

Rev. and Mrs. A. Greig Ritchie of Elkton, Va., announce the birth of a son, Sydney Greig, on February 10, at the Rockingham Memorial Hospital, Harrisonburg, Va.

Dr. John T. Truitt reports the attendance of over 100 boys and girls, ages 7 to 15, at the morning service in the Suffolk Christian Church the last Sunday in February. Dr. Truitt is conducting a weekly Pastor's Class for Church Membership.

Mrs. W. E. Wisseman, president of the North Carolina Woman's Missionary Conference and vice-president of the National Council of Congregational Christian Women, was the guest speaker for the W. W. Staley Missionary Society in Suffolk last Monday night.

Dr. Irvin Maurer, President of Beloit College, and brother of Dr. Oscar Maurer, former Moderator of the National Council, died the past week, at the age of 62. Dr. Maurer was well and favorably known throughout the church as a minister and educator. The Sun offers its sincere sympathy to his family.

The belated news of Dr. J. U. Newman's death reached the office of publication of The Christian Sun on last Saturday morning. For some time Dr. Newman had been in declining health, and while the news was not unexpected, yet it came as a shock. One of the most consecrated and best loved ministers of the denomination and a professor at Elon College since its founding, the church has sustained a severe loss in his going. Yet his spirit of sacrifice and of courage will always stand as a challenge to those who knew him. Special recognition of his life and work will be made in a forthcoming issue of The Sun.

Word has just been received here that the Rev. J. L. Neese has resigned his work as pastor of Old Zion Christian Church, Norfolk, Va., to enter full time into the Evangelistic Field. Mr. Neese's resignation will become effective March 22. After that date he will be available for Evangelistic meetings in the various Conferences of the Southern Convention. Mr. Neese has conducted many successful meetings in the past twelve years and states that he will be glad to assist any church that feels the need of the Evangelistic spirit. Arrangements for these Evangelistic meetings should be made at the earliest possible date. At present he can be contacted at 1042 W. 35th Street, Norfolk, Va.

The marriage of Ardayre Evelyn Culpeper to the Rev. Herbert G. Councill, Jr., took place on Saturday, February 7, at the Park View Baptist Church in Portsmouth. The ceremony was performed by the Rev. Earl W. Powell, assisted by the Rev. Walter R. Leckliter, grandfather of the bride. Immediately after the ceremony there was a reception at the home of the bride's parents and later Mr. and Mrs. Councill left for a trip to Florida. Members of the First Christian Church, of which Mr. Councill is the minister, gave them a gift of silver, and on their return to Portsmouth surprised them with a pounding. Mr. and Mrs. Councill are now happily located in the Harbor View Apartments and are enthusiastic about theeir work in Portsmouth.

CONTRIBUTIONS FOR THE COLLEGE.

Some of our churches have been generous during this week end and we are able to make a better report. These contributions are greatly appreciated. Our appreciation, however, could hardly exceed our need. A total of seven churches in the entire convention have raised their entire college apportionments. We are grateful to these churches. At the same time we would like to impress upon our other friends the fact that the current funds of the college have been greatly reduced because of the decreased attendance at the college on account of the war. This makes our need for support from the churches keener and more requiring. If you have received your college offering, won't you please forward the same, if not, won't you take the matter to your Sunday School and Church and give them an opportunity?

The following amounts have been received during the week:

Previously reported		$ 555.07
Churches.		
N. C. and Va. Conference:		
Burlington	$ 20.00	
Ingram	20.00	
Eastern Va. Conference:		
Isle of Wight	25.00	
Newport News	185.00	
Eastern N. C. Conference:		
New Hope	1.00	
Va. Valley Conference:		
Mt. Olivet (G)	5.00	
Bethel	13.00	
Sunday Schools		
N. C. and Va. Conference:		
Mt. Bethel	$ 4.60	
Eastern Va. Conference:		
Holy Neck (Conference apportionment in full)	55.00	
		$ 358.60
Grand Total		$ 913.67

OCEAN VIEW MISSIONARY CIRCLE.

At the rate the Anne French Circle of the Ocean View Congregational Christian Church is going, in another year or so they will really have something to be mighty proud of. They are striving, by every means that can be suggested to raise a mile of nickels for the remodeling of their church. Last summer a table, marked accordingly, was placed at Ocean View Park. Above this was written "Building Fund" along with an American and Christian Flag on each side. It was surprising, yet very pleasing, to know that people from all walks of life were interested. Most everyone inquired as to the principal. Of course, this was all explained by those in charge. Even the children gave a nickle or two, from their spending money, in order to build a new Sunday School for some boys and girls. Women, soldiers, sailors, policemen, both rich and poor alike, all rallied to the cause. This was only one means of raising money toward the mile. A mile of nickle strips have been distributed, near and far; suppers have been given and donations received; yes, everything is being done to aid in the drive.

Another activity of interest to the group as well as the drive was a Christmas Fair. This was held in December, at which time a Turkey Dinner was served. Booths lined the dining room, with handwork novelties, aprons, candy, handkerchiefs and home baking for sale. This group of ladies are doing other things that help add pleasure and enjoyment to their two meetings monthly. A covered dish luncheon is served one meeting, at which time the birthdates of all members occurring that month are celebrated.

As a result of some of these things not too far in the future, those new pews and stained glass windows, that have already been purchased, will be displayed in a way that will make this church a lovelier house of worship.

(Continued on page 15.)

Missions Today and Tomorrow

By REV. A. LANSON GRANGER, JR.

Although these are exceedingly dark days for the missionary enterprise, it is nevertheless unjust to claim, as many are tempted to do now, that its past has been futile or that its future is hopeless. There are elements, not to be obscured, in the total picture which may be convincing portents of bright promise. Extensive areas of missionary activity, it is true, have been disrupted. Missionaries have been called home or moved to other stations; others have been cut off from support from their home bases. Christian churches and hospitals have been destroyed; schools have been wrecked or literally moved away, as in China. Congregations have been scattered. There is no denying that from many standpoints the prospect of missions is dark and cheerless. The last World War was one of the most disruptive occurrences in the history of the missionary cause, and this one presents even greater threats.

In the face of this devastation, it must be admitted too, many persons have adopted a defeatist attitude towards the whole missionary program. "See," they say, "this is what all our efforts have brought us. What good has it done?" They suggest, therefore, that a halt be called: no more help from them. Even such a prominent political figure as Mr. Alfred Landon argued sometime ago that financial subsistence be greatly curtailed. But the need now is not for less help, but for more. Any proposal to withdraw support is about as sensible as refusing to aid a friend put out a fire simply because he's contracted the small-pox. To allow pessimism or bitterness to lead us into shortsightedness is realy to deny the validity and power of the Christian gospel and mission. Now is no time for abdication or retreat from the vital intentions of missions, but the occasion for a rebirth of faith in their necessity.

Nor is the outlook completely dark. Certainly it is not hopeless. In truth, if there is one bright spot, one ray of hope, in this whole bleak world picture, it is to be found in the Christian cause represented in many lands. And to contemplate what the Christian missionary enterprise has achieved, what it is destined to mean for the reconstruction of a new world community, and what are its unfinished tasks which lie ahead, should goad us to action.

Consider what already has been accomplished. In every land there are Christians. That is a simple obvious fact. But it is worth remembering in these days of war, and of repeating to ourselves that the bonds which unite us are stronger than those which divide. There's dynamite in the thought. These nuclii of Christians dotting the globe may prove yet to be the leaven of world harmony.

It's important to keep in mind too that the world-wide ecumenical church is a reality. That the great world church conferences at Oxford, Edinburgh, and Madras, and the World Christian Youth Congress at Amsterdam, were laid before the outbreak of war should be cause for continuous rejoicing. These made us sensitive to the fact that we are more than scattered Christian groups, widely separated by many miles, or by color, nationality, or language. They helped us to see that we are one church. And even though large sectors of this Body are now undergoing the tragic ordeal of war, we may hopefully look and pray for a Church which will be stronger for the testing. To keep alive and growing the Church throughout the world, is to nourish the seeds of hope for the world.

And what of the aftermath of war? Who, more than the Church through its missionary program, has the power to bring healing and health to a world sick of its misery? Relief, rehabilitation, and reconstruction—this is the holy triune which will be the immediate and desperate necessity following the war. And the Church must begin now in its thinking and planning to provide it.

No, this is no time for short-sightedness or retreat. It is the hour for concentrating our powers to cause we share, and for consecrating our energies to the task now and for the future.

All of us can pour something into this gap of need—individually and through our churches. Three simple suggestion may be offered: They are so oft repeated and apparently trite that possibly their real power has been obscured by their obviousness. Nevertheless, they involve the powers which lie in our hands.

First, we can pray for the cause of missions, for all Christians throughout the world, especially those in enemy countries, and for those who war against us. Prayer is the great enlarger of sympathies. It opens doors of understanding and compassion; and it closes them upon narrowness and ill-will. But can it do more? George S. Stewart, in his *The Lower Levels of Prayer,* has written: "every earnest act of intercession affects the situation towards which it is directed so vitally as to create a new situation. No situation remains the same when prayer is made about it . . . Prayer always creates a new situation." Here is a momentous challenge to our faith: that when we *earnestly* pray we enter creatively into the purposes of God to transform the world.

Secondly, we can increase our gifts to missions and to the causes of reconstruction. Last year our church in Asheboro agreed to give above what we had been apportioned for missions. The gift was small, but it represented our desire to do more at a time when more was needed. Certainly some of us want to share too in the ministry of healing and love as provided through the plan for a "Year of Sacrificial Giving," promoted by the Congregational Christian Committee for War Victims and Services.

Finally, we can begin now to encourage and to prepare young men and women for the missionary task. As far as I know, our Southern Convention does not present a very admirable record of missionary recruits. A more positive approach might help us. How much unconscious harm, I wonder, has been done by that phrase which inevitably slips out at missionary gatherings, "Of course we can't all go . . ." *Of course* we can't! The assumption is, however, that nobody will go. But there are young people, I believe, who, when they hear the missionary appeal positively put, will respond: "Here am I, send me."

We must begin now. Missions tomorrow depend upon what we do—today.

LETTER TO THE EDITOR.

My Dear Mr. House:

Many thanks for the latest issue of The Christian Sun which has just arrived with the quite unexpected inclusion of two articles by me. I am delighted that you find it helpful to pass these messages along. I believe that you are doing a wonderful thing in giving so much emphasis to the whole matter of public and family worship.

Of course the secret of a real advance is more adequate training for the minister and each and all the musicians in each church. I do not know how far you can stress it, but if trained instructors could be found, there should be conference courses or

(Continued on page 14.)

MISSIONS A FAILURE?

There is a widespread feeling today that missions has been a failure. Some plan to curtail their missionary giving since, as they say, Japan is out of the missionary picture. Others are resolved to discontinue altogether their gifts to missions. Their deductions from the present situation lead them to the conclusion that the missionary enterprise is a failure and that further contributions to this cause would be a poor investment.

Is this a valid conclusion? Has the missionary enterprise been a failure? Our answer would be "Yes" and "No." Our answer must be a relative one. Certainly the missionary movement has been a failure. It has failed in many conspicuous ways. It has failed to "win the world for Christ in this generation." It has failed to undergird and surround its efforts by a supporting Christian economy. It has failed to win commerce as a Christian ally in its unselfish program. It has failed in its effort to make the world neighborhood into a world brotherhood. It has failed to obliterate race barriers. It has failed to make the "Kingdoms of this world become the Kingdom of our Lord and his Christ."

But this admitted failure is nothing new. It does not date from "Pearl Harbor." This failure, a relative one, is historic as well as contemporary. Measured by our same standards the work of Carey and Livingstone was a failure. Since when was missions completely successful? Its failure abroad is only a reflection, a revelation, of its tragic failure at home. And those who reason their way into a moratorium on missionary giving should, by the same logic, be forced to discontinue all gifts for the proclamation of the Gospel. The domestic quality of our Christian civilization has not been convincing to the "poor heathen" who had sense enough to look back of the missionary to the people who sent out the proselytes. So it is not altogether correct to say that missions has failed. We have failed to give missions adequate support, convincing testimony and incontrovertible proof of the superiority of the Christian religion. We are spending more in a day to slaughter the Japanese than we ever spent in a year to convert them to Christ. **Missions** has not failed; **We** failed!

The general report or impression that missions is a failure is, like the report of Mark Twain's death, "greatly exaggerated." Have we forgotten One who was crucified and dismissed as a failure? The conclusion was too hasty. After His crucifixion, his apparent failure, the march of His marvelous message began. "The stone which the builders rejected is become the head of the corner." Since that date there have been a series of divine reversals of judgment to upset our human predictions and conclusions. The hour of our consignment of missions to the realm of failure may become the historic hour of its greatest renassance.

Missions a failure? We might as well speak of the failure of the Cross, the failure of Christ. Leaven has been placed in the lump of civilization. The leavening influence is silently, yet surely, working, even now. Seed has been sown which will bring forth in the day of God's harvest some thirty, some sixty and some a hundred fold. Wherever Paul plants and Appolos waters, God surely gives the increase. Let the present situation arouse us out of our missionary complacency, reveal to us the horror of a world without the Christian faith and discipline, and send us forth in a new crusade to "make disciples of all nations."

R. L. H.

A NEW MISSIONARY EMPHASIS.

Evangelization of the world through Missions is not new. That is as old as the command of Jesus. That is just as preeminent as He is our Lord and Master. We cannot have much of a conception of the life and work of Jesus without believing with all our hearts in Missions. That is absolutely inescapable. That is the Christian's task and joy.

But a new emphasis needs to be made now with the world broken and torn as it is. We fight. All nations are in a death struggle. But tomorrow there will be for a time at least cessation of hostilities. However, if injustice, hate, bitterness, with no appeal to God as judge can be made then we are in for more and more war, more and more destruction. How hopeless it will all be without a measuring rod of right, code of honor, a sense of love and mercy, and helpfulness to the needy.

That is saying in other words that girding all must be a knowledge of God's eternal right of way in the policies of nations. Without God we are lost. The Church—the whole church—should be getting down to business now as never before, should be making spiritual mobilization for the greatest Missionary Movement of all time. The Church should set itself for a complete missionary march. How about two hundred million victorious Russians if godlessness reigns and rules their hearts? How about three hundred millions of India without a God? How about four hundred fifty millions of Chinese without God? How can we ever have peace, Christian economics, Christian commerce, Christian equity and fair play without God.

A new, and determined sense of sacrificial surrender to the call of God must move the hearts of Christians, individually and collectively. There is no escaping it. Let us not be so blind as to allow the world to come upon a day of international attempt at fair play without the lessons of the Gosspel of Jesus Christ. The golden rule must be made permanent in the new world order. In sacrificial surrender to God we shall want to teach ourselves and our individual church members the blessedness of freedom that comes out of true repentance to God, of a genuine setting of our own houses

in spiritual order. May God raise up leaders who will bring us all to our knees before God in humble supplication for our sins, and the sins of our world. And then may we all learn to give of our time, our facilities, our fortunes, as never, never before to send the fairest and best everywhere preaching the Gospel, and living the life. Where we have given dimes we must be willing and anxious to give dollars, and where we have given tens of dollars we must learn to give hundreds, thousands, of dollars. For what will our civilization be like if it must build more terrible destruction? And if race rise up against race, color against color, and treachery and betrayal beat down the backdoors of the futile efforts of a few. It must not happen, whatever the cost we must learn how to love the world, suffer for the world, and if need be die for the world. The words "For God so loved the world that he gave His only begotten Son, that whomsoever believeth on Him should not perish, but have everlasting life," must take on a genuine reality in every church, and in the heart of every Christian.

God is the answer. We might as well face it, and in facing it take infinite courage and hope. It is not that Missions have failed. We as Christians have failed to give Missions our prayers, our help, our means as we ought. A godless, corrupted world cannot call itself "Christendom" and get by with it. We must now as never before gird for a God-seeking world order. Tomorrow will ask us how we did today? Let us not bring a curse upon tomorrow's opportunity by failing now to do our very best as Christians. The world so needs now Christian hands, and Christian hearts. The good we may do Missions now by sticking to our tasks with renewed energy and enterprise will bear compound interest tomorrow. It is not "we ought" to give to Missions, but "we must" if we are to survive. May God move us to begin now!

JOHN G. TRUITT.

MISSIONS MUST GO ON IN OUR SOUTHERN CONVENTION.

Missionary tradition comes down to us from the generation of the Apostles. In response to their Master's "Go," they went. In the Acts of the Apostles we have the historical record of their journeys, their labors and their achievements. Christianity was planted in the countries of the Mediterranean. Tradition supplements their historical record with a story of astounding progress.

But it was in the nineteenth century the Protestant Churches became especially interested in missionary activity. New fields were entered with the arrival of each new decade. The twentieth century was ushered in with the slogan, "The World for Christ in This Generation." By the beginning of the third decade of our century over thirty thousand missionaries were on the foreign fields and their labors were supported by contributions exceeding sixty millions of dollars and by the prayers and the faith of millions of devoted Christian worshippers.

It was an astonishing out-pouring of the spiritual life of our Churches and to evaluate the effectiveness and the accomplishments of the movement transcends our ability. Converts were made, churches established, the abundant life witnessed to and experienced and the society of many lands leavened. Of course, just as it is with our Churches in the homelands, human frailty entered into the planning and the function and along with achievements weaknesses were evident. But it was a notable era of Christian endeavor and accomplishment.

But now world wide change has come upon us. This change is measured for us not only in terms of war but in terms of philosophies that have turned not only men but nations against God and the Gospel-way of life. And so today not only do we have fields of missionary endeavor closed to us but churches which formerly associated themselves with us in this great work are now silenced and forced into inactivity by the totalitarian governments of their lands. And too, there are those among us who are saying, "What is the use?"

What are we to do? We have only one course before us for we are under orders which stand unchanged and unchangeable until they are consummated in victory. Jesus said, "Go." For us that means but one thing.

In many lands the work goes on. Missionaries from the closed fields will be serving in other fields and in other capacities. These must be supported by our resources, our prayers and our faith. One day these doors now closed will swing open and we must be prepared with personnel and finances to pass through and take up where we were forced to leave off. This is no time to lose missionary interest and zeal.

For our Southern Convention this: We made gains last year; we must not suffer losses this year. Rather let us give more, pray more, and have more faith.

JAMES H. LIGHTBOURNE.

WORLD MISSIONS MOVE ONWARD.

The offices of the American Board of Commissioners for Foreign Missions are exceedingly busy these days. From these offices in Boston go words of cheer, backed by money with which to work, to more than three hundred American men and women and thousands of their Christian comrades around the world.

Those friends "out there" are in the midst of great difficulty, but they are doing a grand job of representing us in presenting the message and spirit of Jesus Christ. A few are kept in their homes or mission compounds by soldiers of nations against which our country is at war. Others work in enemy territory among people who have suffered greatly because of the war. And still others, and this is by far the largest number, are busy in areas where they are perfectly free to carry on Christian work both in ministering to the physical needs and in giving the Spirit of Christ.

The work goes on! We have not quit! The Kingdom of God lies beyond, perhaps far beyond, the present war, but it is in sight of some of the prophets and saints who are praying while they work for its coming.

In Japan our church has no missionaries except retired 84-year old Dr. Mary F. Denton, but thousands of sincere Christian comrades struggle valiantly to carry the work our missionaries have temporarily left because they could not work and would not be a burden to their friends.

In China some missionaries are at work in the free area. A late cable says: "North (Continued on page 13.)

CONTRIBUTIONS

SUFFOLK LETTER.

The death of Dr. J. U. Newman, for fifty years a distinguished Professor of Greek and Bible in Elon College, was a personal loss to many former students who knew him as a great teacher. Others will probably write detailed sketches of his useful life. Two facts justify space in this article to some impressions of this good man of God. First, the fact that he made a great contribution to our life during our college days. Second, in the Providence of God—it became our privilege to begin our ministry immediately after graduation, in June 1898, by going to Oakland Church, near Chucatuck, Va., where he attended Sunday School and held his membership in his youth.

Our first meeting was at Antioch Church, Isle of Wight Co., Va., during the Eastern Virginia Sunday School Convention, in July 1893. He attended that Convention as the representative of Elon College to confer with prospective students. To a country boy, not often favored by having an interview with such a distinguished person, a College Professor was the personification of wisdom and learning. Seated on the roots of one of the big oaks, on that old church-yard, we talked over the requirements of entering Elon College the following September. He was so kind, gentle, and modest, it was a great relief to learn that he was really human and had a heart.

From his youth he maintained a reputation for being good. Under the usual experiences, which try men's souls, he remained true to his ideals and standards of Christian character. He was modest and refined in his manner, and as courteous as a Chesterfield. His integrity of character was one of the outstanding principles guiding his career.

His devotion to the right strengthened his appeal as a student and scholar. Having by nature a brilliant mind, sharpened by hard work and persistent study, he was recognized by all who knew him, as a great scholar. He was proficient in many lines of educational work. His major work was in Greek and Biblical Literature. But he was in the front ranks in other departments of the college curriculum. Students in his Greek classes (in the former days when Greek was required for Graduation), marveled at his mastery of that language and the history of ancient Greece. His reading was extensive in other fields and he had the capacity to appraise the value and content of many books. He lived chiefly, during his more active life, in his study. His library was his workshop, and he pursued his studies with devotion and great energy.

As a teacher he will be remembered as among the best of his day and generation. He had no ambition to be recognized as a public speaker in the generally accepted use of that term. But he was at home in the classroom, and there he was at his best. Great audiences embarrassed him and he was not at ease on a public rostrum. Having an exceedingly nervous temperament, it was difficult for him to accept invitations to speak in public. He was a clear thinker and a forceful speaker, but he preferred the classroom in place of the platform or public assembly. His contribution to the development of young ministers cannot be measured, until the final summary of his work is made, at the day of the Great Judgment. Conservative and progressive, consecrated and keen minded, friendly and fraternal, he reached the end of a long life of efficient service, in his chosen field, beloved by a host of friends.

I. W. Johnson.

OUR MISSIONARY INTERESTS TODAY.

Present international situations are affecting the Missionary interests of the church adversely. Critical minds are questioning the real value of Missionary efforts in so-called "enemy countries" preceding the present war. There is a feeling on the part of some that every dollar given for Missions in these countries has been entirely lost. It perhaps would be truer to the gospel if we were regretting our failure to do more, for if the gospel could have been made effective in the hearts of the leaders of these nations, then the terrible catastrophe that has overtaken the world could never have been. The Christian gospel is the remedy for a far-torn world.

Instead of regretting what we have already done to evangelize the world, we should be determined to double our efforts that the gospel in its power might be given to all people. The command to preach the gospel to the ends of the earth is still upon us. The more savage and the more ungodly the nations of the earth, the more imperative the responsibility to carry deliverance to them. That responsibility is ours. The ones of us who constitute our Convention.

The missionary period begin with this month. Each church has been assigned a definite amount to raise for Missions. The Convention has determined these amounts and it is hoped that every church will respond to the full extent of its responsibility. Our Mission Board has definite committments in the home and foreign fields. It is entirely dependent upon the church's response if these commitments are to be met. In the average community, through our Convention, there is a surplus of money in circulation as compared with previous years. It is too bad that this war had to come to bring a touch of material prosperity. It will be sinful and disastrous if a part of this prosperity is not dedicated to the cause of righteousness that the church may be able to carry on its program of assistance and evangelization at home and abroad.

The time is opportune for individuals and churches to express their interest in the work of spiritual redemption by their material contributions. There are different agencies of the church that may be employed in securing the amounts asked for from the local churches. The Mission Board has invited the Sunday Schools to make monthly contributions that such contributions may be counted on the amount apportioned for this particular cause. Also organized classes, young people's organizations, and Missionary Societies may add their contributions. With these different agencies cooperating with the church, then every local congregation should be able to raise the requested amount and forward the same during the Missionary Period to the Mission Board. The churches prompt response to the call of the Board will greatly encourage those who have been charged with the responsibility of conducting and financing our Missionary program.

L. E. Smith.

If you are inclined to think that denominations are the branches Jesus spoke of, a little reflection will show you how impossible that is. He meant individuals, not denominations. The diversity among denominations shows that they are not branches of the vine, for no one ever saw a vine with branches so different as are the various denominations. They are unalike, and bear different kinds of fruit. So it is impossible for them to be natural branches of the same vine.

FOR THE CHILDREN

Dear Friends:

Do you like to hear poetry read? One of the happiest memories that I have of long winter evenings in the farm home of my childhood; is that of my mother sitting in her rocker before a blazing fire, in the huge fire-place, reading poetry to us. Mother held the book in her hands. Dad sitting on the other side of her in another rocker holding "Sonny" on his lap. Joy and I sat on a hassock as near to mother's chair as we could get. The boys were distributed in chairs which completed the family circle about the hearth.

This week I am going to include poems in our page which I think that you will like. If you can't read them get your father or mother to read them for you.

The memory that is most meaningful to me of my childhood is that of family prayers being said. Today in time of doubt and questioning those times when we knelt in a family circle of prayer come winging into my mind. The mere memory warms me and fills me with a feeling that nothing is so horrible that it can't be made beautiful by such a circle of prayer around the world. Can't you just see the circle? A band of light in a world of darkness? Americans, Africans, Indians, Japanese, Chinese, Russians, Germans, French, Italians, Poles, every race of God's great family represented in a circle of prayer—seeking to find God's Way for our walk in this His world, and not our own way. How wonderful that would be. You and I can help to bring this to pass—if we will. (The least member of our family was given a chance to keep the chain of prayer unbroken. The least of our race of men should be allowed that same privilege.)

Prayerfully yours,
DOROTHY TODD.

"O God of Love, O King of Peace
Make war throughout our world to cease.
The lust of sinful man restrain,
Give Peace, O God, give peace again!"

OUR LENTEN DEVOTION FOR THIS WEEK.

WE CAN RULE OUR SPIRITS.

He that is slow to anger is better than the mighty,
And he that ruleth his spirit than he that taketh a city.
—Proverbs 16: 32.

Do you ever find it very hard to keep your temper when a friend does something you do not like? Once a certain father told his son that conquering a bad temper was just as hard as over-coming a great giant. This boy, like all the rest of us, had trouble in controlling his anger whenever others displeased him.

God gave us minds for thinking. He made us masters of our own thought and our deeds. If we do our part he will help us to keep from quarreling and hitting back. If we think with God, He will help us to conquer our bad tempers and our unkind words. He can even learn to drive wrong thoughts from our minds. Let us ask Him to help us today.

Prayer—Our Father, we want to be kind and generous to others. We want to be strong enough to forgive all who may be unkind to us. May we remember to cooperate with You and be ready to express love and friendliness. *Amen.*

—*From Thoughts of God for Boys and Girls.*

KATIE LEE AND WILLIE GREY.

Two brown heads with tossing curls
Red lips shutting over pearls
Bare feet, white and wet with dew,
Two eyes black, and two eyes blue;
Little girl and boy were they,
Katie Lee and Willie Grey.

They were standing where a brook,
Bending like a shepherd's crook,
Flashed its silver, and thick ranks
Of willow fringed its mossy banks;
Half in thought, and half in play,
Katie Lee and Willie Grey.

They had cheeks like cherries red;
He was taller—'most a head;
She, with arms like wreaths of snow,
Swung a basket to and fro
As she loitered, half in play,
Chatting to Willie Grey.

"Pretty Katie" Willie said—
And there came a dash of red
Through the brownness of his cheek—
"Boys are strong and girls are weak,
And I'll carry, so I will
Katie's basket up the hill."

Katie answered with a laugh,
"You shall carry only half;"
And then, tossing back her curls,
"Boys are weak as well as girls."
Do you think that Katie guessed
Half the wisdom she expressed?

Men are only boys grown tall;
Hearts don't change much, after all;
And when, long years from that day,
Katie Lee and Willie Grey
Stood again beside the brook,
Bending like a shepherd's crook.

It is strange that Willis said,
While again a dash of red
Crossed the brownness of his cheek,
"I am strong and you are weak;
Life is but a slippery steep,
Hung with shadows cold and deep."

"Will you trust me, Katie dear—
Walk beside me without fear?
May I carry, if I will,
All your burden up the hill?"
And she answered with a laugh,
"No, but you may carry half."

Close beside the little brook
Bending like a shepherd's crook,
Washing with its silver hands
Late and early at the sands,
Is a cottage where today
Katie lives with Willie Grey.

In a porch she sits, and lo!
Swings a basket to and fro,
Vastly different from the one
That she swung in years agone.
This is long and deep and wide,
And has—rockers at the side.

Attributed both to:
JOHN R. HUNT
and to
J. H. PIXLEY.

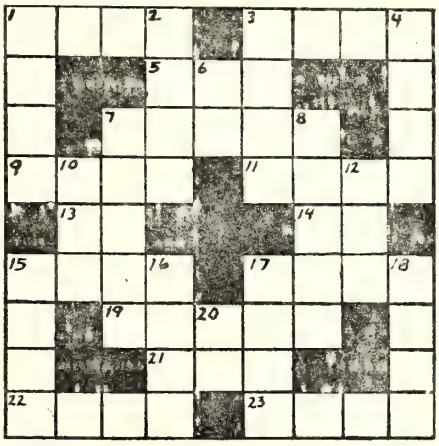
CROSSWORD PUZZLE.

Across.

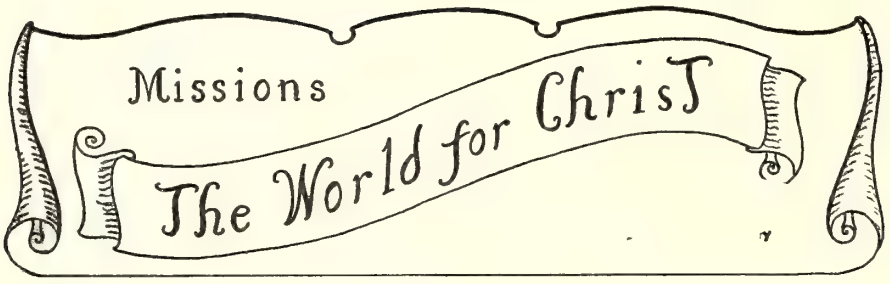
1. It blows in March.
3. Opposite of hate.
5. The self.
7. Third month in the year.
9. Chief, principal.
11. Miss (Radio Star) Smith's 1st name.
13. Royal Navy. (Abbr.)
14. Virginia. (Abbr.)
15. Solid-horned, antlered, animal.
17. Instruments for writing.
19. Heralder of Spring.
21. Twice five.
22. Remove leaves from lawn.
23. To care for a garden.

Down.

1. Moderately hot.
2. President of a faculty in a College.
3. A tuft of hair.
4. Besides, otherwise.
6. Gross. (Abbr.)
7. One who works in a mine.
8. Place of safety.
10. Part of verb to be.



12. Light brown in color.
15. Portal.
16. To say "by heart."
17. One-half of a quart.
18. You sow them in a garden.
20. To exist.



TWENTY THOUSAND DOLLARS FOR MISSIONS.

Through the generous support of churches, Sunday Schools, Missionary Societies, Youth Fellowship and other groups, and individuals, the Mission Board reached its goal of $20,000 on August 31, 1941, and we close a half year's work on February 28, 1942. We are gratified to believe that our receipts will equal the similar period of last year when they amounted on March 1st (that day included) to $8,850.67. On February 13, 1942, the receipts to that date were $8,663.12. Every member of the denomination should be encouraged, pray, work and give until the goal is reached. There is every reason why you should increase your offerings over last year.

The expenses of the Board are cut to the bone. While you may criticize government for extravagance, you ought to show your appreciation of a most economical administration of the Mission Board by even larger gifts than heretofore. This is a day of sacrifice for your Convention, and the Mission Board believes in sacrificing for the Kingdom of God.

The demands are greater than ever in the Home field and unless America is willing to hold up the Christian ideals and standards which it has always maintained, I fear the final result of World War No. 2.

While war and restrictions have interfered with Foreign Missions yet we must carry on. While we fight Germans, Japanese and Italians, we do not hate them and must marshall all the resources of Christianity so that at the opportune time they will be glad to join in the building of a new world, based on the principles of the Prince of Peace.

I believe in Foreign Missions even more than ever. People who do not belong to the church now believe in them, and no Christian at this time wants to be a slacker and transfer from the army of the Lord to the army of Satan, whose supreme effort is to defeat the followers of Jesus Christ in carrying out His great command. Satan is against Foreign Missions and I am for them. Don't let Satan cause you to lose faith in God. This is a time for greater faith and sacrifice and I believe the men, women and children of our church will hold on to God and march to victory. If you are unable to give—pray for Missions and pray for the Board.

J. E. West, *President.*

MISSIONARY OFFERINGS.

WEEK ENDING FEBRUARY 20, 1942.

Sunday Schools.

Liberty Spring, Suffolk, Va.	$ 5.00
Durham, N. C.	7.50
Pleasant Grove, News Ferry, Va.	11.30
Pleasant Hill, Liberty, N. C.	8.47
Leaksville, Luray, Va.	6.31
Mt. Olivet (G), Geer, Va.	3.74
Rosemont, Norfolk, Va.	24.34
Happy Home, Ruffin, N. C.	6.57
Pleasant Cross, Asheboro, N. C.	2.49
Total	$ 75.72

Individuals and Churches.

Mt. Pleasant, Vass, N. C.	$ 4.00

Specials.

Class No. 2, Rosemont S. S., Norfolk, Va.	$ 12.50
Class No. 3, Rosemont, S. S. Norfolk, Va.	2.08
Total	$ 14.58
Total for the week	$ 94.30
Previously asknowledged	8,663.12
Total since Sept. 1, 1941	$8,757.42

WEEK ENDING FEBRUARY 27, 1942.

Sunday Schools.

Palm Street, Greensboro, N. C.	$ 10.60
Lebanon, Semora, N. C.	.50
Pleasant Ridge, Ramseur, N. C.	3.25
Timber Ridge, High View, W. Va.	1.90
Ether, N. C.	1.00
Ingram, Va.	4.47
Mt. Bethel, Stokesdale, N. C.	8.00
Mayland, Broadway, Va.	1.00
Oak Grove, Sunbury, N. C.	1.60
Bethlehem, Suffolk, Va.	2.46
Antioch (R), Seagrove, N. C.	1.25
Bethlehem, New Market, Va.	2.81
Total	$ 38.84

Individuals and Churches.

Mrs. Cora L. Pond, Richmond	$ 1.00
Total for the week	$ 39.84
Previously acknowledged	8,757.42
Total since Sept. 1, 1941	$8,797.26

Gratefully submitted,
Mattie Cox *Parker,*
Secretary.

SPRING RALLIES.

Spring! Warm sunshine, fresh breezes, refreshing showers. God's world is good! There is a very "lift" in just the anticipation of spring.

But *man's* world is not good.

Spring is the time of planting. In "The Seed and the Soil," Richard Terrell Baker uses the title as a figure throughout the book, to present in a rather homespun fashion a far-reaching truth. Planting time had come. The young farmer, Emery, wasn't satisfied with the last year's crop. But this spring he had a feeling the wheat would be better. It wasn't all feeling though, he said, because "I had the soil tested. I gave it a bath and some new food. And then I groomed a new seed."

Spring is the time for Rallying for our Woman's Missionary Societies. Christians need to rally. Christians need to consider. A planting time is at hand for us. Do we not feel the need of a new planting, and a richer harvest? If we will journey to the Rallies with our hearts and minds prepared as fertile soil for the vital truths we need to receive and consider, we can count on Miss Ruth Seabury to bring us an especially "groomed seed."

The theme presented to us by our Convention Year Book, 1941-42, is "Growing Christians." Let us prepare and plant that we may grow in the graces and strengths that make for more effective Christian living.

Margaret B. Lightbourne.

OUR MOUNTAIN MISSION.

On the Skyline Drive, where route No. 52 crosses from Mt. Airy, N. C., to Hillsville, Va., in the beautiful Blue Ridge mountains of Virginia, the Southern Convention has its most real home missionary work. In other areas we are building churches and aiding churches, but here we are ministering to a needy and worthy people without hope of receiving in return enough money to pay for our efforts.

For about a quarter of a century the Christian Church has been serving these fine mountain people. When Miss Hedgepeth (now Mrs. Meredith) first opened school at Elk Spur there were no schools in a large area of Carroll County up and down the mountain sides. Today we own two buildings that are used for both church and public school. In another area our church service is held in a public school building.

In recent months no minister has been serving these churches and com-

munities. Since the Rev. G. H. Veasey moved to New Market, Va., last fall the Mission Board and the Promotional Office have been looking for a minister to live in our parsonage and serve this mission. Without such a person in our parsonage, the work must suffer greatly, and the Southern Convention will be missing one of its greatest opportunities to serve.

Miss Angie Crew, the Rev. and Mrs. P. B. Sanger and son Bobby of Linville, Virginia, and the writer spent Saturday afternoon and Sunday, February 21-22, in the parsonage and churches. It was a delightful, and yet disappointing visit.

The parsonage has been greatly improved. Wallboard has been placed in all rooms and painted. The woodwork needs paint, as does the outside of the house. The parsonage and churches all show that it has been years since a minister made this his home.

My Studebaker Coupe was packed with clothing people in the churches had sent for the people of the mountains. It took only a few minutes for the people to select that which they could use to good advantage. Some who did not know that clothing was to be distributed did not get a share. One small 12 year old orphan boy was very anxious for a leather jacket which he did not get. (Perhaps some boy reading this will remember one he has outgrown, and will send it to the Mission Office for this fine boy.) With a good minister and family living in the parsonage at Elk Spur, the members of our churches could render a real service by sending cast off clothes there for distribution to those who need them.

A goodly company faced a strong and cold wind to attend the Sunday services at Elk Spur and Rocky Ford. Most of them were young people and children. It would do your heart good, kind reader, to look into the eager faces of these boys and girls. But it would certainly make you want to be sure that they have the advantages of education and Church, and not be left in poverty without the benefit of religious training.

There are some families that are able to help, but most of them have been denied modern advantages. Those who are able are ready to assist in securing a minister and supporting the work of our denomination. The time seems to be right to put into our mountain mission one of our best ministerial families. With such leadership the work will transform the life of hundreds of fine American boys and girls. F. C. L.

TO THE WOMEN OF THE SOUTHERN CONGREGATIONAL CHRISTIAN CHURCHES.

Dear Friends:

This is the time when we should be completing our plans for the Summer School of Missions. The question, concerning the advisability of having our school this summer, has arisen. It is the opinion of every one who has expressed themselves that this is no time to curtail our church activities; that we should rather increase and re-emphasize the importance of every service under the auspices of our churches. All of us seem to feel that the Christian thread that unites us must never be in danger of being broken but strengthened by every method possible. Our School of Missions, though only two years old, has come to be something that definitely made us feel a part of a great whole. It did something for those who attended and for those who worked and planned and participated in its programs. It drew together the women of our own fellowship as no other meeting has done.

Now the uncertainty of what the summer holds for us has put the question squarely before us. Shall we plan definitely for this summer? Several issues make it hard to decide. The conditions at Elon are the first consideration. It is by no means certain that Elon College could take care of us as things are there now. Then too, the transportation problem arises. Nearly every one who attended from any distance traveled by automobile. The use of machines would surely be curtailed. Persons living in the defense areas might be reluctant to leave home for a week, particularly if children are to be left behind.

I am presenting these facts that you might consider them from your view point and let me know definitely how you feel and what your wish done.

Trusting that the best decision will come out of this method of putting the question before you and asking for your suggestions, I am,

Most sincerely,

Mrs. J. Monroe Harris,
President.

NEWS FROM THE ELON COLLEGE WOMAN'S MISSIONARY SOCIETY.

The Woman's Missionary Society of the Congregational Christian church at Elon College, has held six splendid meetings during the month of February.

The Society is made up of four Circles and the first week in February all the Circles held their respective meetings, with a different hostess for each gathering. The study book, "A Christian's Imperative" is being studied at the meetings and the lesson taught each time, with another member conducting the devotional period.

In keeping with the World Day of Prayer, the society under the leadership of its president, Mrs. L. E. Smith, held a service in Whitley auditorium and members of the faculty, student body, townspeople and the missionary society members were in attendance. Mrs. W. P. Lawrence told of the origin of The World Day of Prayer. Dr. L. E. Smith, Thomas Smythe and Miss Angie Crew were on the program, with Dr. G. O. Lankford and Rev. F. C. Lester offering special prayers. Prof. Frederick, head of the voice department, Prof. Stuart Pratt, head of the music department and Prof. Fletcher Moore, had charge of the special music for the service.

At the regular monthly meeting of the general society, on February 9th, Dr. D. J. Bowden reviewed the missionary book, "Christian Roots of Democracy." Dr. Bowden is a member of the Elon College faculty and is well known for his ability as a teacher and he presented the book in an interesting manner. The service was held in the chapel of the Mooney building and the attendance from the society, with a number of visitors was good. Dr. Bowden, divided the book into two parts and during the morning from 10:00 to 12:30 o'clock he discussed the first part and at the noon hour all enjoyed a light picnic lunch with hot coffee in one of the class rooms of the building, and immediately afterward they gathered together again for the remainder of the book. Many of the ladies took special interest and Dr. Bowden gave the opportunity for a round table discussion and many questions were asked and answered which made the book very interesting.

The Missionary Society of the church at Elon College is represented by many residents of the community that are affiliated with other churches and during the past few months interest has been shown in enrolling new members, for which a financial contribution had been offered for the circle that would report more new members. This was offered by the president of the society and to the circle that raised the most money monthly toward their goal, proratio,

(Continued on page 13.)

Pilgrim Fellowship

"Youth at Work in the Church"

A. LANSON GRANGER, JR., *Editor*

WE CAN LEARN TO PRAY.

When disaster threatens and our little faiths fail us, and when our complacent acceptance of life is shattered, we almost instinctively begin to feel the necessity of praying. There is an unmistakable parallel between hours of crisis and hours of deepest religious faith. Times of disaster inevitably seem to provoke a return to religion and a search for meaning and help for our unanswered needs. Richard Wright has a story in which he tells of a Negro mammy, who, under the influence of the Communist ideals of her two devoted sons, had given up many of the early ideas of her simple religious faith. But when she was overshadowed with anxiety, as when one of her boys was in peril, she would lose herself in forgetfulness and begin to sing the old spirituals which in former years had stoutened her heart. Trouble invariably quickens the mood of prayer.

In a recent book an author writes magnificently of prayer as "the lost word." But everywhere there are people, youthful and old, who, caught in the grip of urgency, are hurrying to a discovery of its meaning—its possible meaning for them. From everywhere reports are received of the outpouring of people for services of prayer. Moreover, in city after city, appeals have been issued, calling the citizenry to a minute of prayer during this emergency.

Perhaps this response is in itself evidence of the naturalness of prayer. People pray even when admittedly they do not believe in it. They must! They pray because they cannot help themselves. No one can belie the moments when his heart has welled up with joy or when a cry has been wrenched from his lips, a cry for help beyond his own ability to supply it. Such experiences admit the naturalness of praying. "There is a Spirit which beareth witness with our spirits."

Nevertheless, many who want desperately to pray do not know how to pray. They are torn between the desire to pray out of a feeling of need and their inability to pray because they do not understand it. Prayer is natural in that they want to pray, and that in certain unguarded moments they do experience it; it is not natural in that they know how to enter into it fully and to appropriate it freely in the daily round.

"Lord, teach us how to pray." How to pray—that's the only thing which the disciples ever directly asked Jesus to teach them. And the *how* is important.

If the present world distress has increased the awareness of our need to pray, this Lenten season should remind us that we can learn to pray.

There are a number of inexpensive pamphlets and books the reading of which will vitalize anyone's praying. One of the simplest and most helpful is Muriel Lester's "Ways of Praying" (20c). George S. Stewart's "The Lower Levels of Prayer" (50c in paper binding), is an exceptionally fine book, dealing with the whole range of prayer, sparkling with simple suggestions and aids, and written on "the lower level" for the average person who wants to learn to pray. By far the most outstanding and stimulating volume to appear recently is Dr. George A. Buttrick's "Prayer." This book is more expensive (costs $2.75) but it is certainly one of the most brilliant and illuminating that has been written. (All of these books may be purchased from The Pilgrim Press, 14 Beacon Street, Boston.)

There are no precise rules of prayer. But experience will teach us, if it hasn't already, that praying must acknowledge certain methods which avoid shoddiness. Jesus is our avowed teacher here. Prayer should be habitual, although it should never degenerate into a habit—a habit of the glib and thoughtless mouthing of words. It should be continued persistently, even when it does not reveal so-called "results." In so far as it is practical, praying should keep the quiet and secret tryst of the soul, when one for the moment closes the door and "escapes the world."

Above all in our praying we should be constantly mindful of the nearness of God. Too often perhaps we think of Him as distant, dwelling apart in some misty, shadowy sphere. God is Beyond; but He is also Within. In our prayers we need to remember His nearness, the near side of God, which is "closer . . . than breathing and nearer than hands and feet." Moreover, thought of God should be objective. Says Muriel Lester: "Immediately you awake, set your first thought on God, and keep your mind on Him for a few seconds. Don't think of Him subjectively, as to your relation to Him, your failures, your sins or your needs. Think of Him as shining in beauty, radiant joy, creative power, all-pervading love, perfect understanding, purity and serenity . . . It sets the tone for the whole day."

The daily round will present multiple opportunities for lifting one's heart in praise, in longing, in cry and plea for others, if we keep ourselves open and responsive to the Eternal Goodness. And at the close of the day, a moment of relaxation and reflection should be set aside when one can bring the day's thoughts and work, with joy or with misgiving, into the presence of God.

Prayer and daily living interact. As we pray we discover how to live joyously and with abandon—for to pray is to live. And as we live sensitive to God, we find our praying made real.

YOUNG PEOPLE'S BANQUET.

A banquet was held at the Congregational Christian Church, Lynchburg, Virginia, January 23, 1942, by the Young People's Christian Endeavor Society. The banquet hall was decorated with red, white, and blue paper. Also the United States flag flew high over the room. There was a model airplane hanging from the top of the room. Miniature airplanes and a stick of candy and two life savers were placed at each plate.

After the meal the program consisted of songs led by our toastmaster, Mr. A. G. Jefferson of this city, special music by two of the young people, and a talk by Rev. T. E. Landis, pastor of First Methodist Church of Lynchburg. The speaker challenged our society to put our backs to the work and accomplish what we should for our church.

RUTH DUNN, *Secretary.*

"The quality of mercy is not strain'd.
It droppeth as the gentle rain from heaven
Upon the place beneath. It is twice bless'd:
It mlesseth him that gives and him that takes."

—*William Shakespeare.*

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

DISCOVERING WHY PEOPLE DRINK BEVERAGE ALCOHOL.

Lesson X—March 8, 1942.

Golden Text: "*Wine is a mocker . . . and whomsoever erreth thereby is not wise.*—Proverbs 20:1.

Lesson: Genesis 43:34; Psalm 104:14, 15; Proverbs 31:4-7; Ecclesiastes 2:1-3, 10, 11; Isaiah 56:12; I Cor. 10:6, 7.

If you asked the average person who drinks why he drinks, what do you think he (or she) would say? What reason would he give? Would he be able to give a sound reason? Is it likely that he had ever really thought the thing through anyway? Today's lesson attempts to answer the question as to why people drink beverage alcohol. Its answers are stated in terms of specially selected scriptures taken for the most part from the Old Testament. They do not give all the reasons, but the ones they do give are sound and suggestive. Others not given in these scriptures will also be given in these Notes.

To Make Merry, to Gladden the Heart.

"And they drank, and were merry with him." "And wine that maketh glad the heart of man." There is no denying the fact that wine and strong drink is a factor in merry-making of a kind, that it makes glad the heart. It does add warmth and life to a party, after a fashion. People are often gayer, freer, more sociable when they have had a drink or two. But making all allowance for this, there is something to be said against it. One talks more freely, but one does not always talk more wisely. One has a certain sense of liberty, which often becomes license. The kind of fellowship which needs a drink to enrich it, is it seems to the writer, a poor brand of fellowship. Some one, I believe it was Stanley Jones, said that a life was poor indeed in inner resources if it had to turn to drink to liven it up. Fellowship is a very desirable thing, but what shall it profit a man if he gain fellowship, and lose his soul! And that is what so often happens, for many a man who took a drink just to make merry, or to gladden his heart, has thereby fastened upon himself a habit which has made him a slave to drink itself. Let it be said that one can have a good time, a swell time, without drinking. It is a poor kind of good times that have to be primed with a drink.

To Make One Forget His Troubles.

"Let him drink, and forget his poverty, and remember his misery no more." Some people drink to forget their troubles, to drown their sorrows, to escape from the hard facts of life. The poor man by going on a spree can get away from his dull and drab world, at least in fancy, for a season. A man who is unhappy in his home life can find, or thinks he can find, happiness in drinking, especially in fellowship with others "who understand him and sympathize with him." The man who is up against it, thinks he can escape by taking a drink. The best that can be said for the practice is that it does help a fellow to get away from his troubles for a season. But at the same time, it puts him into more trouble. Drinking creates more problems than it solves. The drinker may forget his troubles while he is drinking, but by his drinking he creates more troubles which make it necessary to drink some more.

Because of the Kick They Get Out of It.

"We will fill ourselves with strong drink, and tomorrow shall be as this day, a day great beyond measure." Some people drink because they like the taste of drink. Others because they like the experience of getting drunk. Strange as this may seem it is true. Only a few weeks ago I talked with a man, a likeable fellow, a good citizen, a master workman, who told me that he did not particularly like the taste of whiskey, but he got a kick out of the experience of getting drunk, even with all its terrific after-effects. It had a strange fascination over him.

Because They Are Slaves to the Drink Habit.

It is debatable whether any person ever started out to be a drunkard or even a heavy or steady drinker, certainly not a confirmed alcoholic. First he took a drink, then the drink took a drink, and then the drink took the man. And although with God nothing is impossible, it is a fact, a terrible fact, that many people drink because they have passed the point where they can stop drinking. They are slaves, bond slaves to drink. Only the grace of God can strike the shackles of the terrible habit from their lives.

Because of Social Pressure.

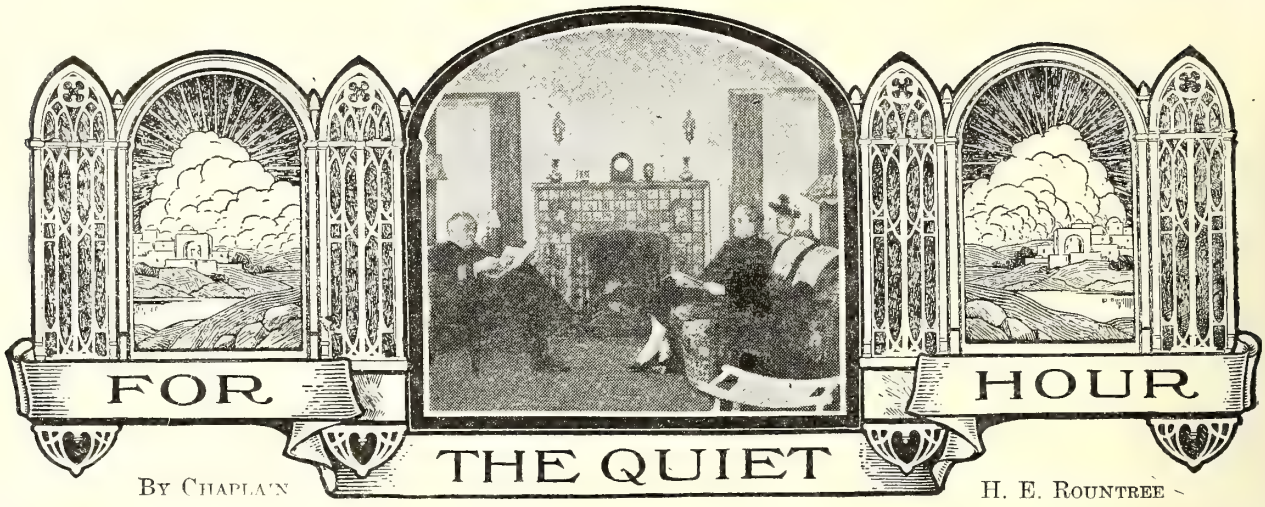
Many people, especially young people, drink because of social pressure. They do not particularly care for wine or strong drink, indeed they dislike it. But they do not want to be thought "queer" or to be a "wet blanket." So when drinks are passed or the suggestion is made that the crowd order drinks, they fellow the crowd. Young men offer drinks to young women because they think the young women expect it, and young women take a drink because they think the young man wants them to, when secretly each dislikes it and even loathes it.

Because of Ignorance of the Danger.

Folks often drink because they do not understand the danger involved in drinking, even in social drinking. They do not know that generally speaking three out of every ten people who start drinking at all, become confirmed alcoholics. They do not realize the deadly foe which alcohol is to the human body, and especially to the brain and the heart of man, the heart in the physical and the spiritual sense. They do not realize the danger, either before they start to drink, or after they start drinking, until it is too late.

Because They Think it Is Smart.

Some folks drink because they think it is the smart thing to do. Folks in "high society" drink, and they want to be thought of as "smart folks." They want to be "up-to-date." They do not want to be "back numbers." They want to cast off "old fashioned notions" and be modern. There are a great many people who do not care for liquor at all. But because the so-called best of people do it, they drink themselves. Modern high-pressure advertising stimulates this. Look at liquor advertisements. They are usually of successful-looking, prosperous looking men and women. Fine looking young men and young women are prominent in such advertisements. The distillers and brewers would not dare to tell the truth in their advertisements. They are smart enough to know that one of the best ways to get people to drink is to make people think that "smart people" drink. They know "a sucker is born every minute." They know that although you can not fool all the people all the time, you can fool a great many people a great deal of the time.



By Chaplain H. E. Rountree

MONDAY.

A Handful of Dust.

"All are of the dust, and all turn to dust again."—Eccl. 3:20.

Our soul was thrilled recently on seeing the new movie "How Green Was My Valley." We discovered a keener appreciation of the relativity of man's condition in this world, and that, be one ever so Christlike, his life is not always the fulfillment of the dream of a "green pasture." But there is a "green pasture" of which the Psalmist speaks which is found in the peace of God, in the harmony of our souls with God, and in the afterlife reward to the faithful. Though the dust, the water and the air, of which we are made, at the end returns to these elements, such was not spoken of the soul. And the soul that feeds on Him here will know what it is to live in a green vallen even midst life's impoverishments.

Prayer—Dear Heavenly Father, life's eventualities bring us to the dust. This mortal clay of ours is dying slowly but surely all the time, yet in the assurance that man—the soul—shall not turn to dust but go to Thee, the God who gave it, we put our trust, praying that in Thy strength we may live it this day and every day. *Amen.*

TUESDAY.

Life's Objective.

"I am come that they might have life, and that they might have it more abundantly."—Jno. 10:10.

Our thoughts are still running along the line of the movie "How Green Was My Valley." Impoverishment of living contrasted with munificent and luxurious living drives one's soul into the inner chamber for a consultation with God. It is this contemplation that makes us want to become a part of Him and to be content with whatever state we may find ourselves, despite the difficulty of being so. If we find our green valley, we must embrace eternal things, and that can be done only by opening the fountain of His shed blood to our lives.

Prayer—Dear Heavenly Father, in Thy way we would walk knowing that therein will be provided whatever things we need. Increase our trust in Thee day by day. *Amen.*

WEDNESDAY.

How Green Is My Valley.

"What lack I yet?"—Matt. 19:20.

The model young man of our text had summed up the good life and asks of the Master the question that still runs through the anxious Christian soul. We all want to know how little time we ought to devote in the acquirement of material things and how much time in the acquirement of the spiritual. We all would like to give a good accounting of our stewardship when He calls. The sudden deaths of noted men recently, friends of ours, provoked the thought: "What green valley does he find now? It seemed green in life." We may have little doubt. It also provokes the thought: "How much have I done for Jesus? How much have I done for mankind?"

Prayer—Dear Heavenly Father, in this our daily moment of prayer we offer unto Thee our lives once again, trusting to Thy keeping. Give unto us the inheritance of the unsearchable riches of Jesus Christ. *Amen.*

THURSDAY.

The Vanity of Man.

"Whereas ye know not what shall be on the morrow. For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away."—Jas. 4:14.

In the light of passing securities of life and in the light of the protecting mantle of Jesus who sanctifies the soul and who blesses it so abundantly that "there is not room enough to receive it," where is the vanity of man. Though in his intelligence and glory he can lead armies over the world and reduce civilization to the shambles, what is the end to be? Friends, we are all allied with God and our communion with Him must be unbroken, and His will must be done in the making of peace, or there will be no peace.

Prayer—Dear heavenly Father, if we are mindful of Thee, this handful of dust may transfigure the universe. We would like to do our part today and always in bringing about that transformation. *Amen.*

FRIDAY.

They Who Go On Forever.

"The same yesterday, today and forever."—Read Heb. 13:1-9.

Let us today consider those who loomed large in the horizons of the past—only a few years ago—and today are practically forgotten. Let each reader supply the names. Then let us consider those whose lives were so patterned after the life of Jesus, of whom it was said "He went about doing good." What is the difference? The lives of the latter are still with us in their saving influence. In all ages and conditions Christ has been the same always, and the embracing of Him in our lives has satisfied exceedingly, abundantly above all that we could ask or think. You and I know that it is possible to be like Jesus to some extent and living on after death.

Prayer—Dear heavenly Father, we would build our hopes upon Thee; for Thou alone art equal to every need. *Amen.*

SATURDAY.

UNSATISFIED SOULS.

"Eye hath not seen nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love Him."—1 Cor. 2:9.

The search for beauty does not satisfy. We want to see it again and other places of beauty besides. The search for anything carries with it the desire to obtain more. They who are winter-bound long for the warm sandy beaches of the south. They who are in the more favored climes yearn for cold weather scenes. We are never satisfied. Life is largely made up of unfulfilled desires. After all, with all that may be had here, the best is reserved for the better land. It is a stupid soul who does not have heaven in his desires while here.

Prayer—Dear Heavenly Father, in our sojourn on this earth of Thine help us to grow heavenly minded and do heavenly deeds. *Amen.*

SUNDAY.

A Prayer for Sunday—Our Father the Sabbath has been given us that we might guard our hearts with diligence, that our faith in Thee may not be undermined and that our fight against evil may not be weakened by doubt. We will strengthen our position this day by going to the church and doing what we can to strengthen the lines for Thy kingdom. *Amen.*

WORLD MISSIONS MOVE ONWARD.

(Continued from Editorial page.)

China Missionaries Well Treated in Homes." This probably means that they can talk with friends and continue to assist in this way.

In the Philippine Islands cables about the first of February said that five missionaries and three children in Dumaguete were "all well, safe and busy." No word has been heard from Davao, but it is believed that all are safe and active.

In Greece and Bulgaria communication is difficult. In Greece starvation is rampant. England, Germany, and Italy have agreed to allow food to go from Turkey, but transportation is so inadequate that there is no chance to supply the needs. In Bulgaria the schools continue and the missionaries are well and busy.

In other places our work goes forward. Money and workers are going to East, West, and South Africa, to India and Ceylon, to Syria and Turkey, and to free China.

The Rev. and Mrs. Arthur F. Christoferson have recently landed in Africa. Miss Eva Peek is on her way to Ceylon. Others are headed for important stations around the world.

Native doctors are now being trained in African mission stations. This is new, and is hailed as a very important forward step.

The world-wide Misssion of the Church, of our Church, move forward! As the United Nations are cooperating to win the world-wide war, so are the denominations and Mission Boards of the Nations uniting to carry the message of Christ and the spirit of Christ to all the world so we can win the peace that will follow the war.

F. C. LESTER.

FUNDS FOR THE REBUILDING OF THE ELON DINING ROOM.

Many of our friends and churches have expressed a desire to contribute to a fund for the rebuilding of the college dining room destroyed by fire in the early morning of January 17. This certainly is an encouraging fact, one that the college appreciates greatly. Every Sunday School and Church and many, many of our friends could make contributions to this cause without injury to their funds or embarrassment to them personally. At the same time such a concerted effort would be tremendously heartening to the administration of our college.

The following have already sent in contributions as indicated below:

H. G. Earp, Supt., Lebanon S. S.	$ 11.00
Bill Loy	5.00
H. G. Earp, Supt., Lebanon S. S.	1.00
Warren H. Denion	10.00
J. F. White, Treas., Spring Hill Church	2.00
Richard H. Clapp	25.00
Mrs. E. W. Kellam	20.00
J. F. Hilliard	10.00
Mr. W. M. Nieswander, Treas., Antioch S. S.	16.00
Mrs. Ora Scott Earman	5.00
A. R. Hosaflook, Treas, Linville Church	20.00
T. W. Mathews, Treas., Winchester Church	15.98
Youth Fellowship League, Harry L. Brown, Pres., Southern Pines	3.00
Total	$ 143.98

SUPERANNUATION.

Previously asknowledged	$1,111.90
Newport, Shenandoah, Va.	9.60
Palmyra, Edinburg, Va.	3.00
First, Greensboro, N. C.	77.25
Bethlehem, Suffolk, Va.	16.12
Burton's Grove, Wakefield, Va.	2.00
Total in Bank February 27, 1942	$1,219.87

BOARD OF SUPERANNUATION,
By: *Mattie Cox Parker.*

BISHOP BAKER HEADS INTERNATIONAL MISSIONARY COUNCIL.

Bishop James C. Baker, episcopal leader of the Methodist Church in the Los Angeles area, has been designated as chairman of the International Missionary Council—an organization representing national missionary organizations in 31 countries of the world—in succession to Dr. John R. Mott. Dr. Mott, one of the outstanding laymen of American Protestanism, has been named honorary chairman.

When he was elected to the chairmanship at Madras, India, three years ago, he announced that he would not serve the full period of ten years because of his advancing years. Dr. Mott was one of the founders of the International Missionary Council in 1910. Acting on the vote of the Council, Dr. Mott has designated Bishop Baker, one of the vice chairmen, to act as chairman until the next decennial meeting of the body, which will probably not be until 1948.

Bishop Baker has been identified with missionary service for many years. Upon his election as a bishop he was assigned to oversight of Methodist mission work in Japan and Korea, and since then has traveled extensively throughout Asia, the Philippines, Malaya, Netherlands Indies, Thailand, and Hawaii. Last year he was on a commission that visited Japan and Korea, studying missionary conditions as affected by the impending war. He is a native of Sheldon, Ill., and a graduate of Illinois Wesleyan and Boston universities. He organized the first Wesley Foundation of his church at University of Illinois.

ELON MISSIONARY SOCIETY.

(Continued from page 9.)

was also given a contribution in cash to be added to their goal. This is being offered in the sum of $25.00 by Mrs. Helen Cannon, head of the business college at Burlington, and is being divided monthly as it is won, by whichever group is successful. Mrs. Cannon is a graduate of Elon College and is a member of The Woman's Missionary Society at Elon College, she is the former Miss Helen Parkerson, of Norfolk, Va.

MRS. H. D. LAMBETH,
Cor. Sec. W. M. S.
Elon Cong. Christian Church.

The Christian's business is not to level off the high places but to build up the low places.—*Selected.*

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

I received the following letter from a little boy a few days ago and it breathes such a sweet spirit that I take the liberty of letting it take the place of my weekly letter for this week.

CHAS. D. JOHNSTON,
Superintendent.

3212 Omohundro Ave.,
Norfolk, Virginia,
February 24, 1942.

Mr. Charles Johnston, Supt.
Dear Mr. Johnston:

I am a little boy (member of Christian Temple S. S.) five years of age. My grandmother has been reading to me from THE CHRISTIAN SUN, about the dear little boys and girls who are your "guests" and first I want to share some of the money that has been given to me at various times with those little children who do not have a sweet mother and daddy like I have, so am enclosing a dollar from my bank, saved from pennies, nickels and dimes. I also have some friends who want to send a couple of dresses for the larger girls if you will let me know the sizes you are most in need of, also would you want some used clothing *but in good condition?*

I love so much to hear about those dear brave little children down there who do not have the tender love and care of their own dear mothers and dads, but I know you must be very kind to them since they love you so much.

Please send the names of some of your largest girls as I know a lady who would like to send a dress to one individually.

Would it be asking you too much to send me a list of each of the children there as well as age of each and names? Many of our friends may want to write or send cards to them at times and as you said it will please them to get mail occasionally.

I shall be anxiously waiting to hear from you sending the names I have requested.

Very sincerely your friend,
TOM DIGGS HEWITT.

REPORT FOR MARCH 5, 1942.

Amount brought forward $2,185.52

Sunday School Monthly Offerings.

Eastern N. C. Conference:

Christian Light Church and Sunday School	$ 3.25	
Henderson	5.45	
Pleasant Hill	2.24	
		10.94
N. C. and Va. Conference:		
Bethel	$ 1.17	
Mt. Bethel	2.87	
Bethlehem	4.98	
		9.02
Western N. C. Conference:		
Hanks Chapel	$10.60	
Big Oak, Mr. and Mrs. S. A. Stevens	3.00	
		13.60
Eastern Va. Conference:		
Bethlehem		7.66
Valley Va. Central Conference:		
Mayland	$ 1.01	
Winchester	5.03	
		6.04
Alabama Conference:		
New Hope		1.38
Georgia Conference:		
Vanceville		2.00

Special Offerings.

Mr. and Mrs. A. Glenn Holt, in memory of Judge Geo. Rountree, Wilmington, N. C.	10.00
Mr. Fespermon	$ 5.00
Master Tom Diggs Hewitt	1.00
	16.00
Total for week	$ 66.64
Grand total	$2,252.16

LETTER TO THE EDITOR.

(Continued from page 3.)

institutes given on the matter of music and worship wherever possible. The trouble is that in most cases the teacher may know something about worship, but the emphasis on music is necessarily limited by his limitations in that direction. I should like you sometime to feature the Hymn Festival movement in one of your issues.

REGINALD MCALL, *Chairman,*
Hymn Festival Committee.

ELON COLLEGE

Founded by the Christian Church in 1889

A CO-EDUCATIONAL INSTITUTION OF HIGHER LEARNING OF THE CONGREGATIONAL CHRISTIAN CHURCH

ENTRANCE TO ADMINISTRATION BUILDING

Elon College is located in the piedmont section of North Carolina. The climate is invigorating and healthful. The natural beauty of the campus is enhanced by careful landscaping.

The definite religious atmosphere of the College and its modern equipment provide the very best facilities available for the training for religious leadership.

The rates are most reasonable.

LEON EDGAR SMITH, President

Elon College North Carolina

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational and Christian Churches.

BOARD OF EDITORS.

R. L. HOUSE, B. D.....Editor
S. C. HARRELL, D. D.....Associate
W. T. SCOTT, D. D.....Associate
F. C. LESTER, B. D.....Associate
H. S. SMITH, Ph. D., D. D. .....Associate
I. W. JOHNSON, D. D.....Contributing
L. E. SMITH, D. D., LL. D....Contributing
C. A. LINCOLN, D. D.....Contributing
J. T. KERNODLE.....Managing Editor

DEPARTMENTAL EDITORS.

H. S. HARDCASTLE, D. D..Sunday School
H. E. ROUNTREE.....Quiet Hour
S. E. MADREN.....Christian Endeavor
A. LANSON GRANGER.....Young People
Mrs. A. C. TODD.....Children's Page

SUBSCRIPTION RATES.

Six Months..... 1.00
One Year.....$2.00

Published by the Board of Publications, agent for the Southern Convention of Congregational and Christian Churches, and printed every Thursday by the Central Publishing Co., Inc., Richmond, Va.

Entered as second-class matter at the Postoffice at Richmond, Va., July 25, 1922, under Act of March 3, 1879.

Remittances for subscriptions should be sent to the office of Promotional Secretary, Elon College, N. C.

All other matters of business should be addressed to "The Christian Sun," 1536 E. Broad Street, Richmond, Va.

Contributions should be sent to the editor at 3206 Grove Avenue, Richmond, Va., not later than Friday preceding the date of publication. Emergency notices will be received at "The Sun" office up to Tuesday of the week of publication.

Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

In Memoriam

MRS. MARY ALICE YATES.

The last beautiful chapter of Mrs Mary Alice Yates was written this February 20th in the city of her adoption. Among the earliest memories of "Mother Yates," as her pastor and scores of others called her, were visits with the late Rev. W. B. Wellons, D.D., as a little child to the city of Suffolk. Her childhood home was in Graham, North Carolina, a member of the celebrated Harden family. For ninety-one years she was a child of God, whom she loved and sought constantly to serve. Serving God was never a burden to her, but her supreme joy instead.

She was an ideal wife and mother, having married Zachariah Yates of Nansemond County, later of Suffolk, in her early womanhood. She delighted to remember how her patient love led him to accept the church as a major interest in his well spent life. Her children grew up under their hands in the church, and great have been their contributions, and the contributions of their grandchildren in the church of their Lord and Master. It was always a genuine inspiration to visit her. Her affection was unstinted, either on her family or her friends. She loved all and was loved by all. After more than ninety-one years she fell asleep gently, a noble gift of God to her children, grandchildren, and great grandchildren whom she loved and served with most beautiful devotion.

JOHN G. TRUITT, Pastor.

CHARLES E. SMITH.

On February 20th Charles E. Smith, one of the most faithful members of the Suffolk Christian Church, passed on to his heavenly reward. The funeral was conducted in the church of his pastor, assisted by the Rev. H. J. Goodwin, and the Rev. J. W. Largent. Brother Smith had served his church many years as an usher and a member of the board of finance. He showed exemplary faithfulness at both these posts of duty. He is survived by his two sons, Ralph and Charles W. and their wives, and a number of other kinsfolk. May God bless his memory to us all.

JOHN G. TRUITT, Pastor.

INTERDENOMINATIONAL CONFERENCE AT CHAPEL HILL, N. C.

The following announcement comes from the Executive Secretary of the North Carolina Council of Churches, Rev. Ernest J. Arnold, regarding an Interdenominational Conference on the Ecumenical Church and the Post War World, scheduled for Chapel Hill, March 10th.

"As ministers and leaders of the Church of Christ, we are all concerned with the tragic condition of the world. It is our privilege and our duty to put as much time, thought and prayer as we can, toward a Christian solution of these problems.

"The North Carolina Council of Churches is happy to serve you in arranging a One-day Conference of the Ministers and Laymen of all denominations within driving distance of Chapel Hill, on the topic: 'The Ecumenical Church and the Post War World.'

"We are very fortunate in securing Dr. William Adams Brown, Professor Emeritus of Union Seminary in New York, to guide us in this Conference. You will remember Dr. Brown as the author of nearly a score of books and a pioneer in world wide Christian fellowship and organization.

"The Conference will be held in the Presbyterian Church of Chapel Hill on March 10th and lunch will be served to those who desire it. The price will be forty cents. If you desire lunch, please notify Rev. C. M. Jones, Chapel Hill, N. C.

"The program consists of an address by Dr. Brown on 'The Origin and Growth of the World Council,' at 10:45 A.M. Questions and discussion will follow. At 1:45 P.M., Dr. Brown will again address the group on: 'Problems of the Post War World. The Church's Contribution Toward Their Solution.' Adjournment has been set for 4:00 P.M."

OCEAN VIEW CIRCLE.

(Continued from page 2.)

A year book was planned and printed again this year. In this book a section is devoted to the Missionary programs for the year, with leaders and topics as well as the hostesses are listed. Another section is set aside for the Circle Meetings, listing all leaders, hostesses, along with parties, socials and suppers.

This year as well as in the past, the Anne French Circle is keeping up a Christmas Club. Last Christmas it was used for Christmas gifts for the minister and his family. The group finds this an easy way to save a set sum of money each year.

AN APPRECIATION OF REV. A. GREIG RITCHIE.

On January 25, at a call meeting of the Advisory Council of Group 2, consisting of Bethel, Mt. Olivet (R), and Mt. Olivet (G), of the Virginia Valley Central Congregational Christian Conference, the Rev. A. Greig Ritchie read his resignation as pastor of the group which he has been serving so satisfactorily and faithfully for one and one-half years.

Upon hearing Mr. Ritchie's reasons for such actions, the Council accepted with regret the resignation to become effective March 27, 1942, as requested.

Mr. Ritchie has served his people as a good shepherd should. Along with the regular duties of any pastor: namely, holding services in each of the three churches at least twice a month, holding quarterly conferences, visiting and administering to the sick, he has conducted and taught in Vacation Church Schools in each church, taught leadership training classes, held revivals or preaching missions, assisted in preparing special programs, compiled and kept up-to-date valuable data of church records and rolls.

In view of these evidences of good work it was voted that the Secretary draw up rsolutions, expressing the sentiment of the Advisory Council of Group 2:

Therefore, be it resolved:

First, that we extend to both Mr. and Mrs. Ritchie, our sincere and heartfelt thanks and appreciation for their untiring efforts, good work, and friendship while among us, and that we send our best wishes and prayers for their success and happiness as they serve other parishes.

Second, that one copy of this be sent to Mr. Ritchie, one to The Christian Sun for publication, one to each of the church secretaries in Group 2, and one be filed in the records of th Advisory Council.

THELMA MORRIS,
Secretary Advisory Council.

Most men who have achieved greatness have known how to get along with others.—*Walsh.*

"Behold, Now Is the Accepted Time--- Behold, Now Is the Day of Salvation!"

ENOCH F. BELL, D.D.
Editor of "The Missionary Herald at Home and Abroad."

Many within our Congregational Christian Fellowship have the erroneous idea that our missionary work abroad is ended and that consequently there is no more need of giving to it.

It is easy to see the why of this: Our missionaries have had to leave Greece and Japan; they are prevented from getting out among the people in North China; they are limited in the Philippines.

Many also rightly wonder what will soon be happening to our workers and to the work in Turkey, not to speak of certain parts of India.

The Work Goes On.

But we must not assume from a few known cases of temporary frustration and withdrawal that our entire system of service overseas has gone to pieces.

The work is going on; in fact, in some fields it is booming. Two hundred and seventy-six of our missionaries are in direct Christian service abroad. They are working over time, most of them, in South Africa, Rhodesia, West Central Africa, Turkey and Syria, India and Ceylon, and in Unoccupied China. Nor must we forget those who, having been forced to come home prematurely are being used in service among the American churches, in Japanese communities in this country, and at other posts of duty—though a few become self-supporting for the duration of the war.

Most of our schools and colleges in Africa, India and the Near East, and several in China, are crowded; our hospitals are hard put to meet the need; and practically every department of our regular work is going full tilt.

Money Reaches the Field.

Money, if not men, can reach these fields and is being sent. Recruits have been appointed in faith and will be sent out whenever possible.

In reality, the cost of running this great lighting plant of Christian truth and life for which we are all responsible is even greater than it was a year ago. This is largely because of increased costs of operation, including emergency travel, supplementary appropriations to workers in China, and the like. Savings which may develop during the year will undoubtedly be counterbalanced by unforeseen expenses.

As an expression of this foresight, the Prudential Committee felt obliged last fall to budget for the present fiscal year for expenditures some $60,000 more than was spent last year—not counting the so-called contingent list of $53,639, covering real needs that ought to be met and should be met as soon as the money could be provided for them.

We Must Not Fail.

Certainly in these days of international hatred and strife, when War is threatening the very foundations of human society, we must struggle as sacrificially for the maintenance of our Christian work as America is struggling in behalf of the defense of its Freedom, Faith and Fellowship. It is for us, members of the Church of the Living Christ, to show the same stuff of which heroes are made at the front.

While our sons are giving their lives for their country, what can we give in devotion to the Kingdom of God on earth? While they suffer to win peace for us, our missionaries are suffering in the great work of creating those forces that make for a just and durable peace among men everywhere.

Nor can we fail God's people overseas—the nationals who look to us to keep alive the spirit of fellowship and friendship and to help prepare with them the way for a sound and secure international family life after the war.

Surely we have been brought by the Master Himself to this Day of Opportunity.

Southern Convention of Congregational Christian Churches

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCIV. RICHMOND, VA., THURSDAY, MARCH 12, 1942. NUMBER 11.

Dedicated to the Rural Church

The Lord's Acre Hymn

By DUMONT CLARKE.

Tune, "Stand Up, Stand Up for Jesus."

We care for our Lord's Acres,
And think of Jesus' way;
His goodness and His purpose
Inspire us day by day.
We dedicate these Acres,
Like fields the Master trod,
And join with one another
In willing work for God.

So serving well our church life
A holy joy we find,
With hands and hearts advancing
Christ's mission to mankind.
And we who do in reverence
The tasks God daily sends,
Grow kindly, just and helpful,
As neighbors and His friends.

In Jesus' spirit growing,
Our lives, like ripening fields,
Increase in fruitful service
And bring God's Harvest Yields;
And as the years pass over—
Like springs that never cease,
The Heavenly Father's blessings
Give cheerfulness and peace.

Thus be our daily labor
Beneath the open sky;
It makes the farm life sacred,
And God is ever nigh.
Our Acres, consecrated,
Bless us who work thereon;
Our country church grows stronger
To lead Christ's Kingdom on.

NEWS AND VIEWS

LETTER TO THE EDITOR.

For the Board of Publications I wish to commend the Mission Board, the Editor, and the Managing Editor, on their very fine special Missionary Edition of The Christian Sun. It was great, and its message rings true.

John G. Truitt, *Chairman,*
Board of Publications.

INSTITUTE DISCUSSES NEEDS OF YOUTH.

The Raleigh Branch of the American Association of University Women is inviting everyone who is interested to attend a series of four institutes on the subject: "Discovering the Needs of Youth." The discussions began on Monday night with a panel which considered the subject of "Youth and the Home." It will meet four Monday nights at the Edenton Street Methodist Church in Raleigh. The discussion on March 16 will consider "Youth and the Church," and local clergymen and young people will give their views.

MOVING PICTURES OF HAWAII.

Rev. and Mrs. Malcolm V. White moved into the Macedonia Parish Parsonage the first of March. Various improvements have been made on the house and the Parish Meeting on the second Sunday in April at the Macedonia Church will be largely devoted to inspecting the parsonage and planning other needed improvements.

Mr. White has been showing lantern slides of the Hawaiian Islands to all the four churches of this Parish. Most of these pictures were taken by his father, Dr. White, when the family lived in Maui and Honolulu from 1919 to 1924. Mr. White emphasized not only the military importance of the islands today and their beauty but also their Christian significance.

CHURCHMEN WELCOME APPOINTMENT OF TEMPLE.

Several Southern religious journals have commented very favorably upon the selection of Dr. William Temple as Archbishop of Canterbury. Churchmen generally seem to agree with Dr. Henry Smith Leiper, Foreign secretary of the Federal Council of Churches, who describe the new Primate of all England as the "most influential Christian in the non-Roman world" and asserted that Dr. Temple "can do more than any other person for the Christian unity upon which the only sane hope of a better future exists." The new Archbishop of Canterbury was formerly the Archbishop of York and was the chief figure in back of the Malvern Conference which suggested drastic social and economic reform for the post-war world.

NORTH CAROLINIANS APPOINTED.

The Congregational Christian Committee for Conscientious Objectors of which Dr. Albert W. Palmer of Chicago Theological Seminary is chairman, has appointed the following ministers to serve on a committee for the Southern Convention of Congregational Christian Churches: The Rev. J. H. Lightbourne, of Burlington, the Rev. A. L. Granger, Jr., of Asheboro, and the Rev. Allyn P. Robinson of Raleigh. Congregational Christian conscientious objectors are provided for in the Civilian Public Service Camps of the American Friends Service Committee. About thirty young men of the denomination are unable to pay their own way as all conscientious objectors must do and the national committee is anxious to raise funds to cover their expenses in order that the burden may not fall upon the friends. It is believed that when the need is known there will be adequate responses since many who are not themselves conscientious objectors, are eager to see the rights of conscience provided for.

FAMOUS MISSIONARY LEADER COMING TO NORTH CAROLINA.

Churchmen throughout the state are congratulating the North Carolina Council of Churches for having succeeded in securing Dr. John R. Mott as one of the speakers for the Sixth Annual Convocation of Churches which will be held at Burlington, N. C., on April 7, 8, and 9. Dr. Mott is one of the best known and most beloved of the religious leaders of our time. He has just retired as Chairman of the International Missionary Council. He is being succeeded by Bishop James C. Baker of California until a permanent chairman can be elected. Dr. Mott was one of the founders of the Council in 1910 and has been an outstanding leader of the movement ever since. He will continue to serve as honorary chairman. The noted clergyman has made repeated round-the-world journeys, visiting eighty or more different countries, many of them several times, helping to set up national missionary councils and developing programs of cooperation and collaboration. He has continually emphasized evangelism as the primary and central task of the church.

CONTRIBUTIONS FOR THE COLLEGE.

The college period is over. It closed with the last day of February. I hope and pray that the offerings are not all in. I would dislike to state that the total received from the churches for the college during the college period this year is the smallest in many years. I am hoping and praying that there may be more generous responses at an early date. The college is greatly in need for funds with which to meet its current requirements. If your Sunday School or Church has not sent in its offering, won't you please see that this is done as early as possible. Please don't forsake us in this time of need.

The following amounts have been received during the week:

Previously reported		$ 913.67
Churches.		
N. C. and Va. Conference:		
Concord	$12.00	
Bethel	7.15	
Lynchburg	6.00	
Eastern Va. Conference:		
Mt. Carmel	38.65	
		63.80
Grand total		$ 977.47

BUILDING FUND.

Some of our friends continue to think about us and to send offerings to be added to our rebuilding fund. We are grateful. What others have done; all could do without any injury to themselves or to any other interest. We greatly appreciate the interest and cooperation of the church to help us in the shadow of a great disaster and in the hour of urgent need. We are grateful for the offerings during the past week.

Reported last week		$ 143.98
A. R. Hosaflook, Treasurer		
Linville Sunday School.	$ 5.00	
G. L. Cameron, Jr.	20.00	
		25.00
Grand total		$ 168.98

Retailers have been blaming producers of consumer goods for advancing prices. Producers, however, claim that their mark-ups are in line with increasing labor and material costs, while retailer mark-ups are too high. The consuming public thinks they are both too high and that there's a lot of chiseling going on and unnecessary raising of prices.—*Exchange.*

STEWARDSHIP

REV. JESSE H. DOLLAR, *Convention Chairman*

THE COUNTRY CHURCH NEEDS THE LORD'S ACRE PLAN.

Under the above title, there is a splendid outline of the reasons why every rural church needs The Lord's Acre plan appearing in the booklet, "The Lord's Acre Plan at Work in The Country Church." We give the outline with brief quotations because it is so valuable to pastors wishing to initiate the plan. It is good preaching material.

1. *To Enlist All Its People in Sacrificial Work:* The working church, as well as the worshipping church, is necessary for the Christian development of the individual and of the community. The Lord's Acre Plan is the only plan yet projected which gives the opportunity to enlist all the people in the country church in work for its support and spiritual upbuilding.

2. *To Increase Its Financial Support:* The Lord's Acre Plan, which supplements the system of weekly cash contributions, brings new and substantial financial returns. It develops hitherto untapped resources both in the membership of the church and among others who attend the church. As experience shows, it works.

3. *To Unite the Word of God Naturally with Work for God in Daily Life:* Always the country church has felt the need of uniting religion more closely with the work of the farm. Only a religion which is practically nurtured, not on the Sabbath only, but also day by day, can effectually overcome the forces of evil and build Christian character and Christian communities. The Lord's Acre Plan, in a most effective way, gives daily expression to the great Bible teaching, "The earth is the Lord's and the fulness thereof." (Psalm 24:1.)

4. *To Train the Children—and Many Older People—in Christian Stewardship:* Most farm children, up to the age of adolescence, at least, are soil-minded rather than book-minded. Because the Lord's Acre work is connected with the children's natural interest it offers, when rightly guided, a most direct approach to God as well as a most effective means of training in Christian stewardship.

5. *To Make Practicable the Use of the Project Method:* The church is offered through the Lord's Acre Plan an unparalleled opportunity to use helpfully the project method. When well conducted, with spiritual guidance, the Lord's Acre project gives an excellent discipleship in Christian responsibility, as well as satisfying financial results. It has been repeatedly found, when The Lord's Acre Plan is used on the farm, that others, such as teachers and mill workers, can be more readily induced to carry on salary projects, wage projects, or craft projects.

6. *To Enable Those Without Ready Cash to Make Worthy Contributions to Their Churches:* 1. Part of the farm crop or some of the farm animals can be dedicated by the farmer or members of his family. 2. Individual projects can be carried on with stock, land, seed, or fertilizer which is donated by other members of the church. 3. Days' work can be given on group projects.

7. *To Bring the Church Into Closer Contact with Community Life:* It is often difficult for pastors, parents and other Christian workers to find a common and adequate religious interest with some of those whom they are concerned to reach for Christian living. The Lord's Acre Plan gives the pastor a most natural approach to the people, to old and young alike, on the farm.

8. *To Help Raise up Leadership for the Kingdom of God:* The Lord's Acre Plan offers a strategic opportunity to enlist in church leadership many laymen whose abilities in Christian service have not hitherto been fully engaged. Church people, both men and women, who are capable primarily as farmers, can serve efficiently in directing The Lord's Acre work. Here is a great field for leadership as yet largely untouched in the country church.

NOTE: All the above is quoted directly from the booklet named at the outset. It is published by "Religious Department, Farm Federation, The Rev. Dumont Clarke, Director, Asheville, N. C." Three or more copies 5 cents each. Much more valuable information appears in the booklet and it should be on the "must" list of every rural pastor. Pastors in North Carolina may have it free.

J. H. D.

AGREEMENTS SAVE MISUNDERSTANDINGS.

As in every other case where numbers of persons are involved, it is essential that full agreement be reached by the group before any work is started looking toward the cultivation of The Lord's Acre. Let us set forth a few simple but highly important steps that should be taken. That a group are good friends does not lessen the importance of having the agreement. Remember, it is for the Lord that you are undertaking this plan and for His sake agree upon what is to be done and how it is to be accomplished, otherwise the glory due Him might not arrive:

1. The pastor should appoint a "Lord's Acre Committee." This committee should be deserving of the confidence of the group and alive with enthusiasm for the project.

2. If the plan is used by an individual or a family it should be to make possible larger gifts to the church, not as a substitute for gifts from other parts of the crop income.

3. The entire proceeds of the project (less cost of seed and fertilizer) should go to the church.

4. In no case should all the proceeds from The Lord's Acre be given to the current expenses of the local church. Generally speaking, the askings of the church at large (Conference Apportionments) are 20 to 35 per cent of the amount raised by the local church for its own program. That proportion should be determined in each church and Conference Apportionments should get their full share. If full payment of the apportionments is not assured from personal gifts, the profits from The Lord's Acre should help to make up the mortgage.

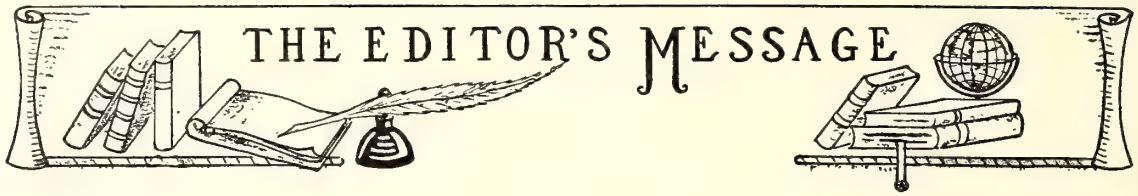
5. If The Lord's Acre, or acres, is a co-operative plan, and a number of people work it together, the above principle should be agreed upon before the work begins.

6. If the church is a comparatively large one each section of the church community should have a Lord's Acre, both for the convenience of the workmen and to meet the larger needs of the church.

7. The plan should make it possible for every person in the church to participate.

8. If the present budget is being raised without challenging the loyalty of every member, the program should be expanded and The Lord's Acre should be introduced to meet the increased demands.

J. H. D.



SUBSOIL STEWARDSHIP.

The Convention Committee on Stewardship wisely concluded that Rural Life Sunday, March 10, would be too late to begin talking about the God's Acre project. Crops are now being planned and planted. There is not a moment to lose. The Kingdom of God cometh not by procrastination. Churches and Conferences which adopt this proposed plan will realize new possibilities in stewardship and experience the satisfaction of a planned economy for the work of the Kingdom. Now is the time to begin.

Our customary method of stewardship, excellent though it may be, is second-handed. It lacks the freshness and spontaniety of the God's Acre Plan. Temptation clusters around the pocket book. The Lord's Acre plan removes stewardship from the hazards and temptations of the pocket book. Subsoil stewardship is fundamental and primary in its method, beneficial in its influence and generous in its results. It begins at the beginning. God is associated with the entire process. Farming, worship, and stewardship are one.

This plan is a panacea for many ills. The Convention deficit, unsubscribed Conference apportionments, unpaid or inadequate ministers' salaries, necessary improvements for churches, all may be raised by this simple and workable plan. This plan places stewardship within the reach of every farmer and financial independence within reach of every rural church. Home Missions Committees would no longer spend their time and resources trying to prolong the life of feeble churches. They would have ample funds with which to do real missionary work, explore new fields, build new churches, and extend the bounds of our Conference.

Our nation is now getting back to basic principles and stressing the importance of farm production. National defense demands it. The same logic would lead to a similar emphasis in the church. "Back to Fundamentals" should be our slogan and "Back to the Soil" should be the basis of our rural stewardship.

Many of our rural churches have suffered with an inferiority complex in comparison with the city churches. They have felt that only the city churches could afford to build attractive, adequate church buildings and finance a full time program of religious instruction and activity. There is no foundation in fact for this feeling. The resources of God on the farm are unlimited. They wait only to be cultivated and consecrated unto the Lord. Who will lead in this movement to take stewardship back to the soil and to God?

WAR AND EVANGELISM.

It is inconceivable that war should affect every other interest and relationship in life and leave unmolested the program of evangelism. There is a prevalent optimism with reference to evangelism in war time, a feeling that people in general will turn to the church. An editorial in **The Federal Council Bulletin** has some very sane and timely words on this subject.

"War affects evangelism. The common belief is that war has a beneficial effect on evangelism, that it stimulates revivals of religion which result in unusual numerical increases in the churches. Unfortunately, the facts indicate quite opposite effects.

"The late Herman C. Weber charted the effects of war on evangelism for the period from 1849 to 1937. Seven major Protestant denominations were studied and the results were made into a graph. This graph plainly indicates that when our nation has become involved in war serious evangelistic losses have resulted.

"During the Civil War the graph shows a precipitious drop of five per cent in the number of new members added to the churches. Following the war evangelism shows a steady increase. The same effects are indicated by the graph for the Spanish-American War and World War. No, war does not help evangelism.

"Those who are charged with responsibility for evangelism, pastors and laymen alike, must give unusual attention to it in the days ahead, lest forgetting their primary work in the church, they permit similar irreparable losses to result from this war."

THIS IS THE WAY IT SHOULD BE DONE!

The quota of the First Christian Church, Portsmouth, for the Elon All or Nothing Campaign was $600.00 Did they protest that the quota was too large? Did they make a half-hearted effort and a first-class failure to raise the amount? These are facts. February was properly designated as Elon College Month in the Church. A special offering was taken on the first Sunday for the Dining Hall Fund. This amounted to $15.00. When the month of February closed the Church had raised in cash and pledges the sum of $936.00 H. W. Lee, chairman of the special committee, was assisted by Miss Caroline Gort, Mrs. C. F. Rudd, Mr. C. W. Parker, and Mr. J. T. Daughtrey. We agree with the pastor, Rev. H. G. Councill, Jr., that "this committee did a fine piece of work." This is the way it should be done in every church.

This generous amount raised will neither impoverish the church nor curtail its contribution to the cause of missions. It will only strengthen the people in the grace of giving and increase their interest in and love for the institutions of the Church. The College Period, as such, is over. But the Elon Campaign should be carried to a successful conclusion in every church. Faith and persistence will make the "All or Nothing Campaign" a "Victory Campaign" for the College. This is the way it should be done.

R. L. H.

We Salute the Rural Church!

This issue of The Christian Sun is dedicated to the interest of our rural churches. No fact is better known than that our rural churches have furnished the leadership for most of our city churches. Many of the laymen who are doing such splendid work in our city churches had their early training and found Christ in the church "back home." Most of our ministers likewise come up from the little country church back in the hills. There are rural churches that have given two, three or more ministers to the church at large. While these facts are well known, it is a well known fact also that there are too many city churches that have never given one of their sons to the ministry.

While many of our rural churches are poor indeed, as measured by the monitary yardstick, they have reflected their spiritual light and serength upon every church in the Southern Convention. One doubts if there is a city church in the convention which does not owe its origin to the movement of people from the country church into the towns. Their loyalty has been fine and upon that loyalty our city churches have grown into their being. Ours is indeed a fellowship with a truly rural background.

The conference year 1941-42 is about half gone. It is a good thing to stop at such a point and check up on what has been done during the months past to lay the foundation for a successful year. It is time the rural churches are planning what they will do about The Lord's Acre Plan. Some will no doubt adopt the plan. Other churches will try it in part; some will pass it up for one reason or another. It has been in operation for ten years on a national scale. It was originated within the bounds of the Southern Convention—in Western North Carolina. It will work and has worked wonders in many sections. One of the strong points of the program is its adaptability. No matter what crops are grown, it can prove useful. It is easy to operate. It is challenging. It is Christian.

Brother pastor, won't you try it in your churches?

Jesse H. Dollar.

A Necessary Emphasis

By The Rev. Arnold Slater.

A government spokesman recently pleaded with farm youths to claim, "their right for exemption from military service," on the grounds of their indispensible role as producers. We all "must eat," so this somewhat unusual statement from a government spokesman, should not sound strange to our ears. Men who have made careful study have long recognized that our National spiritual resources are maintained and reinforced by the constant influx from the Rural Church. It is with some alarm we notice the tendency to under-estimate the worth of this contribution, not only by those living in towns and cities but even by those who constitute the membership of the rural church. It is neither fair nor accurate to accept with resignation the inevitable death of the rural church. Fortunately, even in the Southern Convention, we have rural churches that dare defy these misinformed pessimists because they not only continue to survive but naturally thrive. And why should it not be so?

In our study of stewardship, we are reminded of three ways by which we prove our worth as stewards, they are: In the use of our Time, Talents and Money, By virtue of their location and occupation the Rural Churches have generally been able to "command more time" and "develop more talent" than their sister churches in the cities, and this they have done. You possibly noticed the omission of the Stewardship of Money, in the preceding sentence, it was a deliberate omission, for here it is the Rural Church admits the weak link. We who work in, and love the Rural Church ask, "Can these churches be encouraged to have a financial report commensurate with the number of members they report?" No doubt there are specific recommendations to deal with this situation, such as God's Acre Plan; Money saved from Sunday eggs; these all have value, in the final analysis however, it is a question of Self and System.

In dealing with Self, perhaps ministry and laity alike have been guilty of stressing the need of money, and appealed to ulterior and inferior motives of giving. We may get money but never Stewardship until we are made aware of God's self-revealing love, and there comes in our hearts a love of God and a concern for the work of His Kingdom. When people love, they can be counted on to give; sacrifice becomes second nature; and then it is, God pours out His blessing upon us. Something happens *to* us and *in* us, here is where the Stewardship of Money takes on proportions not usually associated with our financial program. If and when Stewardship, with all its implications and ramifications is studied and practiced, we will have no great need for other forms of revivalism, for it is personal religion, life-giving religion.

Naturally, any organization demands a System, the Rural Church has been subject to the economic practices of the day. Even when people loved they could not give in July if they did not sell their crop until November and had little left after paying for help, team, fertilizer, seed and the grocery account of the summer. And those more prosperous invariably carried over into the church the principle of settling "all accounts at one time," and that, at the close of the year. This was reflected in the whole church program and to its disadvantage. Now, very few farmers are without some means of regular income, or at least without having something to be turned into cash when necessary, the Rural Church has the opportunity of following a system of teaching and training in the Stewardship of Money. The threefold benefit is clear: a. Keeps us constantly reminded of our obligation to God; b. Keeps the Church budget in good condition; and c. Makes giving easier and unconsciously increases the gift.

The Rural Church has done and is doing much. With regular, systematic giving it can bring improvement and unbelievable results in its program and assure without question, not only its right to survive but its will to thrive. Thus it can retain its ability to maintain its claim as the reservoir of the Nation's spiritual resources.

"Go Ye Into all the World," is the command of Jesus Christ. Let us thank God that there are so many brave missionaries still working, helping, praying, serving in India, China, Ceylon, Turkey, Syria, South Africa, Southern Rhodesia, and in many places in the war zones. The Church, God bless her! has her brave emissaries helping now to bring God's message to the needy areas of the earth. The Church must stand by her task and give herself as never before. Our mission Board has 233 missionaries in action now on the missionary fronts. May God bless them, and may our Church "stay with them" until this awful struggle is over. Give graciously. — *Suffolk Christian Church Bulletin.*

CONTRIBUTIONS

SUFFOLK LETTER.

An article appearen in THE SUN a few weeks ago suggesting a financial plan for the Southern Convention during the next biennium. The plan offered was not complete, but it gave a general outline of proposed methods for meeting the required Budget. The Convention will meet next month. It is taken for granted that this plan was published in THE SUN as a preliminary to submitting it to the Convention.

Financial problems are never solved and never settled. They change as often as the seasons or the weather. After many years experience one does not know much more about these problems than when they first appeared in the days of youth. But out of such experiences one may be permitted to express an opinion without being crucified. Therefore, it seems to the writer, that the time has come when the Convention Budget should be provided for, on a basis, somewhat different from any thing heretofore suggested.

A few years ago the Convention voted to provide funds for paying the salary of the Promotional Secretary and publishing THE SUN, by having the various Departments of the Convention to make contributions on a definite basis. The Mission Board, The Orphanage, Elon College and the Board of Christian Education have been making certain payments for expenses of this character. That plan was not intended to be a permanent method of paying our promotional expenses. It was meant to be a step in the right direction. It has been much criticized by the representatives of the various Departments of the Convention. The proposed plan for the next biennium is based upon a similar responsibility.

If THE SUN is of enough importance to be supported as one of the essential institutions of our Convention work, the churches of the various Conferences should be willing to know what their responsibility is and they should accept this obligation cheerfully and definitely. If the office of Promotional Secretary, or, as now suggested, Executive Secretary, is to be regarded as an essential and permanent part of our organic set up, then the Convention should submit a financial plan which will provide a clear and definite responsibility for the churches to meet. Instead of having the Mission Board and the other various agencies to pay stipulated sums annually for the required Budget, there should be a definite fund provided for this purpose. The Convention Fund, as now constituted, should be the Fund to carry this Apportionment. According to the proposed plan of setting up a Convention Office, this would mean an increase in the Convention Fund Apportionment, of approximately $10,000.00, making the total Apportionment about $15,000.00 per annum, for that Fund. If it can be made plain that this plan would mean an end of shifting money from one fund to another, after it has been raised for a specific purpose, the churches would be more willing to cooperate in raising the necessary money to defray our expenses. When a church gives money for Missions, that money, as much as possible, should go to Missions. The same is true of the Orphanage, The College and all the other Departments and Institutions. If we are not willing to be clear and distinct in our appeals and plans, we should learn how to do so. And the time has come when we should not delay the direct approach to our financial problems.

The financial plan under which the Convention has been operating for the past few years, is the best that could be adopted at the time it was proposed. The work has outgrown that plan and something better should be proposed. The plan should not contemplate shifting money from one fund to another. Any worthy plan should make provisions for raising money definitely for specific funds, and after the money has been paid into the Church treasury it should be used only for the purpose named when raising the money.

I. W. JOHNSON.

THE SOUTHERN CONVENTION.

The Southern Convention of the Congregational Christian Churches is to meet in biennium session April 28, 29, and 30 with our Richmond, Virginia Church. For our churches in the South, these are always important gatherings. During the sessions, we check ourselves to see what we have done during the past two years and to take a look into the future. If our church machinery has operated efficiently and sufficiently during the past biennium, we shall wish and should continue on practically the same lines. If our records are unsatisfactory, the occasion would be an opportunity to change our set up in an effort to improve our organization for more successful achievements.

According to the writer's observations, our boards and institutions have not made considerable progress along vital lines. Our growth in membership has been neither encouraging nor satisfactory. The average local church seems to have done better along practically all lines other than recruiting its own membership. One responsibility of a Christian is to win another. The church seems to have lost this vision and no longer seems to be conscious of this responsibility. Other things are important but unless the church wins the lost into its fold, it has forfeited its right to exist in a sinful world as a church. We need to rediscover our responsibility as Christians and the real purpose and mission of the church.

There are three things to which this Convention should set itself earnestly to achieve:

1. Reduce the cost of operation in the local church and in the Convention. I do not mean that we should raise less money; we should raise more money, but the overhead of the church machinery should be curtailed where possible. We need to take this precaution now. Money may be a little plentiful now, but when tomorrow, and tomorrow will come, it will not be quite so plentiful. We need now to begin to operate as a church and as institutions of the church as economically as possible, at the same time, urging our people to give for the real causes of life out of the abundance that they have.

2. We must face the imperative necessity of recruiting for the gospel ministry in our church. As a church we need to pray the Lord to send laborers into the harvest. Our church is suffering severely for the lack of trained ministers to pastor our churches, ministers who understand the views of our Convention, who appreciate our boards and institutions, and who are sympathetic with our plans to support these boards and institutions. The church should have a day of prayer that it may please God to call our capable young men into His ministry.

3. The church should pray God for the return of the vision that shall compel us to go out into the streets and lanes of the cities to seek and to save that which is lost, that He may give to us the power, the evangelistic spirit that made for our church a

(Continued on page 15.)

FOR THE CHILDREN

Dear Friends:

I know a little boy who is going to be very happy this week. His grandfather is sending him a kite to fly. The boy is Bobby Wayne Brooks at Elon Home for Children. Bobby I wish that you could have seen the happy smile on your grandfather's face when he brought the box of fruit and the kite to our house so that Mr. Todd could bring them to you in the morning, when he comes to the Minister's Meeting at Elon. I am sure that Grandfather Brooks was thinking about the smile that would glow on Bobby Wayne's face when he received the gifts.

We went to see your mother this week Bobby Wayne. Mr. Todd, your Aunt Pauline, and I. Mrs. Proctor kept my little boy to play with Truby Grace, Patricia and Eddie while we were away. Aunt Pauline carried your mother an Easter Bunny with a bag of candy eggs on his back done up in beautiful, bright paper. Your mother had such a beautiful smile on her face when she saw it. I thought of you and wished that you could see each other too. She was glad to know that you were well and happy and that Aunt Pauline had sent you a pair of galoshes to keep your feet dry.

I could not come through Southern Pines without stopping to see how our friends, the Taylors, were getting along. Guess what? Seducia Ann has a darling little brother, Voight O. Taylor, Jr. He was his mother's very nicest valentine but he arrived two days before Saint Valentine's Anniversary. I am sure that he will feel glad when he gets to be a big man that he and Abraham Lincoln were born on February 12th, the same day but so many years apart. Seducia Ann was so interested in every sound that little brother made.

That reminds me of a story that I read about a little brother across the ocean in another country. Want to hear it?

Little Friend of All the World.

Little friend of all the world,
Joyfully I sing!
I love each creature, great and small,
I love each growing thing—

Little brother sang as he gathered the flowers for Elder Sister. Elder Sister loved flowers, and Little Brother was going to surprise her with a whole bouquet of them. Here was a red one, and there a yellow. Oh, and there was a blue one!

Little friend of all the world,
Joyfully I sing!
I love—

Little Brother stopped as he saw a poor old beetle on his back, turning circles in the sand. He couldn't turn himself over! It was very hot now, and Little Brother had on his thinnest white knee trousers, and a thin white jacket, and a big straw hat. But in the winter when he was in his padded winter clothes, and fell down at kindergarten, the teacher would help him up. He knew just how the poor old beetle felt. He got a stick and held it for the beetle. Quickly, the six feet clasped it, and then Little Brother turned it over on the ground, and the beetle went happily off.

Little Brother went on gathering flowers. He wanted a white one now.

Little friend of all the world,
Joyfully I sing!
I love each creature great and small—

There was the white flower. How pleased sister would be.

Just then Little Brother heard something that made him look around. A poor old dog was panting for breath. "He's thirsty," thought Little Brother. He ran for the dipper that he used for watering the flower in the evening when the sun went down, and took it full of water to the old dog. How he drank! He drank it all up, then wagged his tail and went trotting on down the street.

I love all creatures, great and small,
I love each growing thing.

Little Brother held the flowers carefully as he sang. He was just going to take them in to Sister when he heard "squ-e-e-e-ak!" It was old Wang with his load of bricks in the wheelbarrow. The sweat poured down his cheeks and off his bare arms. A big band was around his shoulders and attached to the two handles of the heavily loaded wheelbarrow to help him hold the handles steady. Just as Little Brother looked, a hot wind came and blew old Wang's big straw hat right off his head! Quickly Little Brother ran and caught it and took it to him. Wang steadied the wheelbarrow and took the hat. "Thank you, Little Brother! Thank you!" He wiped his dripping face with his arm as he put on the hat, and went on, "sque-e-e-ak."

Little friend of all the world,
Joyfully I sing!
I love each creature, great and small,
I love each growing thing.

—Pilgrim Elementary Teacher.

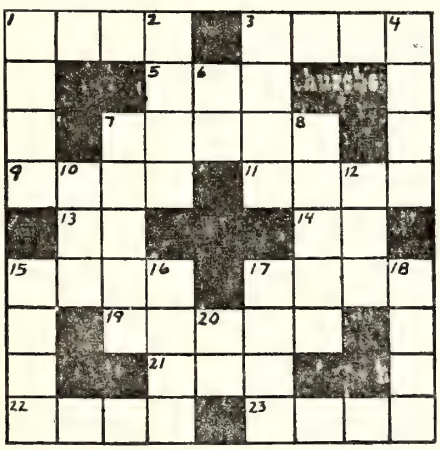
CROSSWORD PUZZLE.

Across.

1. To move towards.
3. To injure with fire.
5. A species of deer.
7. Father.
9. Autos.
11. A kind, or species.
13. Long Island. (Abbr.)
14. United Army. (Abbr.)
15. Sums of five and five.
17. Parts of the body..
19. Rulers.
21. By birth.
22. Direct the eyes to.
23. Ten cent coin.

Down.

1. Stylish.
2. Ages.
3. Cots.
4. Nearest in place, time.
6. Olive drab. (Abbr.)
7. To sip water.
8. Belonging to you.
10. A beverage.
12. The male of sheep.
15. High in stature.
16. To fall to the bottom.
17. Old.
18. Not crazy.
20. Northeast. (Abbr.)



ANSWERS TO LAST WEEK'S PUZZLE.

Across—1. Wind; 3. Love; 5. Ego; 7. March; 9. Main; 11. Kate; 13. R. N.; 14. Va.; 15. Deer; 17. Pens; 19. Robin; 21. Ten; 22. Rake; 23. Tend.

Down—1. Warm; 2. Dean; 3. Lock; 4. Else; 6. Gr.; 7. Miner; 8. Haven; 10. Are; 12. Tan; 15. Door; 16. Rote; 17. Pint; 18. Seed; 20. Be.

Lenten Corner—A Spring Prayer.

Dear God: we thank You for Your plan
Of clouds and rain and bubbling springs,
Of deep sweet wells beneath the earth,
And every little brook that sings;

For water is a friend to all,
So clean and clear, so fresh and cool,
It keeps alive our grass and trees
And makes a lovely swimming pool;

It helps us keep our bodies clean,
And helps us in so many ways
We should be happy and give thanks
When we have dark and rainy days;

O Father, help us to be glad
About all clean and simple things;
And not forget the happiness
That being thankful always brings.
Amen. —Frances McKimmon Morton.

SPECIAL GIFTS TO MISSIONS.

The Mission Board cannot reach its goal of $20,000, unless there are some special gifts. Last year the special gifts were in honor of the late Dr. J. O. Atkinson. This year we will not have a special honor fund, but we hope for many special gifts. There must be many members of the Congregational Christian Church who believe in missions and are willing to make a special offering in addition to their offerings through the regular channels, such as Churches, Sunday Schools, Missionary Societies, Christian Endeavor and Youth Fellowship. If there are not, we are different from other people.

Thousands of people are willing to make special gifts to colleges, hospitals, civic clubs, foundations, and all kinds of community endeavor.

Personally, I belong to the Rotary Club, but the dues are not all. There are calls for additional contributions. The women's clubs have their extras, and so it goes.

If you believe in the tithe please consider prayerfully how you will spend the tithe and let missions have a greater share. We talk about missions a great deal, but the cause only gets a small per cent of the total benevolences of many Christians. I confess I have made a mistake along this line and I want to correct it as far as possible. Do you?

While our men, women and children are investing in defense bonds and stamps to save our nation, let them invest a few additional nickels, dimes and dollars in saving the souls of men. "For what is a man profited, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?"

J. E. West.

MISSIONARY OFFERINGS.
WEEK ENDING MARCH 6, 1942.

Sunday Schools.

Ramseur, N. C.	$	7.04
Morrisville, N. C.		2.00
Antioch, Harrisonburg, Va.		5.72
Newport, Shenandoah, Va.		2.71
Linville, Va.		4.47
Hank's Chapel, Pittsboro, N. C.		5.16
Union (N. C.), Burlington, N. C.		2.00
Wake Chapel, Fuquay Springs, N. C.		5.54
First, Portsmouth, Va.		5.29
Liberty (Va.), Nathalie, Va.		2.72
Total	$	42.65

Individuals and Churches.

Damascus, Chapel Hill, N. C.	$	3.00

Specials.

First Burlington S. S., Burlington, N. C.	$	27.15
Suffolk Church, Suffolk, Va. (Special gift by Colonel J. E. West)		25.00
Total	$	52.15

Conference Collections.

Mr. L. L. Vaughan, Treasurer, Raleigh, N. C.		
Home Missions $36.23		
Foreign Missions ... 37.56		73.79
Total for the week	$	171.59
Previously asknowledged		8,797.26
Total since Sept. 1, 1041		$8,968.85

Gratefully submitted,
Mattie Cox *Parker*,
Secretary.

HARK! HARK! THE RALLIES.

We women that are being busy with our Missionary Societies are all looking forward to our District Rallies that are to be held April 14-17.

The theme: "Darkness Cannot Overcome the Light," will be food for thought and spur us to action to keep on keeping on with the woman's part in the field of missions and our church.

Our president of the Woman's Board of the North Carolina Conference, Mrs. W. E. Wisseman, plans to attend all these rallies and she will give us: "Rays from Evanston," in her address.

Miss Ruth Seabury is another high light of the Conference Rallies and her subject will be "A Candle in My Hand." We always look eagerly forward to Miss Seabury's visits and her interesting talks.

District Rallies give one such a splendid opportunity for fellowship and meeting again those friends whom we probably haven't seen since the last Rally.

Be sure to plan to attend the Alamance and Guilford - Rockingham - Forsyth Missionary Rally when it meets at the First Congregational Christian Church, Reidsville, North Carolina.

Mrs. L. E. Smith.

RICHMOND CHURCH.

One denomination has twenty-three churches in Richmond, and the Congregational Christians have one with a small membership. Early in its history the Christian denomination was non-missionary and largely rural. We did not enter the cities—the centers of population and commerce.

A recent bulletin of the Richmond church tells me that Rev. Robert Lee House, pastor, received eleven members on one Sunday. Congratulations to pastor and members. Richmond church is growing slowly, but is destined to become an influential and fruitful church.

If you want to know the power and influence of a strong city church look at Suffolk, Christian Temple, Burlington and others. I remember when all of these churches were small in membership and weak in influence.

The Mission Board is liberally assisting Richmond. Won't you help the Board to carry on its work by increasing your offerings to missions? You will receive big returns.

J. E. West.

GET READY FOR THE RALLIES.

The Eastern Virginia Conference will have its Rallies this year just a little later in April than usual in order to have with us Miss Ruth Seabury. Plan now to have a good representation from each local Society in the District.

Nansemond District will meet with the Berea Congregational Christian Church at Driver, Va., on Wednesday, April 22; Norfolk District at Shelton Memorial Church, Portsmouth, Va., on Thursday, April 23; and the Waverly District at Waverly on Friday, April 24. Begin to plan now to be there.

Mrs. B. D. Jones, *President.*

Do you sing, or do you just play a tune with your mouth? Did you ever listen to a congregation singing a song that was new to you? Could you understand the words of the song? People should sing with the spirit and with the understanding—that is, they should put heart into their singing, and sing so people can understand the singing. — *Annual Lesson Commentary.*

One's character is not a constant entity, but subject to growth and development. It may be compared to a garden. No wise gardener sows the seeds and then forgets about further care.—*Exchange.*

SUMMARY OF REPORTS FROM HOME MISSION PASTORS.

For Quarter—Oct. Nov., Dec., 1941.

The following is a summarized report of the work done by our pastors in the Home Mission fields. The Mission Board voted last September to print this report at the close of each quarter. I regret that this report for October, November and December is so delayed, but the next report will be published just as quickly as the report can be made up after all the pastors send in their reports.

M. C. P.

Valley Conference.

Pastorate No. 1, Rev. P. B. Sawyer, Route No. 2, Harrisonburg, Va.:

Average attendance at church 42
Average attendance at S. S... 171
Pastoral visits 136
Received on confession or letter ...

People used "Devotional Guide for Advent;" Presented "Why the Chimes Rang," at Linville; Sang Christmas Carols in Linville; "Watch the Night" service and social held; Christmas service at New Hope and Beulah. Youth Sunday, Family Sunday, and World Communion Sunday services held. Linville Church made repairs to church building. Basement added to Linville Church, including kitchen and furnace.

Pastorate No. 2, Rev. A. Greig Ritchie, Box 142, Elkton, Va.:

Average attendance at church *55
Average attendance at S. S... *91
Pastoral visits 146
Received on confession or letter 6

Men and women united in one Service Organization at Mt. Olivet (R); S. S. reorganized there and work moving forward; New Young People's Group (12-18) at Mt. Olivet (G); "Something Big" presented at Bethel, and "White Gift" Services at Mt. Olivet (R), and Bethel; far reaching objectives being set up at all churches; revivals held. Every member canvass with good results; Training School held at Mt. Olivet (G) Church; *Average attendance does not include revivals, Christmas Programs, Pageants, etc.

Pastorate No. 3, Rev. R. E. Newton, Rt. No. 3, Luray, Va.:

Average attendance at church 55
Average attendance at S. S... 38
Pastoral visits 130
Received on confession or letter ...

Revivals held; A union 'Thanksgiving Service" was preached at Newport; Mt. Lebanon Church repainted, etc. Leaksville and Dry Run had excellent Christmas programs; Newport sponsored a Read Your Bible Contest."

Shenrock Parish, Rev. G. H. Veazey, New Market, Va.:

Average attendance at church 25
Average attendance at S. S... 29
Pastoral visits 45
Received on confession or letter ...

Averages for December only. (Rev. Roy Coulter pastor until December 1.); Mr. Veazey just beginning work in Valley; Palmyra Church is rebuilding after fire.

N. C. and Va. Conference.

Lynchburg, Rev. J. H. Smith, Box No. 555, Lynchburg, Va.:

Average attendance at church 41
Average attendance at S. S... 88
Pastoral visits 137
Received on confession or letter 1

Hallowe'en Party held; Pastor worked with W. M. Society in planning their work; Radio Programs given; $88.50 realized from a play; Party and making poppies for V. F. W.; November successful month financially; Every member canvass made; Surprise Party for pastor on December 5, celebrating pastor's fifth anniversary with church. Universal Bible Sunday observed; Christmas Program given, 'On The Road to Bethlehem," with church filled to capacity; Two groups in church gave church $100 Defense Government Bonds.

Winston-Salem and Pfafftown, Dr. W. M. Jay, 1517 Apple St., Winston-Salem, N. C.:

Average attendance at church 43
Average attendance at S. S... 56
Pastoral visits 114
Received on confession or letter 2

(Report for October and November.) Rally Day Services, splendid attendance; Pfafftown Church attendance 25 to 35 each Sunday; Hallowe'en Party given for the children; Thanksgiving Program held in church. No pastor for December. Dr. Jay resigned and left December 1, to become pastor of a church in Warren, Indiana.

Carroll County Mission (Elk Spur, Rocky Ford, Ivy Hill.), Rev. G. H. Veazey, Belew Creek, N. C.:

All day service at Rocky Ford on October 12, splendid attendance; Conference apportionments raised in full; Clothing distributed on several trips to Mission Churches. Wall Board put on all rooms in Elk Spur parsonage; Christmas treat distributed at Christmas Party. Mr. Veazey resigned December 1 to take work in Valley of Virginia.

Asheboro, Rev. A. L. Granger, Jr., 624 Sunset Ave., Asheboro, N. C.:

Average attendance at church 36
Average attendance at S. S... 60
Pastoral visits 156
Received on confession or letter ...

Observed World Wide Communion Sunday, Rally Day and Family Sunday; Oct. 26 Second Anniversary of church; Every Member canvass; Copies of Church Directory sent to each family; "Open Road for Pioneer's Club" organized. Young People went to Thomasville to hear Dr. E. Stanley Jones speak; "Men's Fellowship Club" organized; $5,392.42 raised on Building Fund—Church is making splendid progress!

Eastern Virginia Conference.

Richmond, Rev. R. L. House, 3206 Grove Ave., Richmond, Va.:

Average attendance at church 63
Average attendance at S. S... 69
Pastoral visits 200
Received on confession or letter 7

"Women's Fellowship" organized; Revival Services held in November; Christmas Program presented; Concert Music Programs; Every Member canvass. Church steadily growing and making progress in many phases of the work.

Hopewell, Rev. T. N. Lowe, 313 N. 8th Ave., Hopewell, Va.:

Average attendance at church 34
Average attendance at S. S... 51
Pastoral visits 68
Received on confession or letter ...

Active Ladie's Aid Society; Church painted during the fall; Missionary Society with twelve members.

Little Creek and Ocean View, Rev. J. E. Neese, 2212 Sturgis St., Norfolk, Va.:

Average attendance at church 30
Average attendance at S. S... 54
Pastoral visits 170
Received by confession or letter 3

Building Fund being raised; Increase in church attendance; Christmas Fair held; Christmas Program presented; New pews and stained glass windows purchased; Thanksgiving Program presented.

A STATEMENT RELATIVE TO MISSIONS.

We, representatives of the Boards and institutions of the Southern Convention of Congregational and Christian Churches, declare it to be our conviction that the times in which we are living demand of the churches a deepened spiritual interest in the cause of Missions, and more sacrificial giving for the support of Missions, for the following reasons.

We believe that to abandon missionary activity, or to drastically decrease it, in these critical times, is an admission that we have really lost faith in the gospel of Christ as the power of salvation; and that our lack of missionary activity will be construed by the non-Christian world as an admission of our loss of faith.

We believe we must do more for the missionary enterprises in order to take care of the work formerly supported by those who now are unable to support it because of governmental restriction or because of their own physical impoverishment.

We believe that Christian Missions have established bonds of Christian brotherhood around the world, which have not been broken by war and which can be maintained: we are therefore under obligation to maintain these ties at whatever sacrifice.

We believe that the Christian gospel is the only basis upon which to rest a hope for the future of the world, and only a Church with the missionary vision and missionary lines of contact will be in a position to bring the power of the gospel to bear upon the needs of the world.

We therefore call upon our churches and our people to give more largely and more sacrificially for Missions.

Approved by,
H. S. Hardcastle,
J. H. Lightbourne, Sr.
Robert Lee House,
Stanley C. Harrell,
L. E. Smith,
C. D. Johnston,
J. H. Dollar,
J. G. Truitt,
F. C. Lester,
Angie Crew,
Mattie Cox Parker,
W. J. Andes,
W. E. Wisseman.

Pilgrim Fellowship

"Youth at Work in the Church"

A. LANSON GRANGER, JR., *Editor*

TOWARD DISCIPLINED LIVING.

How much are we willing to give up? How much of ourselves are we willing to deny for the Kingdom of God? Jesus was specific in this uncompromising demand through which God's love was revealed: "If any man will come after me, let him deny himself, and take up his cross . . . ." Lent has traditionally raised the question: "What will you give up?" But sacrifice, self-denial are usually not very graciously accepted. Forced denials may make us bitter and resentful, even when they are for a notable cause. Voluntary sacrifice, we think, goes against the grain of our living. We have grown accustomed to a mode of living which is easy, soft, and undisciplined. The dilemma of civilization, as one has suggested, lies in the conflict between the physical demands of the race for the elimination of every discomfort on the one hand, and on the other the moral demand of the cosmos for voluntary self-denial.

But the dilemma cannot be resolved by taking all the comfort we can acquire and then drawing the line of self-denial at a point short of giving ourselves to the limits of love. We know that we have done little when we have chipped in a quarter for missions or when we have merely given a hand-out to someone in need. An uneasy conscience leaves us dissatisfied. No amount of rationalizing (giving our answer for the real one) will convince us that we have done enough. "Though I give my body to be burned and have not love . . . it profiteth nothing."

Listen to Meister Eckhart, the German mystic of the fourteenth century: "There are plenty to follow the Lord half-way, but not the other helf. They will give up possessions, friends and honors, but it touches them too closely to disown themselves." It is just this astonishing life which is willing to follow the other half, give itself in complete obedience and without reservation to the loving and demanding will of God, which becomes one of the few who are chosen of the many that are called. Said one college student: "Being a Christian does make life more interesting, but it frequently makes life more uncomfortable." Exactly! The way into the Kingdom is through disciplined self-denial. But it proves to be the only way of self-realization.

Once in a while one comes upon a person or a small group which is seeking eagerly to go the other half, and give himself or itself utterly to God's seeking will. Just recently I have been reading the story of a group of young fellows who have seriously undertaken this. They went down into the poverty-stricken area of their community where they rented a dilapidated house and began to live and work among the people. They stripped their expenditures to the bone, entered into a compact of strict meditation and discipline, and directed their lives to the religious needs of those around them.

Some may call this escapist or ascetic. Perhaps you can amass a legion of arguments against it. Nevertheless, it has its redemptive value. Both for those who voluntarily accept it and for those to whom such a ministry is brought life is lifted to a new level.

Do we dare enter into such discipline and devotion of ourselves, either personally or corporatively? Our decision would mean the realization of a new life. "If any man will come after me . . . ."

SCHEDULE FOR NATIONAL PRESIDENT'S VISIT.

Much of the scheduled visit of Henry Rust, National Pilgrim Fellowship president, to the Southern Convention is as yet tentative. Nevertheless, here is the schedule as it has been worked out to date:

Thursday, April 2—Winchester, Virginia.

Friday, April 3—Bethel Christian Church, Elkton, Virginia.

Saturday, April 4—Valley of Virginia Spring Rally, Leaksville Christian Church, Luray, Virginia.

Sunday Afternoon, April 5—Monday Morning, April 6—Meeting with the Southern Convention Pilgrim Fellowship Council at Elon College.

Tuesday, April 7—Western North Carolina. (Place indefinite.)

Wednesday Morning, April 8—Elon College Chapel Service.

Wednesday Afternoon, April 8—Presides at session of Convocation of the North Carolina Council of Churches, Burlington, N. C.

Wednesday Evening, April 8—Banquet for North Carolina young people at Burlington.

IF YOU LOVE HIM, WHY NOT SERVE HIM?

CHRISTSAN ENDEAVOR TOPIC FOR MARCH 22, 1942.

SCRIPTURE: I JOHN 3:16-24.

Daily Readings—

Monday—Source.—Matt. 22:37-40.
Tuesday—Self-abasement.—Luke 14:11.
Wednesday—Submission.—Rom. 6:13.
Thursday—Service.—John 12:26.
Friday—Self-denial.—Mark 8:34, 35.
Saturday—Sacrifice.—Rom. 12:1.

The words for our topic were taken from the Negro spiritual "We Are Climbing Jacob's Ladder." Christian youth borrowed this song which has been sung in many Youth Conferences and Summer Camps. The words of this song sum up a truth that the proof of our love for Christ is not in words but in deeds of service. A complete Christian is not a person who talks like a Christian, but one who also works as such.

The story is told of St. Francis of Assisi that one day he said to one of his friends, "Brother, let us go out into the market place and preach." Silently they went; silently they returned. "Brother Francis," said the friend, "When shall we preach?" "Brother," said Francis, "We have preached." Explain what he meant.

Use the following as a basis for short talks:

1. The relationship of love and service.

2. Christian service is the test to Christian character.

3. The time to begin serving Christ.

4. Christian service cleanses the mind and soul of the poisons caused by selfishness.

Close the meeting with a Consecration Service. The pastor or some adult may be in charge of this service. If there are those present who have never made profession, give them an opportunity. Also give an opportunity to any who wish to dedicate themselves as Life Recruits, to full time Christian service, or to the Ministry.

Suggested Hymns: "O Jesus, I Have Promised," "I'll Go Where You Want Me to Go," "O Master, Let Me Walk With Thee."

S. E. M.

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

JESUS THE MESSIAH FORETELLS HIS DEATH.

Lesson XII—March 22, 1942.

Golden Text: "*For whosoever would save his life shall lose it, and whosoever shall lose his life for my sake, and the gospel's shall have it.* —Mark 8:35.

Lesson: Matthew 16:13-28; Mark 8:27-37; Luke 9:18-25.

What Think Men of Christ?

"Whom do men say that I am?" He was not fishing for compliments. He was trying to find out just what impression He was making upon His contemporaries. He wanted to know who men thought and said He was. It seems as if Jesus thought that it did and would make a difference as to how men regarded Him. Unless they had a clear conception of His Person they would hardly give themselves to His Program. When He asked this question He was getting down to "brass tacks." In reply to His question the disciples told Him that some men thought He was John the Baptist, some Elijah, some Jeremiah, some one of the prophets. There was no man living who had the moral and spiritual stature to compare with Him. Furthermore there was evidently a many-sidedness to His nature that impressed one man one way, and another man another way. But in common, they all recognized in Him, a crusading, prophetic, spiritual genius.

Whom do men say that He is today? As of old many answers are given. Some people, (even the Mohammedans) accept Him as a great prophet. Others regard Him as a great Teacher. Others emphasize his place as a great Man, or as an Example. Estimates of Him run the whole gamut of human ideas. But it is those who regard Him as the Christ, the Son of the Living God, as the One Whom God has sent as Saviour and Lord, who have an adequate conception of His Person and Work, and who are committed in fullest measure to carrying out His program. And the churches which exalt Jesus as the Christ, the Son of the Living God, have been most spiritually alive, and most consistently missionary, through the centuries.

What Think Ye of Christ?

"But who say ye that I am?" It is interesting and important to know what others think of Christ. But the most important thing is what we think of Him. How do we regard Him personally? How do we respond to Him personally? What does He mean to us personally? Religion, whatever else it may be, is a matter of personal relationships. And religion at its highest and best finds its expression in the lives of those who recognize not only the divinity, but the Deity of the Lord Jesus Christ. Let no man try to dodge the issue by concerning himself primarily with what other folks think of Jesus Christ. Let him rather examine his own heart as to the place Christ holds in his thinking and in his living.

The Way of the Cross.

"And he began to teach them that the Son of man must suffer many things, and be rejected by the elders and the chief priests and the scribes, and be killed, and after three days rise again." As soon as He made sure that they knew He was the Christ, God's Anointed, the Saviour of the world, He began to tell them that He must suffer, and be crucified. He would have them know that He was indeed "the Lamb slain from the foundation of the world." Rather than His Messiahship for his Christly mission exempt Him from suffering, it involved His death. It was only as God took upon Himself in the person of Jesus the sins and sufferings and sorrows of the world that He could reveal Himself as He really was. Suffering and sacrifice were inherent in the very nature of God. Christ could not have saved others if He had saved Himself.

The First Law of Discipleship.

"If any man will come after me (if any man would be my disciple) let him deny himself and take up his cross and come after me." There, in Jesus own words is the first law of Christian discipleship — self-denial. Anyone who reads this Scripture can readily see that. But there is a great deal of confusion in regard to what Jesus meant when He said these words. The majority of people think Jesus said we must deny things to ourselves. But Jesus did not say, "if any man will come after me, let him deny things to himself, or deny himself things." He said, "If any man will come after me, let him deny himself," deny himself—let him renounce himself, let him turn from himself to me, let him cease to make self the center of himself, let him get a new center of life, let him turn self to me. To be sure one may, and one might well deny things to himself, for Christ's sake. But that is not the first law of discipleship. Christian discipleship in the words of Jesus means putting Christ at the center of life, turning from self, renouncing self, saying "No" to self.

And the same principle applies to the words "Let him take up his cross." We usually think of a cross as a burden or a trouble, or a sorrow, or some vexation. But in Jesus' day, a man who went forth carrying his cross, was a man whose life was forfeit, a man whose life no longer belonged to him. The primary meaning is that just as in self denial, taking up a cross, meant that our lives were forfeit to Jesus. Our selves are crucified in order that we may be alive unto Christ.

The Things of Men and the Things of God.

"Get thee behind me, Satan; for thou mindest not the things of God, but the things of men." Simon Peter would have none of this wild idea of His Lord suffering and dying on the shameful Cross. The idea of such a thing. And with more zeal than knowledge he took Jesus and rebuked Him openly. Alas how little Peter knew of the divine way. Character and redemption can come only through suffering. It was the temptation of the wilderness coming in the words of a friend and follower. Take the easy way, compromise, avoid the hardship and the suffering. It is the way of men, but it is not the way of God. What happened on the Cross is simply a historical incident representing what is an eternal process. Without the shedding of blood there is no remission of sins. He who would save others must give himself.

Losing Life by Saving It, Saving Life by Losing It.

In these paradoxial words Jesus states an eternal principle. He who saves his life, he who hoards life, he who is concerned about saving himself, in the very act loses his life. Life can be saved only by sharing it, by losing it, by giving it to great causes outside of one's self. It is as one gives himself in abandon to Christ and the cause of Christ that he finds and saves his life.

The Worth of a Soul.

"For what shall a man give in exchange for his life?" "What shall it profit a man if he shall gain the

(Continued on page 15.)

By Chaplain H. E. Rountree

MONDAY.

Forgiveness.

"Not till seven times, but until seventy times seven."—Matt. 18:22.

In these words of Jesus He answered an age long question, "How far shall one go in taking abuse and insult and still maintain the forgiving attitude?" The most of us have a certain pride in ourselves which prescribes a limit to this kind of charity. We sometimes feel that we cannot forgive. Christ never used that expression. He tells us to forgive seventy times seven. This is a figure of unlimited perfection. Yet, we feel heroic if we give some one a second chance.

Prayer—Dear Heavenly Father, we are Thy servants, and we want to serve Thee in forgiveness as well as in anything else. Give us the faith, courage and strength to do so. We believe that if we live close to Thee there will be less offense on the part of all. *Amen.*

TUESDAY.

Faithful Service.

"Consider the lilies."—Matt. 6:28. (Read 28 to 34.)

A wonderful lesson from the flowers: They are content to fill their place, be it in the garden or in the desert; they love, serve, and beautify the world and do not squabble about it; they have their little niche to fill and they fill it, and they give out beauty and fragrance in doing it. Human beings may at least attempt to do as well. How they miss it! Humans draw in beauty and fragrance and give out discontent and selfishness. Jesus changes this.

Prayer—O Lord, our Father, Thy image is ever present with us. In our better moments we resolve to do Thy will and try to make the world better. Grant that in Thy faith these better moments may prevail. In Christ's name, we ask it. *Amen.*

WEDNESDAY.

Softies.

"Woe unto you scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy and faith."—Matt. 23:23.

The way of Christian living is sometimes hard, severe discipline, stiff climbing, and with the endurance of a hardened soldier. There are some who live so comfortable and who desire to live so comfortably that they do not want to meet the requirements of Christian discipline any more than a glutton wants to listen to the doctor who tells him that he eats too much. Such may be classed with the scribes, Pharisees and hypocrites of our Saviour's day. It remains a fact that without that discipline we become self-indulgent and unfit for service. One of the lessons from the recent picture "How Green Is My Valley" is that people would rather listen to those who tell them that they are kind and good than to listen to hard words which insult their pride, dignity and egoism.

Prayer—Our Father, have mercy on our souls. Forgive us our sins and make us seasoned Christians. *Amen.*

THURSDAY.

The Church and the World.

"Whosoever therefore would be a friend of the world maketh himself an enemy of God."—Jas. 4:4.

If there is any question about the church not moving with the times it must be because of the powerlessness derived from worldliness of its members. We have heard some Christians talk of religion as they would of horse-racing, or of amusements. We have learned also that there are some who go to church because it is nice to be able to say that they have been. Such have a sort of satisfied glow over the fact that they have given one hour of time from their hobby to the Lord.

Prayer—Dear Heavenly Father, make us as faithful as the faithful steward; make us faithful unto the end; make us faithful to wear the crown of joy that comes from being faithful. This we ask for Jesus sake. *Amen.*

FRIDAY.

Union With Christ.

"Therefore, if any man be in Christ, he is a new creature."—2 Cor. 5:17.

Union of any kind is always followed by consequences, consequences which may do all sorts of things, both good and bad. Union with Christ and His spirit in the world is the most wholesome and the happiest union ever experienced by man. There are never any disastrous or bad effects. The results are always blessed.

Prayer—Our Heavenly Father, we thank Thee that in Christ sinful and depraved nature is changed, and strength is given to know the truth concerning Thyself; that desire is given to please Thee. O make us spiritually minded. Help us to understand Thy Word, Thy purpose and our responsibilities; and give us power to fulfill them. In Christ's name, we ask it. *Amen.*

SATURDAY.

Just Be Natural.

"Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile."—Ps. 32:2.

There are some people who in their effort to be Christian and to be accepted as such become stereotyped, dehumanized almost. The strongest personality lies in genuineness, and, in service, as natural as in everyday contacts and conversation. Freshness

(Continued on page 15.)

THE MINISTRY AND THE WAR.

Brethren:

You have honored me far above that due me by asking me to lead in our endeavors, as spiritual leaders in a fine and growing community, to move forward in the paths of righteousness and brotherhood.

Since you elected me to this high office, great and sudden changes have taken place. We have changed from a nation at peace with the world to a nation at war. This tragic fact is inescapable, even for ministers of the gospel.

We find ourselves citizens of a great country and wishing that she shall ever grow greater. But along with our desires to see America continue to grow in influence among the family of nations, we find ourselves the custodians of those powers and influences which have made her great, and which are to measure her lasting contribution to the world of tomorrow—whatever that world may be.

While we have our opinions as to our place and position as citizens of our country, with our constitutional right to take whatever place we choose, serve wherever we may desire and voice our personal opinions as they are related to war and its conduct, I wish to venture the hope that we shall not on any occasion, or under any circumstances use the highest station in the nation—the pulpits of our churches—to sanction or encourage the ravaging persuits of war.

The militarists and politicians have sought to make peace at the cessation of each war for generations. The failure twenty-three years ago has already proven to be their greatest. If the same powers are to dictate the terms of the next armistice we can expect no better results.

Some day, sometime, somewhere, a peace will be found which, with justice and mercy, shall be a lasting peace. That peace conference will be presided over by representatives of the Prince of Peace, and the powers that gather shall sit down as children of a common Father God to draw up the articles for the Brotherhood of Man.

The efforts in the past have been to legislate a brotherhood of man without accepting the principles of the Fatherhood of God. I should like to help to guarantee the right of the church to occupy that position when the next peace conferences are called, but that right is to be guaranteed by what the church says and does in the interest of world brotherhood now.

In the strain and stress of the present international struggle, I pray that you and I shall truly represent the spirit and cause of Christ and shall speak the voice of truth as He shall show it to us. It is our duty, as I see it, to preach Christ so passionately, and so convincingly that war—the slaying of innocent men and the destruction of property—shall stand out in all its sin and shame to be hated as civilization's worst enemy.

We have a battle to fight, and we have a victory to win. But our battle must be fought with the armament of God, and if we can't win with that equipment we reason poorly to put our trust in the mightiest material forces the nations can muster. The victory we must win is over sin, and war must be among the first casualties.

For salfishness—the mother of wars—we must substitute selflessness. For greed, her sister in crime, we must substitute grace. For hate, we must practice love, and while our nation stresses National Defense, we must hold up Christ, the only hope for the kind of a world we think we are in this catastrophe to make possible. But, in the midst of it all, let us keep in mind that it is Right and not Might, and for that cause let us keep the righteous robe of the church of Christ clear of the blood of any man or nation.

Brethren, no group has a more challenging task to perform than we whom God has called with an Holy Calling. Let us, therefore, stand together and in this fateful year 1942, hold up before the people of our city, our county and congregations, the Lamb of God that taketh away the sins of the world.

JESSE H. DOLLAR.

(Statement upon installation as President of The Peninsula Minister's Association.)

WILLIAM BENJAMIN BAKER.

AN APPRECIATION.

Born in Nansemond County, September 6, 1865, William Benjamin Baker was married to Roberta Virginia Parker on September 25, 1890, and moved to Newport News the same day. One daughter, Mrs. Bessie Baker Hyatte, is their only child. Mrs. June Joy Hyatte House is the only grandchild.

Mr. Baker grew up with Newport News, and for more than forty years was a grocery merchant. When the North End Christian Church was organized in 1900, Mr. and Mrs. Baker joined. When a church was organized in East End, in 1901, they, with their daughter became charter members. Through the years they have remained loyal to their church and gave generously of their time, talents and substance to its support. For more than fifty years THE CHRISTIAN SUN has come into their home.

During the past five years I have been closely associated with this man of honor and of God. His word was his bond in his bussiness. His store being next door to the church gave me an opportunity to see him almost every day. I loved him. I honor him for his keen sense of right relations with all people. I shall always be richer in judgment and keener in perception because of my association with him.

His family was his first love, and in the exercise of that devotion he was a merchant prince. He loved his church and was proud of his church. He gave the last fifty-dollars to its indebtedness campaign last fall. In spite of his years, and his long hours at the store through six days of the week, he was seldom absent from his church, very rarely being absent from both Sunday services.

Mr. Baker was of quiet, unassuming nature. He was keen in his judgment of the right and quick to defend it. The only public speech he ever made was in behalf of his church. When the present church building was erected he joined a small group of loyal men to guarantee the payment of its indebtedness to the bank. We are thankful that he lived to see that obligation fully discharged by the church.

One could wish that the world might know of the untiring devotion which Mr. and Mrs. Baker exercised to each other. For more than fifty-one years they lived together. Throughout the days they were with each other in the store. Side by side they lived and worked. Always thinking of each other's happiness, their address was always tender toward each other. Their love was fresh and fervent. It was a joy to watch them. It was an inspiration to see how completely and beautifully they were "one flesh." Two happier people never lived, because they lived for each other and for others.

The funeral service was conducted from his church on Sunday, March 1, at four o'clock. The Rev. N. G. Newman, D.D., the first pastor of the church, was appropriately in charge. The Rev. Robert Lee House, a former pastor, and husband of his granddaughter, and the writer assisted.

May the God of all grace sustain the bereaved family and raise up a man so good to replace the fallen pillar in the church.

JESSE H. DOLLAR.

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

We had four happy children this week when the monthly report cards came in from the public school.

Little Margaret Blackwood had made 7 A's on her card; was not tardy a single time, but was absent two days on account of sickness.

Charles Simmons made 5 A's and 1 B. Billy Phillips came in with a card with A's on every subject including deportment. He had a smile all over his face. Katherine Whitten came in with a card filled with A's except one B on deportment. Katherine is a fine girl but she is so fond of talking that she just can't help talking a little in school. All of our children are doing good work in school. Some make better grades than others, but all make good averages. Those who make the honor roll get a reward of fifty cents as a prize.

The writer well remembers the first fifty cents he ever earned. We had a neighbor who needed someone to tie wheat bundles following the man who reaped the wheat with a hand cradle. That was before binders were heard of in our section. A hundred shocks, with twelve bundles in a shock, was considered a good day's work. The man who used the hand cradle received one dollar per day. The man who followed and tied the wheat in bundles got fifty cents. My father let me go and work one day. When the day's work was done and the man gave me a bright half dollar, it looked big to me.

What a difference then and now. When our wheat and oat crops ripen we hitch a light tractor to a binder and reap the wheat so rapidly that it takes four men to keep up shocking the wheat.

After much rain, snow and cold weather it has cleared up and the sun shines warm and we can feel the garden fever taking a good hold on us. We hope in another week to be able to make garden and plant our Irish potatoes. We hope to have good seasons this year and be able to raise lots of stuff to eat and to can.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR MARCH 12, 1942.

Amount brought forward $2,252.16

Sunday School Monthly Offerings.

Eastern N. C. Conference:

Damascus	$ 4.70	
Bethel	5.02	
		9.72
N. C. and Va. Conference:		
Union Ridge	$ 5.00	
Lebanon	.96	
Monticello	6.00	
Durham	15.10	
		27.06
West. N. C. Conference:		
Ramseur	$10.00	
Randleman	8.60	
Needham's Grove	2.26	
Pleasant Hill	6.23	
Pleasant Union	2.45	
Smithwood	1.17	
		30.71
Eastern VaV. Conference:		
First, Portsmouth	$ 5.76	
Liberty Spring	3.00	
Liberty Spring, Bertie Johnson Class	1.00	
Oak Grove	1.72	
		11.48
Valley Va. Conference:		
Timber Ridge	$ 1.77	
Linville	6.77	
Bethel	1.26	
Bethlehem	2.17	
		11.96

Special Offerings.

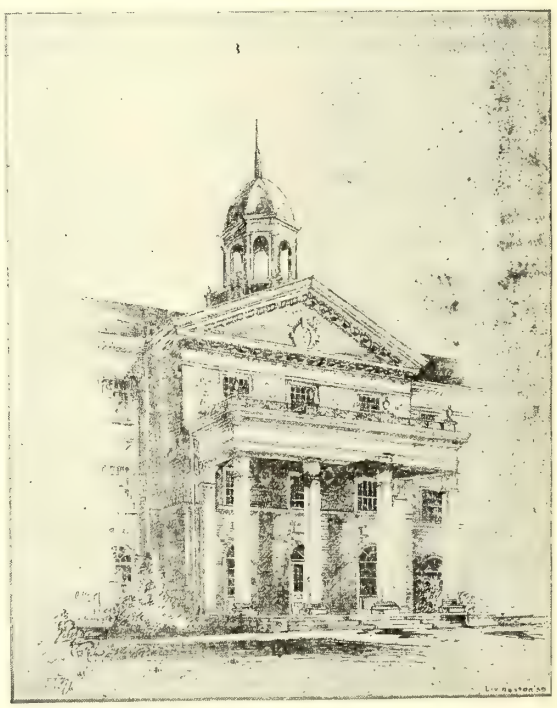
Men's Bible Class, Rosemont Sunday School, on support Robert Currin	$12.50	
Mr. Fespermon	6.00	
Mr. Cooke	36.00	
Southern Convention of Congregational and Christian Churches	34.52	
		89.02
Total for week		$ 179.95
Grand total		$2,432.11

O God, enable us to see our own insufficiency and recognize Thy limitless resources. Teach us that no need of our lives will go unfulfilled if we walk through life with Thee.—*Amen.*

ELON COLLEGE

Founded by the Christian Church in 1889

A CO-EDUCATIONAL INSTITUTION OF HIGHER LEARNING OF THE CONGREGATIONAL CHRISTIAN CHURCH



ENTRANCE TO ADMINISTRATION BUILDING

Elon College is located in the piedmont section of North Carolina. The climate is invigorating and healthful. The natural beauty of the campus is enhanced by careful landscaping.

The definite religious atmosphere of the College and its modern equipment provide the very best facilities available for the training for religious leadership.

The rates are most reasonable.

LEON EDGAR SMITH, President

Elon College **North Carolina**

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational and Christian Churches.

BOARD OF EDITORS.

R. L. HOUSE, B. D.....Editor
S. C. HARRELL, D. D.....Associate
W. T. SCOTT, D. D.....Associate
F. C. LESTER, B. D.....Associate
H. S. SMITH, Ph. D., D. D. .....Associate
I. W. JOHNSON, D. D.....Contributing
L. E. SMITH, D. D., LL. D....Contributing
C. A. LINCOLN, D. D.....Contributing
J. T. KERNODLE.....Managing Editor

DEPARTMENTAL EDITORS.

H. S. HARDCASTLE, D. D..Sunday School
H. E. ROUNTREE.....Quiet Hour
S. E. MADREN.....Christian Endeavor
A. LANSON GRANGER.....Young People
Mrs. A. C. TODD.....Children's Page

SUBSCRIPTION RATES.

Six Months..... 1.00
One Year.....$2.00

Published by the Board of Publications, agent for the Southern Convention of Congregational and Christian Churches, and printed every Thursday by the Central Publishing Co., Inc., Richmond, Va.

Entered as second-class matter at the Postoffice at Richmond, Va., July 25, 1922, under Act of March 3, 1879.

Remittances for subscriptions should be sent to the office of Promotional Secretary, Elon College, N. C.

All other matters of business should be addressed to "The Christian Sun," 1536 E. Broad Street, Richmond, Va.

Contributions should be sent to the editor at 3206 Grove Avenue, Richmond, Va., not later than Friday preceding the date of publication. Emergency notices will be received at "The Sun" office up to Tuesday of the week of publication.

Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

In Memoriam

TUCK.

Deacon Walter W. Tuck, son of Captain E. C. and Julia Anne Overby Tuck, died at Duke Hospital, February 22, at the age of 74. On the 23rd of last December he and Mrs. Tuck, who was before marriage Miss Ella Overby, celebrated their Golden Wedding. Besides his companion, eight children, thirteen grandchildren and one brother survive him. He was one of the leading citizens of his town and community, having served as county supervisor, mayor, town councilman and postmaster. For a number of years, he with his four sons, had been in the road construction business. Bro. Tuck was of the highest integrity, practical and of sound business foresight. A man of strong conviction, he spoke truly his opinion, yet with tactful charity, giving no offense. He was a regular attendant at church and Sunday School and one of the most liberal givers of his means to charitable and church institutions. As a closing tribute to a long and useful life one of the largest crowds seen in this community attended the funeral at Union Church on Tuesday, February 24. The community, his church and mankind are richer by the contribution from a life of the finest service.

C. E. NEWMAN.

METHODIST WOMEN PLAN MEETINGS.

The annual meeting of the Woman's Society of Christian Service of the Western North Carolina Conference of the Methodist Church will be held at the Wesley Memorial Church of High Point on March 11, 12 and 13. The North Carolina Conference's Society will hold its annual meeting on March 10, 11, and 12 at Edenton Street Church in Raleigh. National leaders of the Woman's Society who will speak at both conferences include: Mrs. J. D. Bragg, national president, Miss Sallie Lou McKinnon, secretary of work in foreign fields and Miss Daisy Davies, secretary of spiritual life groups. On the roster for the Raleigh meeting are Bishop Clara Purcell and Dr. W. A. Stanbury.

READ A BOOK A MONTH CLUB.

To encourage more and better reading among its membership, the First Baptist Church of High Point, N. C. has formed a "Read a Book a Month Club," which is creating a good deal of interest. Books may be had from the church library and a poster appears on the church bulletin board on which are recorded the names of those who join the club, together with a record of the books they have read.

RALEIGH MINISTERS PETITION GOVERNOR.

The Raleigh Ministerial Association at its regular meeting this week voted to request the secretary of the Association to write Governor J. M. Broughton, requesting that a Day of Prayer be set aside for the entire state, emphasizing the need for spiritual strength and guidance in these difficult and trying times.

SUNDAY SCHOOL LESSON.

(Continued from page 11.)

whole world, and forfeit his life?" One life, one personality, one soul worth more than the whole world! Yes, that is what Jesus said. One immortal soul is worth more than all material worth. And that is true, no matter who the man is. Alas for the individual or the corporation, or the civilization, which puts profit above persons, materials above manhood, gold above godliness, money above men.

THE SOUTHERN CONVENTION

(Continued from page 7.)

place in society and give us an organization to make our contribution to the cause of Christ and His Kingdom in the world. Can't we at this session of the convention arrange some way for a new program to evangelize even in this day? Within the bounds of our Convention, that is, in North Carolina and Virginia, people are coming in great numbers; they are not, however, coming to our churches in great numbers. We seem to be talking about small attendances, the lack of interest, irresponsiveness on the part of the church members and non-members. We need to lift up Christ anew that they may be drawn to Him. The community may be unable to locate the smallest building within that community but if on some dark night, that smallest building be set on fire, the whole community will know exactly where it is. If somehow we can ignite the fires of God in our own hearts so that they shall begin to burn on the altars of our church, the communities in which these churches of ours are located will know where they are and will be drawn to them.

As a church and a convention, we have great responsibilities. We cannot escape them. We dare not try to escape them.

L. E. SMITH.

THE QUIET HOUR.

(Continued from page 12.)

of life and vividness of personality are to be prized as things sacred unto the Lord, but let it be natural. Jesus himself was natural and original and unconventional.

Prayer—Our Father in Heaven, forbid that we shall shape ourselves into molds of the opinions and ways of others. We would be like Jesus. *Amen.*

SUNDAY.

Sunday living must fix its attention on things of abiding worth. This only will enable us to depreciate wrong in the life and appreciate those things which are attributes of virtue.

We humans so easily find fault but fail so many times to show our appreciation for the many benefits that are ours daily. We should begin the day with our hearts full of gratitude for all the blessings and opportunities that come our way, of praying for others, or to testify to someone of the goodness of our Lord.

—F. W. B.

The Lord's Acre

By W. J. ANDES, A Rural Pastor.

With most people He does not have one. Very few people in our Church have enough loyalty to give a whole acre of its products to Jesus Christ and His kingdom. We would rather give our pennies and nickels and the amount left over from the Saturday evening's spending.

But, what is this plan known as the Lord's Acre? First of all, it is a rural plan, a plan for people out in the country. It is for people who do not receive a pay envelope every Saturday evening, those who work for weeks and even months before any income is realized. In the second lace, it is for those who can work with their hands in the soil, using their farming implements to aid in their work. In the third place, the Lord's Acre plan is to give each person an opportunity to set aside a certain plot of ground or a certain amount of work or a special time for the work of Jesus Christ. Generally speaking, you could set aside an acre of ground, plant it with vegetables or some farm crop, and when the crop is harvested, the proceeds from the sale of the crop on that acre would be used in your church work and for the glory of God. Some prefer to plant a patch of potatoes, cabbage, peanuts, tobacco, or some other crop. Some ladies use the eggs laid by their hens on Sunday and the proceeds of the sale of the eggs go to their church work. Others bake and sell cakes, raise and sell chickens and other jobs may be had in different localities. It does not necessarily require an acre of ground to be set aside. It can be more or less.

Whatever the type of work, the amount of production, or the size of land set aside, it is to be used in the work of Jesus Christ and His Church throughout the world.

What are the results of such a plan? Churches have been built, missionaries sent throughout the earth, religious literature bought, and many other great things accomplished. Many find themselves able to give something to God, while heretofore they couldn't. They can now tithe by tithing their crops and their land. Why not give a tenth of your cotton or wheat or tobacco crop? Why not give a tenth of the sale of chickens or eggs? Surely we are God's workmen, and not the earth's owners. "The earth is the Lord's and the fullness thereof." Our stewardship is to cover everything that we include in our lives. During these critical times, it seems that the Lord himself needs your loyalty and your manual labor. Why could you not set aside some plot of ground, some task, and render the results of it unto God? You Can! It has been done! Great joys have come to those who have!

HISTORICAL SOCIETY
Southern Convention of Congregational Christian Chu

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCIV. RICHMOND, VA., THURSDAY, MARCH 19, 1942. NUMBER 12.

Subsidize with Subscriptions!

(AN EDITORIAL)

The Board of Publications and **The Christian Sun** make this annual appeal for a Church-wide effort to secure new and renewal subscriptions. This call goes out not in the spirit of a suppliant but as an appeal to reason and loyalty. Certainly this is no time to minimize the importance of our historic organ of Christian journalism. Publications devoted to secular interests, and often including advertisements and pronouncements contrary to our Christian faith, have enormously increased in number, attractiveness, and circulation. Are we willing to turn the conscience of our nation over to the motion picture industry and propaganda filled newspapers? This is no time for slackness or lack of action on the part of those who believe in the witness of a free church in a chaotic world. Religious journalism becomes increasingly important in these faith shaking days.

The Christian Sun is fortunate in many ways. The Chairman of the Board of Publications is a busy pastor, and yet he gives much time and thought to the promotion of this indispensable publication. The Treasurer is keeping the budget carefully balanced. The Managing Editor has published the paper for years, deciphers inscrutable manuscripts, and is patient with the eccentricities of the various contributing agencies. The Circulation Manager enjoys a first hand acquaintance with our Convention constituency and is able to garner many subscriptions in his ubiquitous peregrinations. These services, together with those of the editors and the faithful writers representing departments and institutions are freely given without salary. These services, if paid for according to the usual scale, would run into the thousands of dollars.

Now we are asking that ministers and laymen match this magnanimous service with a determined effort to greatly increase our subscription list and thereby subsidize not only **The Christian Sun,** but every institution and department of the Church. Our Church paper is capable of far greater usefulness. Think of the churches with only two or three subscribers! Think of the deacons, Sunday School, and church officials who have no access to their church paper! Consider how much the pulpit needs the press and how greatly the ministry would be strengthened if this paper went into every home! This practical way of reaching the last family in the Church every week is available at a very nominal cost. No cause of our Church is neglected therein. We need an alert, informed constituency in this day of moral confusion. May we not go out with something akin to evangelistic zeal as we solicit subscriptions, remembering that one subscription may generate faith in Christ, zeal for the Cause of Missions, interest in and loyalty to the institutions of our Church? "According to your faith be it unto you."

R. L. H.

NEWS AND VIEWS

Rev. Johnson Griffin has accepted a call to Berea (Altamahaw).

Christian Temple received eight members on last Sunday.

Miss Edna Fulcher is working in the office of the Promotional Secretary during the month of March.

Rev. G. C. Crutchfield has accepted a call to the Old Zion Christian Church, Norfolk, Va.

Next week's issue of THE CHRISTIAN SUN will be a special memorial issue dedicated to the late Dr. J. U. Newman.

Dr. L. E. Smith spoke at Oakland Christian Church on Sunday, March 15, 1942, at the morning service, and at the Bethlehem Christian Church in the evening.

Rev. T. J. Dean, minister of the North Highland Church, Columbus, Ga., reports much progress during the year. Three gas heaters have been installed, the Ladies' Aid has been reorganized and plans are being made for purchasing new song books for the church.

Who will be the first to report the beginning of a Lord's Acre project? Which conference will lead in the number of units? A post card will bring your report to the attention of our readers. Your prompt report and good example will give impetus to the movement. A few extra copies of the special issue are available.

Miss Mary Frances Richardson of Porsmouth was fatally injured in an automobile accident last Sunday evening at Broadnax, Va. Charles Parker and Lloyd Olds of Portsmouth were also in the accident and sustained serious injuries. These young people were returning from a meeting at Elon College. Funeral services for Miss Richardson were held at the First Christian Church, Porsmouth, Wednesday of this week.

The Rev. William Horace Day, D. D., died at a local hospital in his home city of Bridgeport, Conn., on Monday, March 16. He had been in the hospital two weeks. Dr. Day was a former Moderator of the General Council, and a pastor of note. He was a member of the Board of Trustees of Elon College and had many friends in the Southern Convention. Our sympathy is extended to Mrs. Day and other relatives in their bereavement.

The annual business meeting of Union Church, Demorest, Ga., was held immediately after the January church supper. The pastor, Rev. C. L. Percy, was elected to serve another year. It was voted to send Miss Coghill a letter of appreciation for her work. The Methodist Ladies and the Woman's Guild had a joint meeting in February at which time a pot lunch was served. Mrs. Philip Widenhouse of Atlanta was the guest speaker.

The pastor of the Key West, Fla., Church, Rev. Edward S. Doherty, administers the Sacrament of the Lord's Supper to all the aged and sut-in folks of the Congregation every month on the Monday following Communion Sunday which has brought much comfort to them. The church is going steadily forward under the present leadership and improvements continue to be made on the property on a "pay as you go" basis. The church has now started a monthly Fellowship Supper which will mean much to the group.

The Central Church, Atlanta, Ga., continues to progress under the leadership of Rev. Philip M. Widenhouse, its minister. During one week recently there were four nights of visitation and Mr. Widenhouse reported that he had a prospect of 80 names that were canvassed for membership, interviewing 39 and securing 16 new members of which 6 were baptized. New members are being added to the Sunday School almost every week and pledges are still coming in. The church is approximately $400 oversubscribed on their budget.

The Church at Coral Gables, Fla., has made real progress under the pastorship of Rev. Carl Stackman. Several long standing debts have been cleared and at the Annual Meeting everyone was heartened by the treasurer's report which showed money in hand to pay all bills to January 1 and leave a balance in the treasury. The Woman's Association is undertaking the redecorating of the lounge and the care of the organ and have also given generously to the regular church budget. They are having a series of benefits for the church in the form of afternoon teas, evening musicals and book reviews.

Cadet Joseph H. Hopkins was killed Saturday, March 7, 1942, in a plane collision at Decatur, Alabama. He had been in the Air Corps since December and just recently had been made a Squadron Commander at the Southeast Aviation Training Center where he was located. Cadet Hopkins, who was born in Arlington, Virginia, in 1920, entered Elon College in 1938 where he remained until 1941, was a member of the Varsity Football team, a member of Sigma Phi Beta Fraternity, and an outstanding member of the student body. Last spring he completed a course in Civil Aeronautics and was awarded a private pilot's license. Prior to his entering into the U. S. Air Corps, he was employed by the Department of Immigration in Washington. He is survived by his mother, Mrs. Virginia Hopkins, of Arlington, Va. THE CHRISTIAN SUN extends deepest sympathy.

COOPERATION REQUESTED.

Our Annual CHRISTIAN SUN drive for new subscriptions, and renewals, will be held from March 10 to April 19.

Last spring's drive brought in a number of new subscriptions—they are running out now, and still other new ones are needed. We must make THE CHRISTAIN SUN mean more to our church than ever before. We need its regular visits into every home of our Convention. Please help.

I am asking you to cooperate fully with your Board of Publications and Promotional Secretary of the Convention in putting on this drive. Every pastor will want to see that a careful list is made of every home in his church, and a call made on that home for THE CHRISTIAN SUN.

JOHN G. TRUITT,
Chm. Board of Publications.

NOTICE OF MEETING.

The mid-year meeting of the Valley Conference will be called at Bethlehem on Thursday, March 26, 1942. Dr. L. E. Smith and Miss Angie Crew will be present and make addresses. Other addresses will be given by local pastors and delegates. All churches have elected delegates and a large attendance is urged.

ROY A. LARRICK, *President.*

What Some of Our Leaders Say About The Christian Sun

Rev. J. E. McCauley, Henderson, N. C., Route 1:

"If you want your child to grow up a true Christian, intelligent in religious matters, active in church work, and interested in the denominational enterprises, surround him religious literature. In the Southern Convention The Christian Sun is the periodical that deals with the various phases of the Christian life, and the church at work."

Rev. W. J. Andes, Ruffin, N. C., Route 2:

"We have one person responsible for the checking of The Christian Sun *subscriptions,* and she has been doing a good job. We are trying for new ones also at this time. The Christian Sun is worth its cost because of the light it gives forth. The church news contained therein is valuable to all the members of the church. We need it to help us on our way during the difficult times."

Rev. Herbert G. Council, Jr., Portsmouth, Va.:

"We put on a drive to place The Christian Sun in every home of our membership last fall. This drive was a success, and so far as I know, every family is receiving the paper now. Personally I feel that The Christian Sun is a very valuable asset to the work of our churches in the Southern Convention." (This church oversubscribed its quota for Elon in a single week. Every home in the church heard the message of Elon through The Christian Sun.)

Rev. G. D. Hunt, Roanoke, Ala.:

"I am thinking of The Christian Sun, our oldest and best periodical of the Christian Church. I think of it as a source of instruction, and a medium of information. I should have known but very little about our Church if it had not been for the church paper.

"I have never in all my work as pastor of churches failed to find loyalty to the Church among those who read The Christian Sun. The happiest and most efficient members of the Church are those who know something of the work, and doctrines, and principles of the Church. It is pitiful to know how few of our Christian people in Alabama read their church paper.

"Now Christian friends, I suggest that we make the year 1942 a "banner year" for The Christian Sun. Let every pastor appoint in each church someone who will be charged with the responsibility for securing new subscriptions, and renewals for The Christian Sun. Let them be supplied with sample copies of the paper, and be patient in the work. We surely can double our subscription."

A "SUN" IN EVERY HOME.

The Christian Sun has been coming into my home for more than fifteen years without a break. Without it I could not keep in close touch with the events which take place in the great Church of which I am a part. So varied are the departments or interests of The Sun that any person can find in its pages something of interest. I have observed that children will invariably pick up The Sun and find in its pages a source of satisfaction. The Sun has proven to be as essential in our home as any article in daily use. I would miss its weekly visits more than the daily visits of the newspaper. It is one source of Religious Literature that should find its way into every Christian home.

S. E. Madren.

"THE CHRISTIAN SUN" SPEAKING.

I am The Christian Sun. I represent the Congregational Christian Churches of the Southeast. I am almost one hundred years old. I exist solely for the church. During these many years I have found my way into many homes. I am making friendly visits into many homes today. There are many other homes where I would like to make my friendly weekly visits. These homes can get along without me; but they would be happier with me.

I bring news from the churches. I bring helpful information. I bring hope and inspiration. I bring the people of my denomination closer together. In these disturbing times I am needed more than ever.

At times the going is difficult because of financial storms. You can help me keep going by inviting me into your home. Let us be strangers no longer, but friends.

W. E. Wisseman.

AN OPEN LETTER.

(This letter was sent to pastors in the Southern Convention on February 25, 1942. —Editor.)

Dear Brother Pastor:

This letter is about The Christian Sun. I believe you will want to know what is happening to that 98 year old Sun.

There are today 1849 paid subscriptions, and 69 papers are given free to hospitals, libraries, denominational offices, etc., and on exchange with other similar publications.

Of the total paid subscriptions 1490 are paid in advance. No subscription is a year in arrears, and only 196 date to 1941.

This is the best condition the mailing list has been in since it was handed to me on July 1, 1936, at which time there were 1091 paying subscribers with 570 of them paid to date.

BUT—

This is only one side of the story. There are approximately 8,000 other homes in North Carolina and Virginia that should be receiving the paper weekly. These people are members of our Church, but are not reading our paper, and therefore do not know what we are trying to do together.

Children and young people in our Church Homes are growing to maturity without knowing The Christian Sun. How can they ever be intelligent and loyal members of our Church?

FOR THE SAKE OF OUR PEOPLE the Board of Publications is asking YOU, a pastor of our people, to TRY to get The Christian Sun into the homes of our people. I believe you will find it to be greatly worthwhile to comply with this request, and I feel sure that you will do so.

The time designated by the Board for this sepcial emphasis is March 19 to April 19, 1942. There are many other things to claim your attention at this period, but members of the Board are also ministers and they believe that this work can be done at that time.

The enclosed little folder may help. You can get as many as you need. Please send all subscriptions to this office.

Thank you very much for helping us to lift the subscription list to 3,000 before the Southern Convention meets the last of April.

Sincerely yours,

F. C. Lester,
Promotional Secretary.

THE ANNUAL CHRISTIAN SUN DRIVE.

The writer of one of the little books of the Old Testament declared that there is a season for everything (Ecc. 3: 1), and many of us have learned for ourselves that there is eternal truth in that saying. The Church that has a season for renewal of one's obligation financial and otherwise to one's church finds that season a blessing. Or those who have a season for ingathering of new members find an expectancy, a willingness to come up to that time with readiness for cooperation, and a ripening of the fruit for the annual harvest. I have noticed that the daffodils in my back yard are just now thrusting forth their green-wrapped cones of gold getting ready to greet the season with their beautiful gift of sunshine. The last Sunday in this month, Palm Sunday, will see an ingathering of boys and girls who are being instructed weekly for Church membership.

This is the season for the annual drive for **The Christian Sun.** Let us learn to look forward to this season. It does not interfere with the Mission Period, it blesses it. It does not interfere with the College Campaign, it helps it. It is not a drive for money, but membership in the family of **The Christian Sun** folk. Again it is not a drive for money, but a renewal of our obligation to help put our church paper into the hands of every member of our church. Many new subscribers would read every word of it, if they had it; and they are well able to have it. Others would read much helpful material from its pages. Their lives and the life of their churches would be blessed by it. It is the season to put in a few good, strong licks for **The Christian Sun.** Says Rev. G. D. Hunt, of Alabama: "I have never in all my work as pastor of churches failed to find loyalty to the church among those who read **The Christian Sun."**

THE CHRISTIAN SUN SUBSCRIBER.

One of the most important persons in this whole matter of **The Christian Sun** is the **subscriber.** I feel like saying he is a "gentleman and a scholar." A gentleman because he answers the call of his church and helps every enterprise thereof by subscribing to **The Christian Sun,** and a scholar because if he reads **The Christian Sun** he is on the way.

I wonder if the subscriber knows that **The Christian Sun,** instead of costing $2.00 per year which he pays, actually does cost nearly twice that sum, $4.00. I wonder if the subscriber knows that the Mission Board pays every month $50.00 toward making up that difference, and that the Orphanage pays $50.00 monthly, and that the College pays $50.00 monthly, and the Board of Christian Education pays $25.00 monthly, and that the Convention Fund makes its contribution of $25.00 monthly. **The subscriber pays two dollars, and the church enterprises pays the remainder, nearly two dollars more for each subscription.** We are convinced that we all benefit by **The Christian Sun,** that our Convention, our College, our Orphanage, our Mission Board, our Board of Superannuation, our Board of Christian Education, all our local churches, our Conferences, and our individual members are all benefitted by **The Christian Sun.** We all therefore join in and make it possible for the subscriber to get **The Christian Sun** for two dollars—one dollar, if every family in a church subscribes for it!

Instead of 2,000 subscribers we want 5,000, or 6,000 families in our Southern Convention reading each week about the combined work of our church. And receiving education and instruction along all avenues toward which our efforts are being directed. Why does **The Christian Sun** cost so much? Its subscription list is comparatively small, if we wished to, we cannot use it as an advertiser of Esso gasoline, or Nylon hose, because it does not reach large enough constituency; but our churches are not used as advertising agencies and most of us like our church paper free of Swamp Water, and call-in-at-your-nearest druggist advertisements. And so we take our church paper straight. Printing is something that comes more economically in larger lots. We need more subscribers from that standpoint alone. The printing and posting of our paper cost $105.00 per week. Our subscription list is practically 2,000. Get your pencil and do a bit of figuring.

The subscriber is the "key man." He makes a better deacon, a better Sunday School teacher, a better committeeman, a better young people's worker, a better official, a better member, a better Christian. He feels a fellowship, and a unity which makes him a better churchman. May God bless the subscriber, and may they greatly increase.

JOHN G. TRUITT.

100% CHURCHES.

The Southern Convention voted that any church sending **The Christian Sun** to every family could get the paper at $1.00 per annual subscription. It was the hope of the convention that by making the special rate the churches would see that the paper went into all the homes. It is believed by the convention that a reading church will be responsive to the needs of the church.

The following churches have taken advantage of this special rate and are now receiving the paper in all the homes:

N. C. and Va. Conference: Gibsonville and Pfafftown.

Eastern N. C. Conference: Chapel Hill, Hope Mills and Mt. Gilead.

Western N. C. Conference: Asheboro and Pleasant Ridge.

Eastern Va. Conference: Portsmouth and Richmond.

There are some other churches that have large lists of papers but have not yet quite reached the total goal. Perhaps some will want to do so before the convention meets April 28, 29, 30, 1942.

F. C. LESTER.

The Christian Message in a World of Secularism

By DEAN JOHN K. BENTON, Vanderbilt School of Religion.

The development of certain aspects of secularism can be traced through the considerations of the philosophers. John Locke studied the ability of the mind to arrive at truth. He concluded there was no universal truth in the mind itself. The mind was a Tabula Rosa, on which impressions could be made. The primary experiences were time and space; the secondary experiences color and roughness.

Bishop Berkley followed with the assertion the entire experience is in the mind time, space, color, light and form are all in the mind. The entire object is in the mind. David Hume shattered these assertions with questions. If only that which is experience is real and I don't experience mind, then is mind real? How can one speak of the mind when one doesn't experience it? All one experiences is a succession of events related by laws of association. How does one know the mind has the experience? Therefore what one has is a stream of experience.

William James developed this idea further under the term "Stream of Consciousness."

It was not long before the psychologists contributed further to this line of thought by studying experience and behavior of the organism in response to environment. Then the depth psychologists talked about depth psychology using the terms conscious and sub-conscious.

Thus phychologists used the methods of physics and chemistry in central sensation and central feeling, and biology in brain connections. Finally some psychologists frankly asserted there was no such thing as mind. Therefore man is a natural element of the natural world. Man has no special significance. He is not something special in the world but is like other animals. On this thesis the study of man was continued by the study of rats and lower animals, and deductions were made regarding man from these studies.

Scientists have never proved there is no such thing as mind by means of empirical science. Therefore the study of mind remains a study in philosophy. Theologians and philosophers trying to keep up to date accepted some of the finding of psychology, i.e., there is no mind.

Lloyd Morgan in his book "The Emergence of Mind in Evolutionary Process," tells us there is no scientific data to disprove the truth of mind as a fact. However, the naturalistic point of view of man has held.

From this point of view the question often arises: What is the end of man? The naturalistic answer is Hedonism. Man's chief aim is to satisfy pleasure. He gets pleasure out of being good. A problem of comparison between two men one of whom acted in complete selfishness and the other in joyful self-sacrifice presented to college students of successive years brought the answer from 98% of the students that both were selfish in the same degree. Thus we may say the conviction of most college students over a period of years to be that the chief end of man is pleasure and his chief glory is power.

This conviction is against the purpose of the Christian message. Men are children of God. There is no data to prove this untrue. In this religious form of reference what is man's chief end and aim. There is something in man above his stomach level. Plato knew, Jesus knew. Jesus knew not only to enjoy life but to understand life. But understanding is not enough. We must want what God wants, to love what God loves. That is the very essence of religion. We must want it more than life itself. Man is always deadly in earnest about his religion. He wants God's will and point of view.

This requires discipline, a standard, or internal anarchy rages in human lives. Desires are to be curbed within the range of discipline. The task of disciplining our lives to loving what God loves and wanting what God wants about work, and society is a behavior process.

There must be self-direction in support of noble purposes. Men are children of God and fallen creatures. Bruno says, "This is not something that happened in time." None of us understand God, none of us are perfect. To achieve this end we must live like Jesus then we will understand a little. Then we must go on growing in grace. At best we are unprofitable servants. There must be a feeling of tension between what is and what ought to be. This is basic in religion, worship and aspiration.

It is also to be remembered God is speaking in us (prevening grace), and through us. The depth psychologists show us deep within impulses are at war with our actions. We so often do not choose what is good for man. We seek our own in a world where man must share.

Man is not made for the present, there is also the past and the future. We can calculate much in the near future. We can predict the ending of time. We live over a span of time. Through education we can reach ahead. Things worth striving for take many generations. Roots in the past reach out to influence the future. Sometimes one can get the feel of the significance of history at a dedication or at some historic spot. Man must realize he is a creature of time and eternity. Values are to be held only in eternal relations. Success has little meaning, loyalty is the determining factor.

Our direction of movement is so important. What we are working for is far more important than achievement. The only peace to be found is in a dynamic drive toward a goal. To move, work, study toward a goal with patience and happiness in the strife.

Man is not fitted for individualism, nor for totalitarianism wherein the individual disappears in the mass. Man cannot belong to himself or to the state because he belongs to God. He is fitted to live at his best in companionship. A definition of neurosis is the individual playing the role of God. Breach of community means isolation for self that brings self-love, arrogance and pride. Beyond recall and regret man must have a tremendous call to discipline toward God.

The need for the church in our day is to develop skill among groups and classes moving toward an invincible brotherhood. The church must be ecumenical, universal.

KEEP THE "SUN" SHINING.

"The lights are going out all over Europe"—thus spake a great English statesman as he saw the street lights in the city of London turned out in the early dawn at the beginning of the World War No. 1. In World War No. II the lights are in danger of going out all around the world. Only the Church of Christ can keep them burning, to help to cause the light to shine in the darkness, is to "Keep The Christsan Sun Shining." Prompt attention to renewal subscriptions, and persistent effort for new subscriptions will help The Christian Sun to shine, steadily, brightly, and extensively. LET US KEEP THE "SUN" SHINING.

H. S. Hardcastle.

CONTRIBUTIONS

SUFFOLK LETTER.

Have you taken the time to count the number of times the word "fear" is used in the Bible? Looking at "Young's Concordance" recently our attention was called to this word. Apparently, the word "fear" occurs at least 430 times, and the word "afraid," is used more than 200 times, making a total of over 600 times for the two words with a similar meaning. Then we counted the "fear nots" in the New Testament, and, according to our count, this expression occurs 15 times in that part of the Bible. It will be interesting if you will compare these figures with the number of times the word "faith" is used. Look up the words "faith" and "believe" and compare with the use of the words "fear" and "afraid."

Fear is a very powerful force in human life. The writers of the Bible knew something of its universal touch of human personality. Jesus recognized its presence, and on many occasions said: "Fear not" —in speaking to his followers. Superstition creates fear and thrives upon its power. Christianity disperses fear, to a great extent, and offers a substitute when it says, "have faith" and "believe." Paganism utilizes the element of fear in its grip upon its adherents. It tells its devotees of hideous devils who will come to punish and to destroy those who fail to accept its teachings.

We are living in a time of international fear. It raises its ugly head and blows its foul, blighting breath upon every race and every land. Great nations are crouching in fear beneath the oppression of pagan, totalitarian military leaders. The radio, the bombing planes, poison gases, pernicious books and political trickery all combine to create fear among contending enemies. Wars thrive on fear.

Under such conditions it is imperative for church people to find some source of relief from depressing fear. The Psalmist found a sure ground for himself and the people of God. He said: "God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters roar and be troubled, though the mountains shake with the swelling thereof." (Psa. 46:1-3.) It is believed that this Psalm was written in view of the time when the city of Jerusalem was besieged by the Assyrian Army under the leadership of Sennacharib. The prospect was gloomy and the outlook discouraging for the people within the sacred city. Their army was outnumbered and their leaders were facing possible disaster. But the Psalmist looked upon the city and said: "There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the Most High. God is in the midst of her; she shall not be moved: God shall help her, and that right early."

"*God is in the midst of her.*" Is not that something to dispel our fear? No wonder the Psalmist said: "Therefore will not we fear." Why cannot the Christian people of this generation find some encouragement to greater faith in the present world crisis? Is God in our midst? Surely He is with those who trust in Him, and seek to do His will on earth. Real Christianity is stronger than any Pagan basis of life. When God is in the midst, heathen raging will not win in the final day of accounting. The heathen are raging today. People who profess to believe in God are quaking with fear. "Therefore will not we fear" should be the calm attitude of those who believe in God.

I. W. Johnson.

THE CHRISTIAN SUN.

Thought is worth but little unless it is communicated. The larger number receiving the communication determines the extent of good or ill accomplished. Pastors are under obligation to bring inspired messages to congregations. If such messages are carried beyond a local congregation to still another, services are multiplied. Organizations, plans, and achievements within a given church are commendable. A much larger service is rendered if that congregation shares its plans, and achievements with other churches. Communications by word of mouth over a given area are difficult if not impossible in these days unless indeed it be by radio or something of the kind. The church paper becomes the vehicle of communication. Through its pages, pastors not only speak to local congregations but they speak to the entire Convention. Organizations and plans that mean much to one congregation may be passed on effectively to others. The Christian Sun easily becomes the medium of communication for our membership. It is a great pity that more of our capable and successful ministers do not speak to the entire church through its pages. Information and education becomes the source of inspiration and progress. It would be difficult to think of our church in the South without The Christian Sun and it would be more difficult to appraise the effectiveness in the days to come should we allow it to cease its weekly visits to the homes of our people. Really The Christian Sun has made a very great contribution to the churches of our Convention as a whole. It has been the mouthpiece for the beginning of every institution and important undertaking of our church. It rendered invaluable service in creating a sentiment for a college for the Christians in the South. Through its columns the gospel of the college was faithfully preached until the college was founded. All through the years it has served as an informant and an appealer for the interests of the college. I speak of the college because it was among the first of our major undertakings in the South as a denomination. What is true of the college, is true of all of the organizations of the church—of the mission board and its functions and the Christian Orphanage and its founding and buildings.

We are, as a church and as a people, greatly indebted to The Christian Sun, our church paper. We are now trying to enlarge this service and multiply the homes in which the paper is pledged to go. It costs very little for a weekly visit. Its contributions are far greater than its cost. If you are a subscriber to The Christian Sun renew that subscription. If you are not, write Rev. F. C. Lester at Elon College or The Christian Sun, Central Publishing Company, Richmond, Virginia, and send your subscription. You need the paper and the paper needs your support.

SECOND COMING.

McCheyne, the Scotch preacher, once said to some friends, "Do you think Christ will come tonight?"

One after another they said, "I think not."

When all had given this answer, he solemnly repeated this text: "The Son of Man Cometh at an Hour Ye Think Not."—*H. F. Sayles.*

FOR THE CHILDREN

Dear Friends:

Isn't it grand to have some nice warm sunshine again? Here at the Parsonage we have opened up the doors and windows and let God's good clean air and soft warm sunlight chase the winter gray out for the last few days. Oliver is enjoying it more than words can tell. The world is so wonderful to him now that even on the parsonage lawn he can find great and thrilling adventures. I am trying to teach him that he must not go into the street! there are many things which he must learn. He has discovered most of the rough places. He goes very slowly over the hurdles but when he comes to the smooth places he fairly skims along.

I did something this week which I had not done since I was a girl in my "teens." Mr. and Mrs. McIver came by in their surrey and took me riding. Oliver had just awakened from a nap so he could not go. He is so interested in horses that I made Mr. "Mack" promise to come again some time and take both of us riding. That ride made me think of things which I did on the farm as a small girl and I had not thought about in a long time.

Mother used to send me down to the big barn about a quarter of a mile away from our farm home to tell Daddy to come to dinner. Often times he would still be in the field plowing. That was great! I would hurry to get to him by the time he got the team unhitched from the plow. He would let me sit up in front of him on one of the horses and ride to the barn. Later as I grew large enough he would let me ride one horse and he would ride the other one. He would always let me help in feeding the horses too. I learned to count by counting out ears of corn for the horses. The animals on the farm fascinated me. I was so entranced in the process of obtaining milk from the cows and I learned to milk "Daisy Bell" our gentlest cow at the early age of seven. One day when I was just nine the older folks were late in coming home from work on the "upper farm" and I had supper all warmed up and waiting to be eaten. The calves were crying for their suppers. They sounded so hungry that I set to work with the evening milking all by myself. My younger brothers were there to watch but they could not milk as yet. I let the calves have their share and then took the rest from six cows for our part. I took one of the milk stools and stood on it to pour the milk into the bowl of the separator. My arms were almost too tired to get the separator going but I finally did and the last drop of cream was dripping into the pail when my family came home. My older brother could not believe that I had done it all by myself; so he, brother-like, went out to the lot to see if I had done a good job. To his utter amazement I had!

There are many things that you boys and girls can do today to help your parents. During the days and months ahead we are all going to be busy helping with war-work. I wish that it were not so—but since we have let our world get into such a mess we will all have to put our minds together to work out a plan which will keep our grandchildren from having to go out and kill people, and instead go out to help them in Christ's spirit of love. Let us be cheerful about whatever small task comes to our hands for doing.

I trust that you will forgive me for talking about my childhood days. Oliver bumped his little head down and broke his mother's "specks" yesterday. So she has to close her eyes and type out our page in the dark. I am not that near sighted but I am trying to save my eyes for a drive to Burlington tomorrow. I have promised to review our Mission Study Book there and I want to get there safely. My best to each of you.

Sincerely,
DOROTHY TODD.

I REMEMBER, I REMEMBER.

I remember, I remember,
The house where I was born,
The little window where the sun
Came peeping in at morn:
He never came a wink too soon,
Nor brought too long a day;
But now, I often wish the night
Had borne my breath away.

I remember, I remember,
the roses, red and white;
The violets and the lily-cups,
Those flowers made of light!
The lilacs where the robin built,
And where my brother set
The laburnum on his birthday—
The tree is living yet!

I remember, I remember,
Where I was used to swing;
And thought the air must rush as fresh
To swallows on the wing:
My spirit flew in feathers then,
That is so heavy now,
And summer pools could hardly cool
The fever on my brow

I remember, I remember,
The fir trees dark and high
I used to think their slender tops
Were close against the sky:
It was a childish ignorance,
But now 'tis little joy
To know I'm father off from heaven
Than when I was a boy.

THE KINGDOM OF GOD FOR US.

For almost a year some junior boys and girls had been studying about Jesus. One Sunday morning Johnnie asked a question that made everyone think hard. "What does Jesus mean by the Kingdom of God?"

"I think he means heaven," Lucy offered.

"No," Charles objected. "The Kingdom of God is on earth."

"It means everyone, everywhere loving each other," Jane said.

"Where everyone has enough food to eat and enough clothes to wear; and where everyone has a good home in which to live." Alice added.

"It's a place where no one fights, where there are no wars," Joseph said.

"Where all who are sick or disabled or cold may be cared for; where no children work in factories or fields, but where men and women who need work may find it," Joseph continued.

"Where everyone may receive an education," the teacher suggested.

"And go to church," Mary added.

Robert spoke thoughtfully, "My uncle has just come home from Sweden, and it seems to me that Sweden is much like the Kingdom of God. There the people have had no wars for 150 years. There men have learned to cooperate, to work together for the good of all."

"I wish we lived in Sweden!" Johnnie exclaimed. But after thinking a moment he changed his mind. "No, I hope that we can make our country like the Kingdom of God—and we can by working very hard."

Prayer—Dear God, we thank you for the many people all over the world who are helping in your work. Help us to make our country a better place in which to live. We are sorry that there are people who are hungry and children who have to work hard. There are things here that make you sorrowful, and we want to make them right. Help us to work together that we may really bring your kingdom here on earth.—*Amen.* —*Thoughts of God for Boys and Girls.*

THE AMERICAN BOARD GETS WORD FROM WAR ZONES.

By Wynn C. Fairfield.

Authentic news is beginning to trickle through from our zones of concern and is reassuring, though so limited as to leave most questions unanswered. The Swiss Government is acting as the representative of our government and the International Red Cross as the agent of our people. The necessary machinery is functioning, but is as yet inadequate to meet the desires of all who want to use it. It will help these over-taxed agencies if all inquiries concerning American Board missionaries and their welfare are sent to the American Board. Short messages for transmission by mail to American civilians in enemy occupied territory are being received by branches of the American Red Cross; but it should be remembered that since neadly all the nations of the world have severed diplomatic relations with either the Axis or the United Nations, delivery will be subject to long delays and may prove entirely impossible.

The American Board area in which conditions are least stabalized is the Philippines. A radio dated February 11 from Rev. Darley Downs of Dansalan reads: "Communication Mrs. Tong impossible. Cary, Tong seen January first. Others regular stations." When last heard from, Mrs. Tong and her three children were at Baguio, north of Manila. (A news radio from our army in the Philippines said women with children in Manila were allowed to live in their homes.) We understand the reference to Mr. Cary and Mr. Tong to mean that on January 1, a long time after Davao had been occupied, they were seen outside of the Japanese lines. The others who were in their "regular stations" and reported "safe" in a radio from Dumaguete dated January 31 would be: Mr. and Mrs. McKinley with their children, Mr. and Mrs. Scaff and Miss Thompson, all at Dumaguete; and Mr. Downs, Mrs. Woodward and Mrs. Spencer (an associate) at Dansalan, Mindanao. It apparently does not refer to the four American Board missionaries from North China and the two from India in Manila, about whom he probably did not know.

From North China, word has been received through the International Red Cross that "North China missionaries, associate missionaries" of the British American Boards were "well treated in homes." This came January 22. We believe it includes all American Board missionaries in Tientsin, Peking, Tungchow, Tehchow, Poating, Taiku and Fenchow; and means that although confined to their own compounds or possibly even houses, they are not suffering. The same message reported the death in Peking, December 27, of Mrs. J. H. Ingram, one of our retired missionaries, but apparently not as a result of the war situation. A radio through the same channel to the Yenching University office, reporting substantially the same thing, was signed by Dr. H. S. Galt, one of our three American missionaries on the campus. A radio from one of our missionaries in Chengtu, Free China, states: "Tientsin personnel freedom British concession," meaning presumably that Miss Buell and Mr. and Mrs. Strong have joined Mr. Grimes in the British Concession, to which they are restricted, but within which they are able to go about. The source of this information was not given, but may be the letters smuggled out of Tientsin as reported in a press release about the same time. In that case, it would be older than the general radio through the Red Cross.

A newspaper report of a release by the State Department on January 26 stated that all the 39 Americans in close custody in Japan were men, so that we know that Miss Denton is not confined.

Rev. Carl R. Heine, retired associate missionary, is located at Jaluit in the Marshall Islands, recently attacked by the American Navy, but at last reports was on another atoll of the islands and not at the main base which was attacked. We are concerned for the thousands of our native fellow-Christians throughout the Islands, who may have suffered with their Japanese overlords.

Miss Eva Peek, who was detained in Honolulu after her steamer entered the harbor on December 7, went on toward Ceylon early in January. Miss Helen Jorgensen from Madura reached the West Coast on January 22. The Christofersons of South Africa who sailed from New York about December 27 radioed their arrival in Port Elizabeth, Natal, about January 24.

Letters from the Near East emphasize the tragic famine in Greece, where hundreds were dying daily in Athens alone. Our missionaries in Smyrna had been able to minister to a few Greeks who escaped thither, but the major problem of relief seemed almost insoluble.

MISSIONARY OFFERINGS.

WEEK ENDING MARCH 13, 1942.

Sunday Schools.

South Norfolk, Va.	$ 5.00
Newport News, Va.	10.25
Suffolk, Va.	25.00
Elon Community Bible Class, Elon College, N. C.	3.03
Mt. Olivet (R), Elkton, Va.	3.00
Waverly, Va.	6.00
Antioch (R), Seagrove, N. C.	1.40
Mt. Carmel, Walters, Va.	3.19
New Elam, New Hill, N. C.	.5.98
First, Greensboro, N. C.	15.52
Liberty (Vance), Henderson, N. C.	24.52
New Hope, Harrisonburg, Va.	2.03
Sophia, N. C.	1.00
Hine's Chapel, McLeansville, N. C.	3.00
Shiloh, Remseur, N. C.	1.41
Total	$ 110.33

Individuals and Churches.

Concord, Timberville, Va.	$ 1.53
Total for the week	$ 111.86
Previously reported	8,968.85
Total since Sept. 1, 1941.	$9,080.71

We thank each and everyone who had a part in the above offerings. We find from our records that there are several Sunday Schools and churches that have not made an offering for two or three months. Won't you please send your offering now if the offering has been taken? The Southern Convention meets the last week in April and we would like to have the offerings up to date before April 1. So please let us hear from you now.

Mattie Cox Parker,
Secretary.

A CORRECTION.

The District Missionary Rally of the Waverly District will be held with Burton's Grove Church on Friday, April 24, and not at Waverly, Virginia, as was stated in last week's issue.

Mrs. Annie M. Brown,
District Superintendent.

B 19'S AND MISSIONS.

Visit a couple of lusty youngsters and you will be surrounded by dive bombers, tommy guns, and additional implements whose function are vague to the non-mechanical feminine mind.

Stroll through a toy shop, or better still, the local and vital five and ten. Behold! Row upon row of tanks, planes, parachutes, ships, and gas masks.

Listen to your Juniors as they talk privately. Have your ears already become accustomed to "br-rrr-rrr—sing" or zz-eesssssssss—ping? Mine have. My group knows a lot about B 19's and submarines and even discuss the relative merits of the various branches of the military service. Of course, they are following the age-old custom of children . . . that of doing as their elders do. War and its instruments has come to our children.

Child authorities and teachers are now telling us to explain (as if we could) the war to children. Give them a picture of what happens and why. Play war games and then if and when the air raids come the child will be to a certain degree prepared for what happens and the result will be better cooperation and less shock. All of the advice and reports fail in one respect—they let out religion.

Even the most resourceful parents can not continue to protect their little ones from war news. It is only right to tell them and prepare them. If playing with mock toys of warfare eases tension, let them play with them. But in the explaining of the war, let them tell the whole truth. It is here that the church, its teachers and leaders, has a great role to play.

When we tell the whole truth we must say, our country is great in manpower and resources, but it is greedy. Our country is a democracy for all people, but we exclude some peoples. These are the things that happened in our past history and these are among the things that led to war.

Then let us say. We are now in the conflict and seek victory. We see the mistakes more clearly now and we hope to win a peace for all mankind and to make this a lovely world for boys and girls everywhere.

Let us tell our children of the children in China and England and the Netherlands. Yes, even of the boys and girls in Nazi Germany, Japan, and unto the far ends of our earth. Let us not be guilty of poisoning their minds with hatred and bitterness. For they shall live in that world of tomorrow for which we today spill precious blood.

If we tell them of planes and sea power we must tell them of Christ and Mission power.

JUNE JOY HOUSE, *Supt. Juniors, Woman's Board of Missions.*

WE MUST SHARE.

We cannot turn our backs upon a war wracked world. As Christians we must share our substance with those whose way of life has been disrupted by the present conditions. Coming months promise to bring increasing opportunities for deeds of compassion abroad and for the expression of human fellowship at home. As more and more of the world becomes engulfed in war or in the preparations for war it is obvious that our Church must face the situation in a more comprehensive way than in the past.

The world is dark today, sin stalks the earth and people are made to suffer because there are those who have taken their eyes off the Guiding Star. Their minds and hearts are blind to God, truth, duty, and the beautiful things of life. If we believe that Christianity has a future, that the Church is necessary for humanity and that God is undefeated, one of the best ways we can express that confident faith is through maintaining our missionary work at its full strength. We do this through the apportionment giving for the regular causes of our established Boards. But we as Christians must go further than that. We cannot contemplate the terrible need in every corner of the world today without wanting to give our part to help.

Our denomination has special responsibilities which we carry and as members of the Christian Church we must help reach the apportionments. Only as our Churches unite in the fellowship of giving can we make real progress. We need to study more carefully the motives which inspire freewill giving, "Freely ye have received, freely give." The cost of our missionary work even maintained at its present level, calls for increased offerings. Therefore every Church is urged to increase its support. We are not just peacetime brothers, but in faith, and in the service of our Lord Jesus Christ let us be able to say, "Here we are, we stand behind you. You can count on us."

We are concerned with the life of the whole Church. We are working together to help cultivate the spirit of Christ in every area of human life, this sharing in bringing of God's Kingdom on earth.

MRS. B. D. JONES.

THIS WORLD OF OURS.

This is to be the title for a series of weekly broadcasts by Leslie Bates Moss. The Blue Network and its associated stations will present these messages on Fridays during April, May and June. They will originate in New York at 1:30 P. M. Eastern War Time.

The purpose of these talks will be to present the worldwide enterprise of the Christian Church as it bears on the world situation, both today and in the years ahead. Every effort will be made in these broadcasts to present in the most concrete way the things that can be done now by Christians who will accept their full responsibility. Support is urgently needed for the world enterprise as now possible through accustomed channels and by means of new programs. Always there will be a definitely worward look. The American churches can expect reward only as their undertaking is of the most courageous. The world program must not only be maintained—it must be extended.

The following are the subjects:

April 3—Priorities for Faith.
10—Healing in Your Hands.
17—We Have No Home.
24—The Psalm of Courage.
May 1—Slamming Doors.
8—No Excuses for Failure.
15—I Dare Not Hate.
22—Be Sure Your Answer is Right.
29—We Are Not Alone.
June 5—We Learn Another Language.
12—We Have Made Promises.
19—Companions for Strength.
26—Definitely Forward.

SUPERANNUATION.

Previously acknowledged	$1,219.87
Ingram, Va.	17.60
Mt. Pleasant, Cameron, N. C...	2.00
Ramseur, N. C.	10.00
Monticello, Brown Summit, N. C.	2.00
New Elam, New Hill, N. C.....	6.71
Conference Collections	30.00
Ocean View, Va.	5.00
Mt. Zion, Mebane, N. C.....	9.60
Total to March 13, 1942.....	$1,302.78

BOARD OF SUPERANNUATION,
By: *Mattie Cox Parker.*

A diseased body hinders or prevents good service; a sick soul is a hindrance rather than a help in God's work.

Pilgrim Fellowship

"Youth at Work in the Church"

A. LANSON GRANGER, JR., *Editor*

LOOKING TOWARDS THE THIRD NATIONAL COUNCIL OF THE PILGRIM FELLOWSHIP.

Only three months away is the third biennial meeting of the National Council of the Pilgrim Fellowship! It's time for us to begin thinking and planning about our representation there. The meeting will be held at the same time as the General Council, June 18-25, although the place will be sixty miles away at Deering Community Center, near Hillsboro, New Hampshire. The Southern Convention is entitled to eight youth and two adult delegates with voting power. In addition we may send as non-voting working representatives one young person for each 5,000 of our youth membership.

The two previous Council meetings were held on college campuses. Since, however, Deering is a summer camp situation the mode of living will be quite a contrast. Simple life in cabins in the woods will be substituted for the sedatedness of the college dormitory. Instead of their best clothes young people will be wearing camp togs. The plan of living will be cooperative. The work will be supervised by a Camp Family under the leadership of Dr. Harry Thomas Stock. Everyone will be asked to "pitch in" his share of work in making beds, keeping the cabins clean, and setting and clearing the tables.

One especially inducing feature is that the cost will be lower than that at Mills. Board and lodging will be $12.50; registration fee, $2.00; and in addition each person is asked to contribute $5.00 to a travel pool to help take care of the expenses of those traveling the greatest distances.

What is important for us and for the Council planning committee is to send in our registrations as soon as possible. An insignificant item on the calendar of our immediate Pilgrim Fellowship meetings should be the consideration of this. In his travels through the Convention next month, Harry Rust will be glad to answer more of your questions. Let's begin planning now to send our best young people to Deering!

WHAT THE MEETING OF THE NATIONAL COUNCIL WOULD BE LIKE.

In planning for our representation to the National Council meeting, it is well to keep in mind that Deering is not simply just another conference nor merely the opportunity for some enterprising tourist to see the country. It's major emphasis will be *work*. It's task is to develop plans to recommend to the Young People's Department and to State Pilgrim Followships for the program of the Pilgrim Fellowship for 1942-44. There'll be plenty of good times, but those who do not like to work won't enjoy it. The Central Committee has, to date, drafted the following general outline:

Worship—as a family group about the breakfast table; alone in a cabin or chapel or on the hillside; fellowship in intimate cell groups, in a daily vesper service, in the Sunday church service, at the General Council, in an early morning communion service, at other times of special or conscious need.

Bible Study—for an hour each morning, with twenty minutes for presentation by one to whom the Bible is a living book, and forty minutes for creative study in small groups to discover in the Bible help for solving personal problems and guidance for all of life.

Purpose Groups—on the first three days when the council divides into seven groups, each of which will study one phase of the Statement of Purpose to discover the things which Congregational Christian young people must do during the next biennium in order to achieve this purpose. The summary of the convictions expressed in these groups will be prepared to guide this work of the commissions. A "Guide" will be furnished to suggest points which may be considered in the five hours scheduled for this study of the purpose of the Pilgrim Fellowship in the light of new situations and new demands.

Commissions—Commission work in ten groups will begin on the third day of the Council:

Personal Religious Living; Missionary Service; Social Action; Rural Church Youth Program; Urban Church Youth Program; Interdenominational Cooperation; Study Program; Program For Out of School Youth; High School Program; Junior High Program.

Guides prepared in advance for all commissions will present the major problems discovered in all parts of the United States. Nine hours of commission work is scheduled for this phase of program planning.

IN THE CROSS OF CHRIST I GLORY.

CHRISTIAN ENDEAVOR TOPIC FOR MARCH 29, 1942.

SCRIPTURE: I Cor. 1:17, 18, 26-31.

Daily Readings—

Monday—Bearing Christ's Cross.—Mark 15:21.

Tuesday—Watching at the Cross.—John 19:25.

Wednesday—Glory in the Cross.—Gal. 6:14.

Thursday—United in the Cross.—Eph. 2:13, 16-18.

Friday—Peace and Reconciliation.—Col. 1:20-22.

Saturday—Exaltation in His Cross.—Heb. 12:2.

Suggested Hymns—

"Come, Thou Almighty King."

"The Old Rugged Cross."

"Jesus Keep Me Near the Cross."

Call to Worship—

Ye servants of God, your Master proclaim,
And publish abroad His wonderful Name;
The Name all-victorious of Jesus extol;
His kingdom is glorious and rules our all.
Then let us adore, and give Him his right,
All glory and power, and wisdom and might,
All honor and blessing, with Angels above,
And thanks never ceasing, and infinite love.

—Charles Wesley.

We are thinking on this Palm Sunday not only of the triumphal entry into Jerusalem but also of the last week of Jesus' life which terminated with the Cross. The Cross being of central importance.

The meeting should be planned as a devotional service with very little discussion. A study or history of the hymn, "In the Cross of Christ I Glory," should be given by someone. Use as a supplement, Gal. 6:14.

Two readers may be used in the service. One reading a stanza of the hymn, "In the Cross of Christ I Glory," while another follows each stanza with comment—1st, what the Cross meant to the government at Rome; 2nd, to the Gentile; 3rd, to the Jew; and 4th, to the Christian.

There are three great symbols of faith for the Christian—the Manger, the rugged Cross, and the Empty Tomb. The story of neither of these can be complete without the others.

A lighted Cross in a dimly lighted room will add to the effectiveness of the meeting.

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

THE TRANSFIGURED CHRIST MEETS HUMAN NEED.

Lesson XIII—March 29, 1942.

Golden Text: *"And they were astonished at the majesty of God."*—Luke 9:43.

Printed Lesson: Luke 9:28-43a.

His Inner Circle.

"And it came to pass about eight days after these things, that He took with Him Peter and James and John, and went up into the mountain to pray." Jesus was no respecter of persons. He loved all His disciples alike. But some of them were more spiritually sensitive than others, some of them could enter more sympathetically into His deeper spiritual experiences. He was under the shadow of the Cross, already its sinister form lay athwart His path. And in the loneliness of His spirit He sought strength in fellowship with understanding and more or less sensitive friends. We know from experience that we cannot share life's deepest secrets and deepest experiences with Tom, Dick and Harry. We know also how much it helps to have some one in whom we can confide, someone who can share in some degree our deepest experiences. Here was the human side of Jesus showing itself in a beautiful and moving way. And of course He wanted these men to share His experience so that they would be the better prepared to carry on his work.

His Prayer Life.

"And went up into the mountain to pray. And as He was praying . . ." Jesus was a man of prayer. To be sure the New Testament does not give many details as to His prayer life, especially as to what He said in Prayer. But that He was a man of prayer is unmistakable. Sometimes He got up early, long before day and went out into a quiet place and prayed. Sometimes He continued all night in prayer He prayed before important events. He prayed in the hour of victory. He prayed for others. He prayed with such fervor that His disciples asked Him to teach them how to pray. It is impossible to account for the life of Jesus apart from prayer. Prayer with Him becomes prayer at its best, communion with God, seeking God's will, finding grace to do God's will, renewal of life. In the Transfiguration Story Luke tells us that "as he was praying, the fashion of His countenance was altered." Prayer changes men within, but it also changes events without. More things are wrought by prayer than this world dreams of. And much of our poverty of soul, and our lack of power is due to our failure to pray.

His Glory.

"But when they were fully awake, they saw His glory." It might be remarked in passing that even these three disciples who were more spiritually advanced than the others, were not fully alive to the high privilege and adventure which was theirs. But when they did wake up, they saw His glory. There was a glory about Moses and Elias—the law and the prophets had a glory and a majesty in themselves. But there was the glory of grace and truth in Jesus Christ. Later when John wrote his gospel he stated that the law came by Moses but grace and truth came by Jesus Christ. And Peter also later wrote that they had seen His glory when He appeared with them on the mount. The glory of God was seen in the face of Jesus Christ. It was the glory as of the only begotten Son of God. If God is like Jesus, who showed the glory of the Father we have a God whom we can worship, whom we can trust, whom we can serve.

His Great Seal of Approval.

"And a voice out of the cloud, saying, 'This is My Son, My chosen'." We must keep in mind the fact that the disciples were troubled and would be troubled all the more by the events that were soon to take place. Jesus Himself must have had questions as he faced the cross. And it must have helped Him to have Moses and Elias talk with Him about his approaching decease. The law and the prophets alike bore witness to it. And as if to strengthen Him, and to sustain the disciples there came the voice of approval from God Himself. Jesus did always the things that pleased His Father. Thus He was assured of the presence of the Father. Was Jesus the Son of God? If the sober testimony of the gospels is to be trusted at all, there is only one answer to that question—He was the Son of God, God's beloved Son, God's Chosen.

His Authority.

"Hear ye Him." Jesus has a right to be heard. He speaks with authority. He has the last word concerning the moral and spiritual problems of mankind. He knows all the answers to the haunting questionings of men. He has the words of eternal life. We have none else to whom we can go. And men are to listen to Him. To fail to hear or to heed His voice involves disaster. His is the authority of a sinless life, His is the authority of a completely surrendered life, His is the authority of God Himself.

His Preeminence.

"And when the voice came, Jesus was found alone." Mark says they saw no man save Jesus only. The law in its moral grandeur and the prophets in their spiritual genius had faded into the background when the disciples saw the glory of God shining in the face of Jesus Christ, and when they heard the voice of God sealing Him as the Son of God. Jesus dominates every situation and every scene. All other things fall into their proper place and are seen in their proper perspective when He is at the center of things. Paul said that God had given Him the preeminence in all things.

His Compassion.

Hard on the heels of His "mountain-top experience" He came upon the poor, demon-possessed boy. As usual He had compassion on the sufferer and the loved ones of the sufferer. Human need always moved Jesus, and prompted Him to do something about it. He never turned a deaf ear to the sincere cry of one of God's children.

His Power.

"But Jesus rebuked the unclean spirit, and healed the boy and gave him back to his father." His word was with authority. There was healing in His seamless robe. He had power over unclean spirits. The seal of approval which the Father had just set upon His words, was confirmed by the mighty works which He did. No wonder "they were all astonished at the majesty of God."

ANSWERS TO LAST WEEK'S PUZZLE.
(From Children's Page.)

Across—1. Come; 3. Burn; 5. Roe; 7. Daddy; 9. Cars; 11. Sort; 13. L. I.; 14. U. A.; 15. Tens; 17. Arms; 19. Kings; 21. Nee; 22. Look; 23. Dime.

Down—1. Chic; 2. Eras; 3. Beds; 4. Next; 6. O. D.; 7. Drink; 8. Yours; 10. Ale; 12. Ram; 15. Tall; 16. Sink; 17. Aged; 18. Sane; 20 N. E.

By Chaplain H. E. Rountree

MONDAY.

Appropriating God.

"Take eat this is my body."—Matt. 26:26.

"Take it and eat it up."—Rev. 10:9.

Our first text gives us the words of Jesus in His dedication of the Lord's supper to His diciples. It is a symbol of appropriating not only His body but His life to their lives whereby they might become like Him.

Our second text refers to the revelation in which the Word of God is presented to His children as though it were something to be eaten and thereby made a part of their bodies. This is called The Communion of Our Lord Jesus Christ and symbolizes that man can appropriate God.

Prayer—Dear heavenly Father, we thank Thee for Thy light and Thy salvation as it is in our Lord Jesus Christ. In our little prayer every day help us to appropriate both Him and His word to our souls. *Amen.*

TUESDAY.

The Real Test.

"Happy shalt thou be, and it shall be well with thee. Thy wife shall be as a fruitful vine, thy children like olive plants."—Ps. 132:2, 3, 6.

"(Thou art) one that ruleth well his own house, (but if a man knoweth not how to rule his own house, how shall he take care of the church of God?)—1 Tim. 3:4, 5, 12.

Man is no better than his home life.

Prayer—Dear heavenly Father, we pray that the fires of devout desire and affection may be kept burning and never allowed to go out. This is the temple of our God and upon it we lay our personal life. *Amen.*

WEDNESDAY.

The Merry-Go-Round.

"For we are His workmanship, created in Christ Jesus for good works, which God afore prepared that we should walk in them."—Eph. 2:10.

One who wants to go somewhere must have somewhere to go. It has been said that some people and some churches are mere merry-go-rounds, they go round and round and finally come back to the same place. That costs. It costs money and it costs life. God is bending Himself and His purposes to further the needs of His children. He stoops to serve us all. Where His will and ours meet, we are yoked together. We work for Him. Our purposes are ratified by Him. In that way we are headed for heaven and nothing on earth shall deter.

Prayer—Our Father, do Thou bring eternity in our life and make it a large place. Whatever seems the "merry-go-round" of life, may we understand and find that it is all a part of Thy eternity. *Amen.*

THURSDAY.

Life's Elevators.

"Let his that thinketh he standeth take heed lest he fall."—1 Cor. 10-12.

There are some people who think that such programs as Amos and Andy, The Johnson Family, and a few others, are ridiculous and without any value at all. There are others who derive many lessons of life from them. The other day the Deacon, of The Johnson Family, said, "Elevators go down as fast as they go up. Often they make some one sick."

Moral: Be cautious how you ride the boom-town elevator. Be careful of boosting too much the noise of ballyhoo.

Prayer—Our Father, give us continually the consciousness of our shortcomings, and of keeping our feet on the solid rock. If we are blessed of Thee in the humility of spirit, we shall expect to be lifted of Thee to that that we ought to be. This day we dedicate our lives to Thee. *Amen.*

FRIDAY.

A Son's Devotion.

"Thou shalt come to thy grave in a full age."—Job. 5:17-27.

One of my friends of San Diego, a widely known local attorney, died recently—just dropped away in the street as he was on his way to the court house. He had just about reached the zenith of his life, full of years of honor and blessing.

It was only a few days before that he said to me: "I appreciate my parents more and more as I grow older. They are great and I can never repay them for what they have done for me." The minister at the funeral said: "This father and son have taught me my best lesson of humility and tolerance."

Prayer—Our Father, we pray for the gift to appreciate our parents while they are ours on this earth. We pray for the gift to appreciate Thy blessings, while they too are ours. In Christ's name we ask it. *Amen.*

SATURDAY.

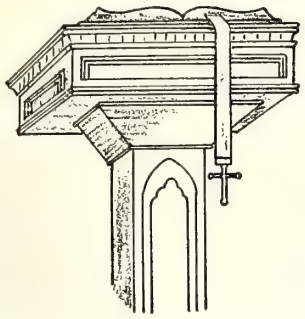
Lest We Die.

"Be glad in the Lord and rejoice."—Ps. 32:11.

In a recent autopsy on the body of one whose disease had baffled the physicians, they discovered that a stone had lodged in the pancreatic duct and completely sealed itself there making the passage of secretions impossible. The pancreas had completely atrophied.

Nature has a way of taking away from us that which we do not use. For all of us life must have expression, or it will atrophy. Even religion hugged in the bosom of selfishness will die. Because of our religion; because of our abundant life; and

(Continued on page 13.)



OUR PREACHER FOR THIS WEEK IS REV. ROY C. HELFENSTEIN, MASON CITY, IOWA.

PAY DAY HAS COME.

TEXT—*The Wages of Sin is Death.* Romans 6:23.

One by one the nations of the world have been having their "Pay Day"—collecting the wages for their sins. And now "Pay Day" has come for our nation too.

The wages of sin is death. How simple, how foolish for any nation to think that it can get by with willful sinning without being called to account! "The wages of sin is death" for nations as well as for individuals. Sins condoned for material advantage, sins of exploitation, sins of selfishness and greed, sins of race prejudice and unbrotherliness, sins of injustice and ungodliness, sins of indifference and of bigotry, sins of inhumanism and of animosity, sins of blasphemy and unbelief, and all social sins erect barriers between a people and their God, and breed envy, suspicion, and revenge between nations.

Every nation has been guilty—every nation with defiance against God has sinned—sinned against their own people and against their sister nations. And now "Pay Day" has come—the wages of sin are being meted out."

The wages of sin for nations is war, peril, suffering, waste, fear, horror, destruction, death.

The nations have repudiated the law of love with contempt; they have ignored the laws of God with impunity; they have lowered their moral standards and sold out their honor by licensing vice and evil of every kind for paltry revenue.

When the people of every nation become lovers of pleasure rather than lovers of God; when the people of every nation forget the Sabbath Day to keep it holy; when the people of every nation wilfully ignore and brazenly repudiate any of the Ten Commandments; when governments of the world become veritable cesspools of political corruption, nothing else could happen to the world than what is now happening.

The world's catastrophe, which now directly involves our own nation, is not the judgment of God sent upon the world—it is the wages of wrong thinking, wrong living, wrong planning, and wrong doing. "Pay Day" has come. "Be sure your sins will find you out"—declared one in Holy Writ. The sins of individuals and of nations may not always be found out, but those sins are sure to find out the offenders.

Let no one implicate God in the present world catastrophe. It is none of His doing. Man and man alone is responsible for it all. The nations have been sowing to the wind, and now they are reaping the whirlwind. God is the author of peace—man the author of war.

The God of Righteousness is calling the nations to repent else the wages for their sins will be paid with accrued interest. If they had repented sooner the wages now being received would have been averted.

The entire world needs a change of heart. Man has rejected God's baptism of love. Perhaps in man's own baptism of fire, humanity's heart may be purged of its sins. So may it be.

Every loyal American citizen will give heart and soul, and life itself if need be, in helping to defend our nation in this crisis so that she may have opportunity to repent and live. Our nation, in spite of its shortcomings and sins, is the custodian of our freedom and of our rights of citizenship.

There is no way of escape from participating in the war now, since our nation has definitely become involved. No worthy American will try to evade his responsibility of citizenship. "Render unto Caesar the things that are Caesar's, and unto God the things that are God's." As Christians, we can do no other.

One thing that makes life worth living is the fact that there are some things worth dying for. And one of those things is to have some little part in helping to regain and maintain the honor of one's nation.

There is no time for hysteria—this is the time for faith. This is no time for condemnation of other nations—this is the time for recognition of our own nation's points of weakness that we may help make stronger its points of strength. This is no time to bemoan the past—this is the time to redeem the present and give our nation a chance for a future. To acquiesce would be both un-American and un-Christian. Our obligation is to the generations yet unborn. For their sake we must give the last full measure of consecrated resistance against every enemy of our nation and against every foe to the peace and freedom which we are duty bound to bequeath to them.

Without any spirit of revenge; without any bitterness of heart; without any hatred or malice, but with love for God and for the universal good, and with a vision of a world order, a vision of a world of peace, a vision of a world in which war is made absolutely impossible, with a vision of a world of privilege for all classes and for all races—with that vision let us gladly serve wherever our nation calls.

MAKE EASTER MEAN MORE THAN EVER BEFORE.

During the week before Easter the Wednesday night service, and the Thursday night service will be held in the church auditorium. At the Thursday night service The Lord's Supper will be served. This year especially when our nation and the remainder of the world is at war let us, as Christians, express more vividly than ever our faith in the eternal God.

We believe in God, in His ultimate triumph, and in the fact that He is ever with His own. Let us examine ourselves as Christians, and repent of all our waywardness, and seek to live closer to Him in Christian worship, and in Christian service. Instead of having the Lord's Supper on First Sunday in April—Easter Sunday—we shall have it the Thursday night before, and we hope that many can attend who do not regularly have the privilege of attending. — *Suffolk Christian Church Bulletin.*

THE QUIET HOUR.

(Continued from page 12.)

because of our Christ, let us sing and let us shine, giving evidence always of the abundant inner life.

Prayer—Our Father, deliver us from ourselves and from dismal ways, that we may rejoice always in the Lord. *Amen.*

SUUNDAY.

The primary function of a Christian's life is to attend church and gather there soul-strength for our place in the Kingdom. The soul is something that has to be fed and built up just as much as the body.

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

The girls at the Christian Orphanage are looking forward to receiving a new dress for Easter Sunday. The good women throughout our Southern Convention have always been real good to us from year to year and have sent in many beautiful dresses to make the little girls happy.

Our good women of Hope Mills Church have already sent us a box of thirteen beautiful dresses and six pairs of pants. They have the honor of being the first on the list.

Easter Sunday will be April 5th. We hope the good women can send the dresses so they will reach us by March 28th. That will give us a week to get them sorted out and the matron will have a week to get all the girls fitted so they will be ready for Easter Sunday.

It seems to the writer that our good ladies would get lots of real genuine pleasure out of giving at least one dress each for some little child who has no mother to make her happy on Easter Sunday morning.

Jesus has said: "It is more blessed to give than to receive," "and whoso shall receive one such little child in my name receiveth Me." Jesus had a busy life healing the sick, opening the eyes of the blind, making the lame to walk, and many other things for the sick and the helpless, but he was not too busy to take notice of the little children. When the mothers brought them and the disciples rebuked them for bringing them, Jesus said, "Suffer the little children to come unto Me, and forbid them not, for of such is the kingdom of Heaven."

A man came to the Orphanage one day and saw the little boys at play. He asked if we had any objections if he took one of the little boys to town to buy him a suit of clothes. He carried the little boy to town and bought him a full outfit. He told me afterwards that he got a lot of real joy out of making the little fellow happy. We have quite a number of little boys here whose ages run from four years to nine years. They, too, would like to have a new suit for Easter. If the good women furnish the dresses why not the men send little suits for the little boys. You can buy them at any store and they will be glad to mail them to us for you if you will pay the postage. A little suit for a little boy doesn't cost much and you would get real joy out of making the little fellow happy.

CHAS. D. JOHNSON,
Superintendent.

REPORT FOR MARCH 17, 1942.

Amount brought forward $2,432.11

Sunday School Monthly Offerings.

Eastern N. C. Conference:

Liberty Vance	$24.35
Morrisville	3.00
Beulah	2.00
Turner's Chapel	5.00
New Elam	4.34
Wentworth, February and March	10.00
	48.69

N. C. and Va. Conference:

Burlington	$37.91
Hines Chapel	6.00
Greensboro, First	10.65
Elon Com. Bible Class	3.04
Ingram	4.72
	62.32

Western N. C. Conference:

Shiloh	$ 2.00
Pleasant Cross	1.49
Big Oak	2.00
Ether	1.35
Pleasant Ridge	4.84
	11.68

Eastern Va. Conference:

Cypress Chapel	$ 6.65
Newport News	5.18
Suffolk	25.00
South Norfolk	5.00
Mt. Carmel	5.53
Berea Nansemond	6.00
Waverly	6.75
	60.11

Valley Va. Cent. Conference:

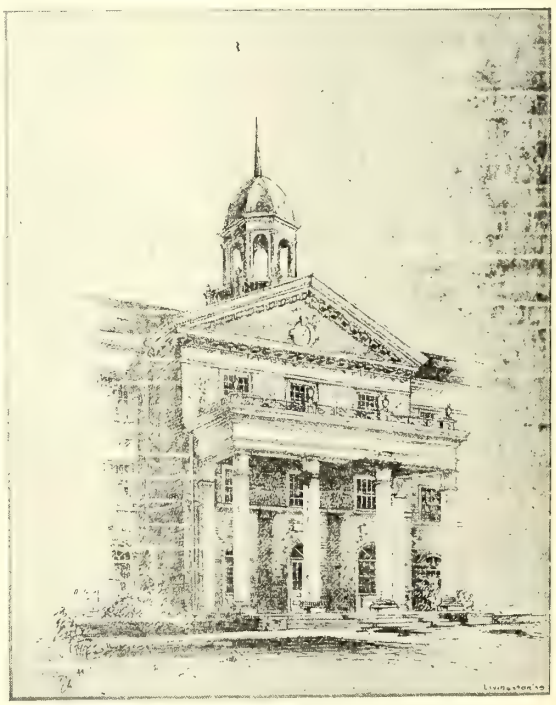
New Hope	$ 1.68
Concord	.61
Mt. Olivet (R.)	3.00
Bethel	1.00
	6.29

(Continued on page 15.)

ELON COLLEGE

Founded by the Christian Church in 1889

A CO-EDUCATIONAL INSTITUTION OF HIGHER LEARNING OF THE CONGREGATIONAL CHRISTIAN CHURCH



ENTRANCE TO ADMINISTRATION BUILDING

Elon College is located in the piedmont section of North Carolina. The climate is invigorating and healthful. The natural beauty of the campus is enhanced by careful landscaping.

The definite religious atmosphere of the College and its modern equipment provide the very best facilities available for the training for religious leadership.

The rates are most reasonable.

LEON EDGAR SMITH, President

Elon College **North Carolina**

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational and Christian Churches.

BOARD OF EDITORS.

R. L. HOUSE, B. D. ..... Editor
S. C. HARRELL, D. D. ..... Associate
W. T. SCOTT, D. D. ..... Associate
F. C. LESTER, B. D. ..... Associate
H. S. SMITH, Ph. D., D. D. ..... Associate
I. W. JOHNSON, D. D. ..... Contributing
L. E. SMITH, D. D., LL. D. ..... Contributing
C. A. LINCOLN, D. D. ..... Contributing
J. T. KERNODLE ..... Managing Editor

DEPARTMENTAL EDITORS.

H. S. HARDCASTLE, D. D. ..Sunday School
H. E. ROUNTREE ..... Quiet Hour
S. E. MADREN ..... Christian Endeavor
A. LANSON GRANGER ..... Young People
Mrs. A. C. TODD ..... Children's Page

SUBSCRIPTION RATES.

Six Months 1.00
One Year $2.00

Published by the Board of Publications, agent for the Southern Convention of Congregational and Christian Churches, and printed every Thursday by the Central Publishing Co., Inc., Richmond, Va.

Entered as second-class matter at the Postoffice at Richmond, Va., July 25, 1922, under Act of March 3, 1879.

Remittances for subscriptions should be sent to the office of Promotional Secretary, Elon College, N. C.

All other matters of business should be addressed to **"The Christian Sun,"** 1536 E. Broad Street, Richmond, Va.

Contributions should be sent to the editor at 3206 Grove Avenue, Richmond, Va., not later than Friday preceding the date of publication. Emergency notices will be received at "The Sun" office up to Tuesday of the week of publication.

Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

ST. PETERSBURG, FLORIDA.

The St. Petersburg Church, of which Dr. John P. Jockinsen is minister, is a seven-day-a-week church with programs, lectures, concerts and activities for every age group. Every month parents, teachers and officers of the Church School have a dinner with an attractive educational program, followed by a social hour.

Dr. Sherwood Eddy gave a series of eight addresses recently interpreting modern international events and trends to audiences which averaged well over a thousand, and Dr. D. Brewer Eddy gave a series of four addresses, distinctly Christian messages that reached a like large number of people.

Dr. Jockinsen has been called upon frequently to speak on his experience in the Orient, particularly about China, the Philippine Islands and the Malay states.

Dr. Frank C. Laubach was in St. Petersburg February 20-23 and gave a series of seven lectures at the church on the Orient and the literacy movement, the key that opens the door for millions of people living in darkness. Thus the church is carrying on a regular course of adult education comparable to a college course on international relations and is trying to get the people to think about the peace, as well as the war, and what kind of a world we want to build, what we can do to organize all nations of goodwill for a just and lasting peace and a more stable internationalism.

LAKE WORTH.

On December 29 the combined choirs of the First Congregational Church, Lake Worth, Fla., gave a Christmas concert for the purpose of purchasing new robes. A full auditorium heard this concert and the choirs have now purchased 30 new robes and had a fine amount of money left over.

Since the middle of December Twilight Hour Vesper Services have been broadcasted at 5:00 P. M. over Radio Station WWPG of Lake Worth. The program has received immediate response and is one of the finest originating over the station. The service is one of meditation and music with the choir furnishing background music and singing an anthem and a hymn.

Early in the fall a movement was begun to combine the various women's organizations of the church into a Women's Federation. This has been culminated and one new group of women has been formed which is taking a very active part in the work of the church. The new Federation meets on the first Thursdays of each month and has a real program of interest and inspiration for all women. Attendance has been increased and the women are catching a glimpse of what can be done by union.

CONTRIBUTIONS FOR THE COLLEGE.

If those who send contributions to the college to be credited on conference apportionments could begin to realize what these contributions mean they would be grateful. If those who have not sent offerings this year could half comprehend the severity of our need, they would not longer withhold their offerings but would send them immediately and make them generously large. We are grateful for any and all contributions.

The following offerings have been received during the past week:

Previously reported		$ 977.47
Churches.		
N. C. and Va. Conference:		
Winston-Salem (Conference apportionment in full)	$24.00	
Eastern Va. Conference:		
Barrett's	5.00	
Western N. C. Conference:		
Pleasant Union	5.25	
Sunday Schools.		
N. C. and Va. Conference:		
Mt. Bethel	$ 4.47	
Va. Valley Conference:		
Mt. Olivet (R)	2.00	
Total for week		$ 40.72
Grand total		$1,017.19

HOLDING LENTEN SERVICES.

Rev. Joe A. French, pastor of our Reidsville Church, is preaching the following series of Lenten sermons:

MORNING WORSHIP.

Sins That Crucified Jesus.

February 22—"Envy."
March 1—"Greed."
March 8—"Slander."
March 15—"Servility."
March 22—"Desertion."
March 29—"Scorn."

SUNDAY EVENINGS.

New Testament Portraits of Jesus.

February 22—"The Portraits in Acts." Read the Acts of the Apostles.

March 1—"The Portrait by Paul." Read I Cor. and Phillipians.

March 8—"The Portrait by Mark." Read the Gospel of Mark.

March 15—"The Portrait by Matthew." Read the Gospel by Matthew.

March 22—"The Portrait by Luke." Read the Gospel of Luke.

March 28—"The Portrait in Hebrews." Read Hebrews.

April 5—"The Portrait in Revelation." Read Revelation.

THE ORPHANAGE.

(Continued from page 14.)

Special Offerings.		
Mrs. Simmons	$50.00	
Mrs. Phillips	5.00	
Mr. and Mrs. Harold Barney	5.00	
Miss Birdie Wilson	1.00	
Miss Alice Wilson	1.00	
Miss Nannie Wilson	1.00	
Miss Sallie Wilson	2.00	
Cash	2.00	
Mr. Morgan	15.00	
Mr. Fespermon	5.00	
Mr. May	4.00	
		91.00
Total for week		$ 280.09
Grand total		$2,712.20

SUBSCRIPTION QUOTAS

By Conferences and Churches

Eastern Virginia Conference.

Church and Pastor	Goal
Antioch, Wright	12
Barretts, Watkins	8
Berea (Nans.), Johnson	12
Berea (Nor.), Watkins	18
Bethlehem (Dispt.), Olejar	10
Bethlehem (Nans.), Brittle	35
Burton's Grove	6
Centerville	6
Christian Temple, Hardcastle	100
Cypress Chapel, Brittle	35
Damascus	20
Dendron	10
Eure	22
Franklin, Jones	40
Holland, O'Neill	35
Holy Neck, Slater	30
Hopewell, Lowe	10
Isle of Wight, Wright	10
Ivor	5
Johnson's Grove, Jones	6
Liberty Springs, Johnson	40
Little Creek, Neese	10
Mt. Carmel, Wright	22
Mt. Zion, Warren	8
New Lebanon	6
Newport News, Dollar	50
Norfolk, First	40
Oakland, Johnson	35
Oak Grove,	10
Ocean View	12
Old Zion, Neese	25
Portsmouth, Elm Ave., Phillips	10
Portsmouth, First, Councill	22
Portsmouth, Shelton, Lewis	8
Richmond, First, House	22
Rosemont, Morgan	44
Spring Hill	8
Suffolk, Truitt	140
South Norfolk, Poythress	40
Union (Southampton), Brittle	15
Union (Surry), Roberts	5
Wakefield, Watkins	15
Waverly, Jackson	22
Windsor, Wright	12
Total	1,041

North Carolina and Virginia Conference.

Church and Pastor	Goal
Albemarle, Earp	20
Apple's Chapel, Martz	48
Asheville, Jackson	13
Belew Creek	12
Berea, Crutchfield	16
Bethel, Dollar	20
Bethlehem, Crutchfield	36
Burlington, Lightbourne	92
Carolina, Dollar	9
Concord, Dollar	14
Danville, Sorrell	63
Durham, Harrell	58
Elk Spur	10
Elon College, Smith	52
Gibsonville, Loman	5
Greensboro, First, Wisseman	54
Greensboro, Palm Street, Pollard	39
Happy Home, Andes	29
Haw River, Grissom, W. A.	19
Hebron, Newman	17
Hine's Chapel	29
Hopedale, Loman	12
Howard's Chapel, Church	3
Ingram, McCauley	24
Ivy Hill	2
Kallam's Grove, Church	9
Lebanon, Newman	16
Liberty, Newman	22
Long's Chapel, Grissom, W. A.	21
Lynchburg, Smith	14
Monticello, Lightbourne, Jr.	8
Mt. Bethel, Church	16
Mt. Zion, Dollar	19
New Lebanon, Church	26
Pleasant Grove, McCauley	35
Pleasant Ridge, Crutchfield	10
Reidsville, French	62
Rocky Ford	9
Salem Chapel	16
Shallow Ford, Register	20
Tryon, Lincoln	20
Union (N. C.), Stevens	43
Union (Va.), Newman	44
Winston-Salem, Volkman	10
Total	1,095

Western North Carolina Conference.

Church and Pastor	Goal
Antioch (C), Wyrick	9
Antioch (R), Tally	7
Asheboro, Granger	5
Bailey's Grove. Lowdermilk	4
Bennett, Cox	2
Big Oak, Tally	14
Biscoe, Register	5
Brown's Chapel, Brady	23
Ether, Grissom, M. L.	10
Flint Hill (M), Register	4
Flint Hill (R), Spence	4
Grace's Chapel, Denton	18
Graham, Foster	2
Graham, Providence, Grissom, W. A.	6
Hank's Chapel, Andes	17
High Point	11
Liberty, Loman	4
Mt. Pleasant, Brady	8
Needham's Grove, Brady	9
New Center, Cox	9
Park's Cross Roads, Tally	19
Patterson's Grove	4
Pleasant Cross	10
Pleasant Grove, Green	30
Pleasant Hill, Crutchfield	20
Pleasant Rdige, Spence	16
Pleasant Union, Lowdermilk	4
Providence Chapel, Lucas	4
Ramseur, Tally	12
Randleman, Loman	12
Seagrove	5
Shady Grove, Grissom, M. L.	8
Shiloh, Tally	12
Smithwood, Register	16
Sophia, Spence	6
Spoon's Chapel, Lowdermilk	3
Union Grove, Brady	10
Total	362

Eastern North Carolina Conference.

Church and Pastor	Goal
Amelia, Grissom, R. T.	6
Antioch, Powell	5
Auburn, Grissom, R. T.	6
Bethel, Johnson	3
Bethlehem, Powell	3
Beulah, Johnson	8
Catawba Springs, Johnson	14
Chapel Hill, McKee	5
Christian Light, Cummings	8
Christian Chapel, Tally	9
Clayton, Cummings	4
Damascus, Carter	4
Ebenezer, Denton	10
Fuller's Chapel, Carter	11
Good Hope Carter	5
Hayes Chapel, Cummings	4
Henderson, Apple	14
Hope Mills, Register	5
Lebanon, Clark	2
Lee's Chapel	3
Liberty, McCauley	28
Martha's Chapel, Carter	4
Mebane	4
Morrisville, Powell	3
Moore's Union, Tally	6
Mt. Auburn, Carter	10
Mt. Carmel, Madren	6
Mt. Gilead, Grissom, M. L.	8
Mt. Hermon, Carden	4
New Elam, Johnson	12
New Hope, Madren	10
Niagara, Foster	2
Oak Level, Madren	9
Piney Plain, Johnson	7
Pleasant Hill, Johnson	5
Pleasant Union, Johnson	7
Plymouth, Grissom, R. T.	6
Pope's Chapel, Madren	9
Raleigh, Robinson	15
Sanford, Todd	14
Shallow Well, Todd	14
Six Forks, Foster	2
Southern Pines, Taylor	8
Turner's Chapel, Tally	5
Wake Chapel, Grissom, R. T.	15
Wentworth, Johnson	7
Youngsville, Carter	5
Total	354

Valley of Virginia Conference.

Church and Pastor	Goal
Antioch, Sanger	20
Bethel	10
Bethlehem, Veazey	10
Beulah, Sanger	5
Concord, Veazey	5
Dry Run, Newton	8
Island Ford	5
Joppa, Newton	5
Leaksville, Newton	20
Linville, Sanger	15
Mayland, Veazey	15
Mt. Lebanon, Newton	8
Mt. Olivet (G)	18
Mt. Olivet (R)	12
New Hope, Sanger	8
Newport, Newton	10
Palmyra, Veazey	5
Timber Ridge, Whitten	15
Whistler's Chapel, Veazey	5
Winchester, Whitten	20
Wood's Chapel, Veazey	5
Total	320

HISTORICAL
Southern Convention of Congregational Christian

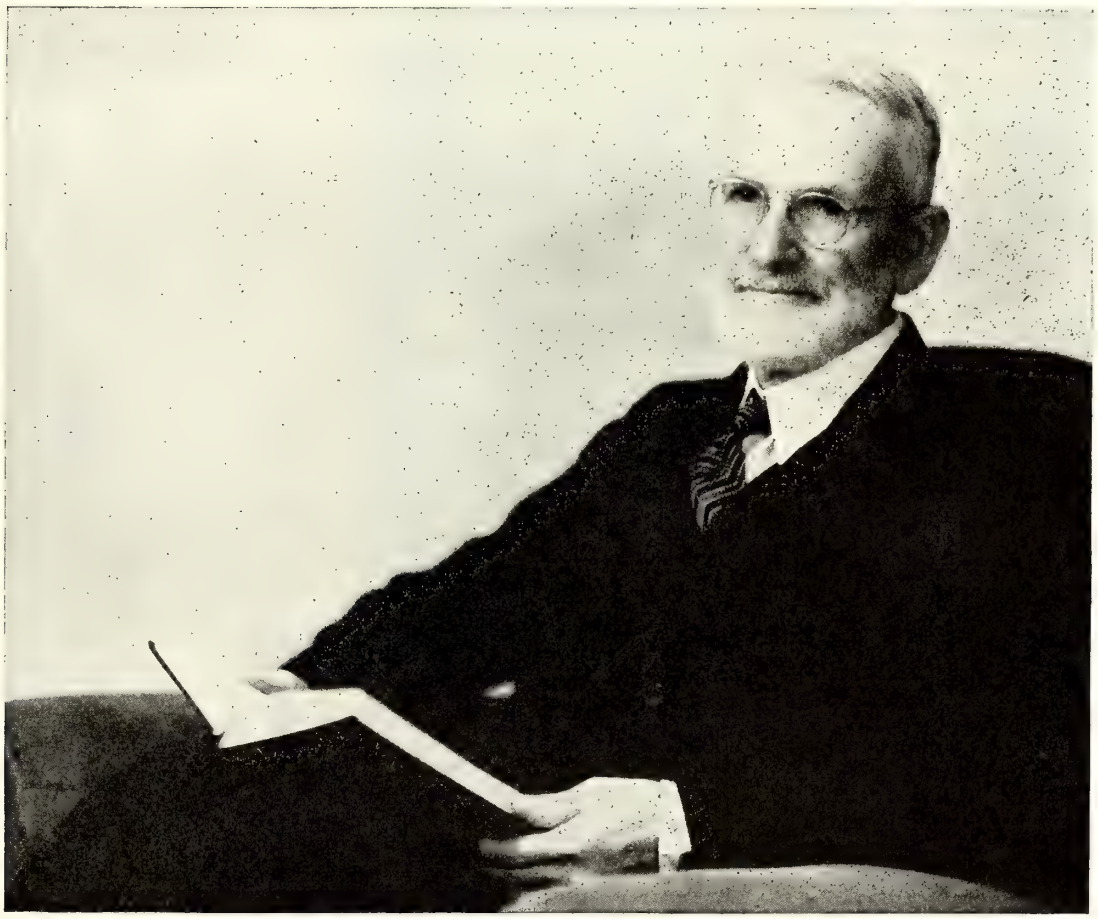
The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCIV. RICHMOND, VA., THURSDAY, MARCH 26, 1942. NUMBER 13.

In Memoriam



JOHN URQUART NEWMAN, 1860-1942

"A Man Called of God."

NEWS AND VIEWS

The North Carolina and Virginia Pilgrim Fellowship will hold its annual rally on Saturday, April 18, with Miss Ruth Isabel Seabury and Dr. Dwight Bradley as speakers.

Young people in the Burlington area are invited to share in a fellowship supper at the Burlington Christian Church on April 8 at 6:00 o'clock to get acquainted with Henry Rust, president of the National Pilgrim Fellowship.

The Rev. J. L. Neese, who has resigned his pastorate at Old Zion Church in Norfolk, will begin full time evangelistic work next Sunday. His opening meeting will be at Mt. Bethel Christian Church, near Summerfield, N. C. The services there will begin March 29, and run through Easter Sunday.

SALARY OF MINISTERS.

One of the greatest drawbacks to the work of the kingdom in our denomination is the small salaries of ministers. For several years there has been a large increase in wages, the salaries of clerks, teachers and the fees of nurses, dentists and physicians, but few increases in the salaries of ministers. I don't see how many of the ministers pay their bills and make both ends meet.

We laymen ought not to stand for this. Let us apply the Golden Rule in this as well as all other cases and there will be an increase in the salary of the average minister. When the ministers of the Eastern Virginia Conference voted that the salaries of ministers in the Conference should be omitted from *The Annual*, I considered it a big mistake as we will soon not have enough data to bring about the desired reform.

As a layman, I plead for a larger salary for our ministers.

J. E. West.

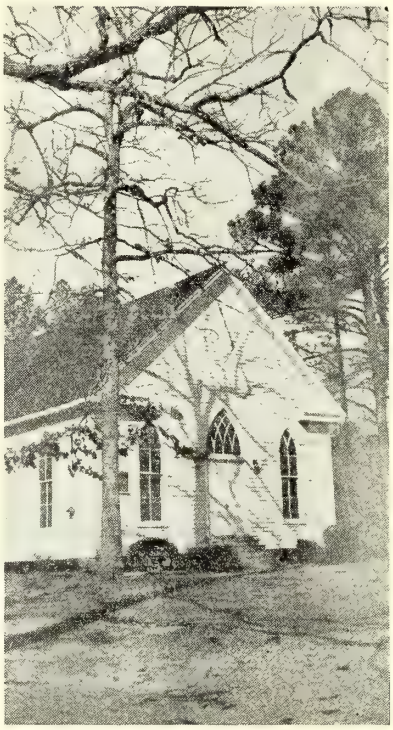
RALLY AT O'KELLY'S CHAPEL.

The second annual Rally Day will be observed at O'Kelly's Chapel on Sunday, March 29, 1942.

A cordial invitation is extended to all former pastors, members, and relatives of the O'Kelly family and all interested in visiting and worshiping in the first church organized by James O'Kelly in Chatham County, near his home. In a family cemetery not far from O'Kelly's Chapel rests the remains of the founder of our church.

The program for the day will be as follows:

11:00—Morning worship.
11:50—Holy Communion.
12:15—Adjournment.
12:30—Lunch on the grounds.
1:45—Song service, special music.
2:30—Remarks.
3:00—Service at the Cemetery conducted by Miss Lillie Fowler.



O'KELLY'S CHAPEL.

This church is on the site of the one built by Rev. James O'Kelly in 1794. The present building was built by him between 1815 and 1820. It was remodeled by Dr. Leon Edgar Smith during his pastorate, 1906-1910. Dr. Smith visited the church the first Sunday in May, 1941, attending the O'Kelly family reunion and later visiting the grave of Rev. James O'Kelly in the family cemetery half a mile from the church. Uncle Wellons attended th 100th anniversary service of the church in 1894.

The 150th anniversary will be observed in 1944. It is hoped that some member of the family or church or all combined will install a pipe organ before that time, and that the service may be broadcast so that those too far away to attend may not miss hearing the service. The present pastor is Rev. E. M. Powell, Henderson, N. C.

The above picture is one that was made by O'Kelly Whitaker, fifteen year old organist of the church whose grandfather, Dr. J. M. O'Kelly, was a member of the church when Dr. Smith was pastor.

O'Kelly's Chapel will give the amount apportioned for Elon College.

You will be expected to bring lunch as the congregation is small and scattered. All are urged to come to this rally and enjoy the hospitality of this historic church, and let's brush up on our church history.

Those coming through Chapel Hill will take Route No. 54 until they come to Route No. 55, turn south and go until you cross the Chatham County line, and the church is in sight.

Those taking Route No. 55 out of Durham will come direct to O'Kelly's Chapel.

Lillie D. Fowler,
Mebane, N. C.

WINTER PARK HOLDS ANNUAL MEETING.

The 57th Annual Business Meeting and Supper of the Winter Park, Florida, Church was called to order on the evening of January 21 by the pastor, Dr. Victor B. Chicoine, at the threshold of his ninth year in this pastorate, one in which widely known leaders in church and public service from all parts of the nation on retirement are finding contact with God and a real Christian brotherhood as they find homes for the winter in north central Florida. The pastor gives his full measure of devotion to his flock and to his region. He is an incessant devourer of deep books and of The Book, and he also takes a keen interest in the civic life around him, serving as Dean of the Summer Youth Conference Camps for a number of years, answering the radio call of WDBO, Orlando, Florida, for morning devotions seven days a week three times a year; and on occasion at one time taking a leading part in the campaign of the churches of Orange County against the gambling slot machines, when a majority of the Protestant churches united, and for once won out. On Sunday mornings through the winter months a close-to 500 audience fills the church.

THE UPPER ALAMANCE FELLOWSHIP MEETING.

The upper Alamance Fellowship meets at Shallow Ford the Fifth Sunday, March 29, at 3:30 P. M. The theme for the program is "My Church." We are planning to have a good program, and hoping that all the churches of the Fellowship will be represented. I am counting on you pastors to see that your churches be present.

Melvin Dollar,
President.

DR. JOHN URQUHART NEWMAN—CHRISTIAN GENTLEMAN.

"There was a man sent from God whose name was John"—John Urquhart Newman. One can use Dr. Newman's name with this Scripture in all sincerity and reverence. He was a man sent from God. His character and his career bore eloquent witness to the fact that the Spirit of God was in him, and expressed itself through him. He embodied in his life the basic ideals of manhood at its best, and he expressed in his service the spirit of the Master Himself. Never robust physically, he was a man of robust moral and spiritual stature. No one ever questioned his integrity of character. No one ever impugned his motives. He was, of course, a great scholar and a great teacher. But he was first of all a great spirit. It was his Christian life that was the life of his Christian teaching. Sympathy, sincerity, purity, kindness, friendliness, unselfishness, faithfulness, tolerance, intellectual honesty, self-discipline, courage in seeking and following the truth, humility—how the word humility glows with new meaning when made flesh in Dr. John Newman!—these are some of the qualities and virtues of manhood that those of us who knew him, think of when we think of him. He had a spirit of reverence toward God and a spirit of reverence for the personality of God's children. He made goodness attractive. He made religion real. And those of us who knew him, knew that the secret of it all was the fact that he had been with Jesus. There was no doubt in our minds that he was a man sent from God. He was one of God's Christian Gentlemen. And like the Master, he was full of grace and truth, and we beheld in him something of the glory of God as it shone in the face of Jesus Christ, whose he was, and whom he served.

H. S. Hardcastle.

BREADTH OF UNDERSTANDING AND BEAUTY OF LIFE.

One of the greatest contributions which any one individual has ever made to my life was made by Dr. Newman. During my college days he was able to bring the best out of me by his patient manner with me whenever I neglected my Greek or Bible lessons and came up to class poorly prepared. He never let me down. He always seemed to believe that I was far too fine a person to come to class unprepared unless I had been away on a trip to my churches, or had some other absolutely necessary work that came first. He made me feel that I had an ideal to which I was pressing, and he led me on toward it. I call that being great.

What he did for me he did for scores of others. He held us all in a hand of loving sympathy. There was no make believe. He trusted us and loved us. He prized the plants and fruit trees of his own planting, and it seemed to me that he looked upon us as of God's planting with himself given a stewardship toward properly nurturing us. He made us feel that it was a supreme pleasure to be the husbandman of so goodly a harvest in the making. I can never forget how his face lighted up with joy whenever he could commend me, whenever he felt I had done as he thought I ought to do. It was a joy to study under his direction because one would be amply rewarded by the knowledge of his joy in seeing work well done. Dr. Newman was one of the outstanding figures in my life training. His was gentlemanly dignity without offishness, scholarship without pedantry, friendship without affectation. What I missed in many other places I found in him—breadth of understanding and beauty of life.

John G. Truitt.

CHRISTIAN CHRACTER AND TRUTH.

As one thinks of the long, rich and useful life of Dr. J. U. Newman, there are so many things one would like to say that perhaps it will be better for this writer to comment on one fact which was incidental to Dr. Newman's career as a teacher. He began his teaching at a time when the critical study of the Bible was being made by the leading scholars of the world.

That type of Bible study became known to the religious world as Higher Criticism. It aroused a tremendous amount of controversy. It divided much of the Protestant forces of this country into opposing factions called Fundamentalists and Modernists. Many who accepted the findings of the critics were denounced as unorthodox. Heresy trials were held in some communions.

Dr. Newman was so thorough a scholar that he had at his finger tips the conclusions of the various schools of critics. When the heat of the controversy had passed and when the body of conclusions upon which reputable scholars agreed were formulated, they coincided with that which Dr. Newman had been teaching all the time.

No one had ever suspected Dr. Newman of being a radical or a heretic. No student's faith in the Bible or Christianity had been shaken. Students from the most conservative of our rural churches studied under Dr. Newman, and went out with a comprehension of the Bible that was consonant with modern scholarship and with a zeal and enthusiasm for evengelical truth.

There were two reasons why Dr. Newman was able to do this. His scholarship was so thorough and his judgment so sound that he never jumped at conclusions that were beyond the bounds of truth. But the most important factor was that his spirit was so Christlike and his zeal and enthusiasm for Christ and his Church were so obvious to all, that we who were privileged to be his students were perfectly sure that what he taught us could not but enrich our lives and our ministry. To me the most remarkable thing about Dr. Newman was the way in which his Christian character shone forth in all that he spoke and taught.

Stanley C. Harrell.

A FRIEND OF CHILDREN.

In the death of Dr. J. U. Newman, the Christian Orphanage lost a true friend and neighbor of many years standing—one who was interested in it and who lent it a helping hand whenever it was possible. The writer lost one of his most loyal friends.

Before Elon College was built, the writer attended Graham Normal College, Graham, N. C., and Dr. Newman was one of his teachers. Being a young boy reared on the farm out in country, we will never forget how awkward we felt the first morning we entered school. We will also never forget how kind and considerate Dr. Newman was to us. We became warm friends and that friendship has lasted throughout the years.

It has always been a joy to be thrown with Dr. Newman and have heart to heart talks with him. He was a deep thinker and an interesting conversationalist. Always after talking with him the writer would feel he had been lifted up on a higher plane.

Dr. Newman has touched the lives of so many young men and women and was so widely known that wherever we have gone in our work someone has asked about him. The deep impression he has made on the lives of young men and women will live on. A good man has gone to his reward.

Chas. D. Johnson.

DR. J. U. NEWMAN AS A TEACHER.

Though embracing a wide range of gifts, Dr. Newman lives supremely in my mind as a great teacher. Nowhere was he more at home than at the teacher's desk. There his countenance shone with a radiance that was unexcelled in any other human relationship.

No mere words can portray Dr. Newman's magnetic powers as a teacher. Nevertheless, two qualities of his teaching stand out boldly in the foreground of my student memories.

First, he inspired independence. His own eye sparkled when a pupil advanced a new idea, or demonstrated a fresh method of attacking an unsolved problem. Though he was never iconoclastic in his own religious views, yet he found little joy in a student who was content merely to echo the thoughts of past ages. With the worthy Pilgrim pastor, John Robinson, he believed that there was yet more light to break forth from the Scriptures, and he heartily rejoiced when he glimpsed even a small flicker of that light in the face of the younger generation. Many a time have I seen him raise his long, slim hand and shaking it energetically, say: "Gentlemen, remember this—'ye shall know the **truth,** and the truth shall make you free'."

Second, he awakened intellectual thirst. The student who could sit through a semester without desiring fresh insight into the Bible or into the meaning of life and the universe was exceedingly rare. That mental thirst, as it seems to me, was generated by two things. On the one hand, Dr. Newman himself was always reaching out for more truth, and his spirit of quest became contagious in his class-room. Though profoundly learned, he was almost pathetically humble in intellectual discourse about even the simplest subjects. This spirit of humility, which was utterly sincere, had the unconscious effect of making his students surrender themselves anew to the search for truth. On the other hand, he recognized the slightest spark of knowledge that revealed itself in any of his pupils, and he nurtured its growth with a confidence and a devotion that was unsurpassed among teachers. The conjugation of an irregular Greek verb, or the translation of a complex Greek sentence might be ever so defective yet Dr. Newman always handled the situation so tactfully as to inspire the pupil to a new hunger for adequacy of preparation on the next occasion.

For fifty years Dr. Newman thus taught at Elon College. Truly, Elon is more nearly the length of his intellectual shadow than that of any other man of his generation.

H. SHELTON SMITH.

BELOVED TEACHER OF MINISTERS.

We are prone to overlook the quite obscure work of teachers and fail to appreciate their indispensable service. We forget that back of every preacher in the pulpit stands the teacher in the classroom; back of every sermon of merit stands the inspired and inspiring personality of the teacher. The God who calls young men to preach the gospel must necessarily call the men to give them the necessary instruction.

In His great providence God called John Urquart Newman more than sixty years ago to teach the Gospel. According to the unanimous testimony of his pupils, he taught students rather than a mere subject. His qualities of sympathy and understanding lifted him far above the level of the ordinary teacher. These qualities, human and yet divine, transformed his teaching from a routine process into a creative experience. An exalted friendship between the teacher and the pupil provided the greatest stimulus for learning. For more than half a century Dr. Newman, like the faithful scribe who brought forth from his treasure things both old and new, patiently enriched the lives of his students. Many congregations are now reaping the intellectual and spiritual harvest of his long and faithful teaching.

R. L. H.

McARTHUR AND THE MIRACULOUS.

All the world loves a hero. Douglas McArthur, the outstanding Allied hero of World War II, is the man of the hour, and the moment. This dashing officer, with brains, ability and cool courage, has stirred the imagination and hope of the Allied nations. Our admiration is without restraint, our hope is renewed, our enthusiasm is positively jubilant.

Now the voice of warning is being heard. Why all this frenzy of excitement? We are building up false hopes. McArthur cannot do the job alone. We must furnish adequate assistance and support. Even McArthur cannot do the miraculous. His brilliant leadership is no substitute for our individual part in defense production. We must give him the tools before he can do the job.

This is doubtless an appropriate and necessary warning. But the most insidious peril of this popular faith, this modern hero worship, is the obvious yet unconscious desire of the masses to have McArthur dazzle the enemy with defeat and relieve us of moral responsibility. We are almost unconsciously saying, or praying: "Win this war, General, before it becomes obviously necessary for us to taste further humiliation and inconvenience; lest it become necessary for us to eat more humble pie, confess our national arrogance, and penitently seek a way of international conciliation and restitution!" The General may lead in winning the war, but he cannot miraculously obviate the accumulated wrongness of the world. That will be done, not by wishful thinking, but by moral discipline.

One of the most valuable Christian graces is the ability to be content in serving God under the difficulties that come our way.

—Gospel Advocate.

My Father

By J. U. Newman, Jr.

First, I want to thank all of you for your sincere words and cards of sympathy in the death of my father. And I'd like to tell you about him but you'd have to know him personally in order to appreciate him. He was not a great man—in the way the world views great men, for he left no great fortune, performed no astonishing deeds. But in the eyes of his own family he was a great man and a good one.

One thing about his funeral that particularly pleased me was the large number of colored who came to the house to see him during the day. And in nearly every case these colored people brought children with them. What I'm trying to say is that he was that sort of man, for to him a human being was a human being, regardless of race, class or creed. The person never lived whom father thought was unfit for him to speak to or associate with.

Another thing was the number of "his boys" who came from long distances. I've never known how many of them there are but there are plenty of men who still speak of themselves as "one of Dr. Johnny's boys." I often wish I could have entered the ministry so that I, too, could be one of his boys.

As a business man he was a complete failure. He cared no more for money than you do for dirt. If he had five dollars in his pocket and one of the students needed ten he would as like as not, give him the five and borrow five more for him. Outside of providing for his family all the need he had for money was to buy books, and more books. During his lifetime he accumulated thousands of books—many of which were destroyed in the fire that burned our old homeplace about 1934.

There's a story there, and I hope you'll bear with me while I tell it. Dr. L. E. Smith, president of Elon, in a talk told his audience that something happened that day that had made an impression on him that would last the rest of his life.

It was father's 74th birthday, January 29, 1934. Dr. and Mrs. Smith had arranged a large birthday reception at the college in his honor. Guests—some of them "Dr. Johnny's boys"—had been invited and were on their way.

At about three o'clock fire broke out in our home. It was a very old building, over fifty years old, and before the fire was discovered the house was doomed. It went up like tinder and practically nothing was saved. That house was filled with memories for my parents. They built it shortly after marriage. In it were born all their children and more than half of their grandchildren. In it were books my father valued because he loved them.

So Dr. Smith went down to see if my parents wished to postpone the reception in view of their terrible misfortune. Smilingly, they told him to go ahead, that they could wear the clothing they had on.

I can't tell the rest of it in Dr. Smith's own words for I do not remember them. But it was something like this: "That evening at the reception no one who did not know would ever have guessed that Dr. and Mrs. Newman had just lost their most precious possession. It happened that Dr. Newman and two of his old friends got together for a long chat. Curiosly enough, these two old friends had also suffered recent losses by fire.

"Well, I sat and listened to them talk and the longer I listened the more I marveled. Here were three men, well along in age, who had suffered losses of valued things, of valuable property. They talked for an hour or more. They talked of their work. They talked of their children, of their gardens, of their wives. They talked of everything under the sun except their own misfortunes. Not one word about the fire was uttered."

That may have made an impression on Dr. Smith—and he is one of the original "boys"—but it would not have made even a dent on me. For I never in all my life heard my father moan about his bad luck—and he had plenty. I never heard him criticizze anyone or burden them with his misfortunes, for they have plenty of their own. Yet he was ever ready to listen to the woes of others—and do what he could about it. But he never asked anyone to do anything for him.

If he had been the "gimme" type he may have had many so-called honors. Josephus Daniels was one of his class mates at Carolina; former U. S. Senator Marion Butler was another. He didn't want to be a "somebody" for he wanted to help young men prepare themselves to preach. His happiest moments were when he learned that one or another of his boys had accepted the call to responsible positions in large churches.

But his whole life was devoted to his work. He was not a demonstrative man so only those of us who had the honor of being his children know of his devotion to our mother, and to us. It was his custom, on his birthday, to give us kids gifts instead of letting us give them to him. I used to wonder, as a kid, why he always kissed mother before leaving the house and again when he returned from work. It seemed silly to me—then.

And there was one thing I am glad I witnessed—hard as it was at the time. My mother cannot walk, due to a hip fracture, and she is almost blind. My brother and I carried her in for her final visit with my father. Mother could not see so we lifted the veil and she ran her hands over his face, over his shoulders, down his arms to his hands, back again to his face. And all the while she was talking softly to him, singing a little song he liked.

Yes, it was hard to witness but I'm glad I saw it. Sometimes, when I'm tempted to do wrong I am going to recall that scene, even if it's fifty years from now.

No, he was not a great man, but none of us who ever knew him well will ever forget him.

A TRIBUTE TO A GREAT TEACHER.

Dr. J. U. Newman was a great teacher. He embodied scholarship, vision, understanding, patience, adjustment, and inspiration, among other outstanding traits. I have seen him when he was so filled with the desire for his lectures to be understood and appropriated, that he would just stop and say, "Men, if you could just see the unlimited possibilities!" I have never seen another teach with the great degree of inspiration Dr. Newman exemplified. For one whole semester I was the only student in a New Testament Greek class, and I became so closely acquainted with him that I believe I knew him intimately. Even with this close up view, he still stood out as a great teacher who was very desirous that his pupil achieve. I have a recommendation written by him in 1923, which I have kept with me and treasured for twenty years. It means much to me. It came from an experienced and sincere heart, and his evaluation of me as a senior has inspired me many times. His life lives on in my appreciation, and I believe he helped to fan a spark in me that will always burn with a greater zeal. My life is much richer because of having known him.

J. D. Messick.

CONTRIBUTIONS

SUFFOLK LETTER.

Having just finished two window screens it seems to be in order to write about screens today. Carpenter's tools have interested me since childhood. There is a lot of fun when one can find time to work in a woodworking shop. It is splendid recreation for a minister—almost equal to fishing in the spring-time. And there is the constant reminder that Jesus worked in the Carpenter's Shop in Nazareth. It requires no stretch of the imagination to think of Him wiping the sweat from his dusty brow, when the neighbors came in to visit with Him for a while, and listening to their suggestions about His work.

But I started to write about window screens. Why have window screens for the home? To keep out the flies, mosquitoes and other insects. We have learned that these insects are dangerous to health and human life. The old idea was to swat the flies and smoke the mosquitoes after they came into the house. Well do we remember the various inventions used in our boyhood days to make war upon flies and mosquitoes. In the course of passing years someone thought of making screens for the windows and doors. Then the pests would not find it easy to get in the house. The modern method is a great improvement over the old plan of dealing with these pests.

Flies and mosquitoes are not the only pests which should be screened from our homes. Civilization is making a good job of getting rid of insects in the home. We are now cleaning up the breeding places of these disease-bearing insects. The day may soon come when it will be considered a misdemeanor to permit such insects to breed on your property. Science has made wonderful strides in discovering ways and means to protect human health. Until society is willing to deal effectively with this danger at its source we must depend upon our window screens for protection.

It would be criminal to take the screens from our doors and windows and let all the insects of the neighborhood have free access to our kitchens, dining rooms and bedrooms. Christian people should be alert in this matter of screens for their homes. The door-screen is as important as the window-screen. People come in through the open doors. All kinds of people ring our door-bells and seek admittance, and they do not all take pains to leave their poison on the outside. Many bring all the accumulated poison and refuse of sin-soaked and immoral living. It is time to put up some screens at the front doors of American Christian homes. It is too easy for social drinking to slip through the open door. It is an exception now for a home to forbid playing bridge and other kindred games—and many use bridge as a bridge to pass over to the poker game —where sums of money are lost and won. Profanity often finds its way through the open door of the modern home. Gossip—family gossip—neighborhood gossip—may be heard inside the doors of many homes. Immorality—letting down the standards of social life—makes its annual toll of young life because the home has not been properly screened in the days of childhood.

It is spring time. Look after window and door screens. And let these modern protections against many diseases become a parable in our daily life. Someday we may learn to put up other screens—more essential to our moral and spiritual way of life.

I. W. Johnson.

DR. JOHN URQUART NEWMAN (1860-1942).

If one man could be designated as the length and shadow of Elon College surely that one man would be Dr. John Urquart Newman. For fifty years he was an active instructor in Elon College, being a member of the original faculty. When the day arrived for the celebration of the Fiftieth anniversary of the first commencement of Elon College in 1940, every member of the original faculty, numbering six, save the president, Dr. W. S. Long, was living. On that day Mrs. Farrar died. Since the Anniversary celebration, Dr. Atkinson, Dr. Moffitt, and Dr. Newman have died, leaving Professor S. A. Holleman and Mrs. Jesse Roberts living.

Before coming to Elon College Dr. Newman was instructor at the University of North Carolina for two years, taught at Antioch College, Yellow Springs, Ohio, for four years, Graham Normal College for three years, and in 1889 came to Elon College as professor of Greek and Biblical literature, which position he held until his retirement from active teaching two years ago. He remained professor emeritus of the college until his death.

In his association with the faculty, students, and others, he was a perfect gentleman—always thoughtful, kind and exceedingly courteous. At no time have I heard him speak evil of another, or have I heard another speak evil of him. He counted everyone his friend and sought to be a friend to all. A finer spirit has never been on our campus. Dr. Newman was a scholar in the truest sense of the word. He was thoroughly versed in Greek, Latin, and Hebrew. These languages had to do with the early beginnings of the Gospel as we have it today. Teaching the Bible was his principal business and he made it a point to inform himself concerning all languages that had definitely to do with the Scriptures that he commit no grave error in expounding the same. His theology was necessarily technical rather than practical. He had lived and thought in the terms of critical analysis of the Scriptures and sacred writings. In opinions he might differ with some but in reality he was in agreement with all who believed and accepted the Lord as Christ and Savior.

He was a man of few words but given to striking sentences that were full of meaning.

Dr. Newman was a devout churchman—a life long member of the Christian Church, a consecrated Christian, and an ordained minister of the Gospel. Though not a regular pastor, he did considerable preaching at the college and in other pulpits.

He knew more Elon students and more Elon students knew him than any other one man. For fifty years and more he dealt personally with a large percentage of the ministerial students of our church and a number of many other churches. Through instruction and exhortation, he influenced their thought and their lives. He made a great contribution to the lives of the young men enrolled in Elon College from year to year who were preparing for the ministry.

Dr. Newman was a devout husband and father. He gave himself absolutely and completely for the peace and happiness of his home. He greatly loved his own and his own loved him devotedly. Truly he was a saint on earth. We shall miss his presence, his services, his prayers, but we shall not forget his life.

L. E. Smith.

In all thy actions, think God sees thee; and in all His actions, labor to see Him.—*Quarles.*

AN APPRAISAL.

One seldom makes an appraisal of the living. The living continue to hope, to strive, to accomplish. The finality of life is not computed until its close. Youth charmed with the hope of life, middle age busy with the details and results of achievement, age rich in experience and full of its harvest, are never ready to close the books and submit a statement.

A life of promise, a life of achievement, a life of experience when abruptly closed seems a tragedy. There are lives that seem the survival of the fittest. They come forth as the blade, then the stalk, then the bloom and the full ear.

Dr. J. U. Newman was one of these. Despite a physical demerit he stood crowned among man with the praiseworthy virtues of a completed life.

With consecrated keenness he understood; with an ambitious energy he executed; with a pains taking investigation he judged, and with meekly kindness and princely dignity he presented his conclusions.

Like Paul while guarded and confined he planted Christianity in Rome and Dr. Newman under a physical handicap has given to the Southern Convention an educated ministry of which she may be proud. "Yea saith the spirit," he may rest from his labor and his works follow him.

Having followed Elon College for a half century one can speak. We know Dr. J. U. Newman to have been one of the corner stones of the building, both in structure physically and spiritually. After all the spirit, "The Elon Spirit" is the greatest asset of the college, the spirit of love, friendly fellowship, purity of life and courage, plain-hearted, frank and sincere.

Let us hope that more spirits may be given us like Newman, Atkinson, Harper, Long and others who have sacrificed great ability in order to build an institution to mould Christian character for leadership of church and state.

Let us clear the college of debt, to his honor, in the year of his death. Let us prove ourselves after the order of his leadership.

W. H. Boone.

DR. J. U. NEWMAN—MY SOCRATES.

For over a quarter of a century, I spent one evening a week with Dr. Newman. During these visits, lasting for about two hours, we talked on various topics—he being the real expounder and I, the listener—he, the Socrates, and I, the pupil.

Dr. Newman's ability and education enabled him to converse intelligently in many fields of learning. If you wished to change the conversation, just suggest a new topic, and he would immediately fall in line. He, being a graduate of the University of North Carolina, was well grounded in Greek, Latin, French, German, history, mathematics, physics, chemistry, geology, biology, astronomy, literature, and philosophy.

Our conversations touched on some phases of all those subjects, for he could make any one of them a living reality. I can now repeat German poems which I learned under him in the nineties.

The most interesting line of conversation would finally drift to man's relation to his universe. This was Newman's strong point. His knowledge of the sciences, literature, and philosophy enabled him to see deeply into the mysteries of the spiritual realm. Therefore, he reveled in launching out into the marvelous mysteries of the living God. He used all of his ability and scholarship as pinnacles to unfold the panorama of the spiritual realm.

In these conversations, I acted as the spark plug. He enlarged, electrified, and spiritualized the discourses. It is needless for me to try to write more. I have studied in several good Universities (University of North Carolina, Johns Hopkins University, and Columbia). There I found many learned and distinguished men; but in the spiritualization of knowledge none of these was superior to my Socrates.

N. F. Brannock.

DR. J. U. NEWMAN.

The writer would number among the many blessings of his life his friendship with Dr. J. U. Newman, whom to know was to honor and to love. While not one of Dr. Newman's "boys" it has been our good fortune to often go to him for counsel and for knowledge. From springs of deep understanding and wells of great wisdom he was to give the one and impart the other. But herein was the secret of Dr. Newman's charm and Christian effectiveness: one left conscious that he had received something more than counsel and knowledge. That something was spiritual refreshment.

Dr. Newman was characterized by quietness. His kindly smile was a quiet smile. You would not expect to find Dr. Newman carrying the banner at the head of the column but after several banner-carriers had fallen by the wayside or given over to others you would expect to find Dr. Newman smilingly in his place, making his contribution to the cause. He was like that. His loyalty had deep roots; his interest was perennial.

Dr. Newman was a part of Elon College. He seemed to belong to its campus and halls. When illness made impossible his physical presence, his spirit was present and felt. In a sense he grew up with the college; in another sense the college grew up with him. His name and his character are indelibly engraved upon what Elon is.

Dr. Newman had what the writer is going to term ineffableness. His last words to me were, "I owe you many visits." And then everything I had thought Dr. Newman to be seemed to be reflected in the brightness of his face, the winsomeness of his smile and the deep twinkling of his eyes.

We salute a Christian gentleman!

J. H. Lightbourne.

DR. J. U. NEWMAN.

The gilt edges of the Bible glitter brighly when the book is closed. It is the same with everyone that is born of the Spirit.

Dr. Newman was a close student in the field of Bible study. His knowledge of the languages of the Bible made him intimately acquainted with the mode and spirit of the Biblical peoples. His mind was always open to receive new facts of insight. Yet his meek and humble spirit discerned the inner spiritual qualities of the Bible so that he was not led into the fads and fantasies of interpretation that often beguile. His library books, often annotated in margins, evidence an aggressive mental attitude in the search for knowledge; nevertheless his mellowness restrained all self-assertiveness. Enterprising even to the minutae of Greek syntax, his appraisals gave life to the letter and "filled full" the Spirit of the Word.

With no great appetite for creeds and dogmas his life betokens to all who knew him a genuine hunger and thirst for righteousness.

John's Gospel is the spiritual Gospel.

Merton French.

I saw the other day a red iron pillar, intended for a fire alarm, and on it was a printed card with the words, "Not in Use." That is the sign which ought to be put on many professing Christians.—*Marks of the Master.*

HAVE FAITH.

In the great missionary edition of THE CHRISTIAN SUN, there was a tone of discouragement about the Mission offering. On March 13 we were $37.00 ahead of last year, which is very encouraging. If the pastors will stand by the Easter Offering and be as active as last year the results will be better. The people have more money than ever before. Let us preach, pray and work and victory will be ours. To do this we must have faith in God and faith in the brotherhood. Brethren of the ministry, please lead us into a greater Faith.

J. E. WEST.

MISSIONARY OFFERINGS.

WEEK ENDING MARCH 20, 1942.

Sunday Schools.

Bethel, Elkton, Va.	$	1.00
Big Oak, Eagle Springs, N. C.		5.00
Morrisville, N. C.		2.43
Suffolk, Va.		25.00
Winchester, Va.		5.59
Pleasant Cross, Asheboro, N. C.		1.16
Pleasant Hill, Liberty, N. C.		7.34
Holland, Va.		11.48
Durham, N. C.		7.99
Oak Grove, Sunbury, N. C.		1.72
Happy Home, Ruffin, N. C.		4.94
Total	$	73.65

Individuals and Churches.

Rosemont, Norfolk, Va.	$	24.63
Franklin, Va.		15.00
Total	$	39.63
Total for the week	$	113.28
Previously acknowledged		9,080.71
Total since Sept. 1, 1941		$9,193.99

Gratefully submitted,
MATTIE COX PARKER,
Secretary.

NOTICE! NOTICE!

Notices have been sent to all pastors that the Easter Envelopes have been printed and may be obtained from the Mission Office, Elon College, N. C. We have new and very attractive envelopes this year. If you have not ordered your envelopes please do so today. It is only two weeks until Easter, and we want to make this the largest Easter Offering we have ever had.

M. C. P.

EASTER OFFERING.

We indulge the hope that our Easter Offerings will increase this year. This is necessary to maintain our budget and meet the additional demands upon the Board.

Last year the churches did well at Easter. Don't wait until Conference to send in your offering for Missions, provided the offerings are made before the fall.

J. E. WEST.

HOW TO MAKE MONEY.

Everybody wants to make money and the more he, or she, makes the more he, or she, wants to make.

The Federal income tax allows you a deduction of fifteen per cent for gifts. By giving the limit you will probably have less net income than if you gave five per cent, but whatever you give, give such an amount as will change you into a different tax group. Make an estimate of your income group in December and give enough to place you in a lower class. Start giving now and keep it up every month, and please remember Missions. The Church needs your service and your gifts.

In World War No. 1, Christians made more and gave more to the Kingdom. In this war we are making more than at any time in the history of the United States. Shall we fail the Giver of all good gifts by not bringing our tithe into His storehouse? While giving to save taxes may strike some as being a proper tentative. In this crisis, I believe with John Wesley:

"Earn all you can,
Save all you can,
Give all you can."

And don't forget Missions.

J. E. WEST.

PROGRAM—SPRING RALLIES 1942.

THEME: *"Darkness Cannot Overcome the Light."*

MORNING SESSION 10:30 A. M.

Worship Service—John 1:1-12.
Roll Call and Reports—
  Supts. of Districts 5 Minutes.
  Presidents of Local Societies—2 Minutes Each.
Recognition of Ministers and Visitors.
Appointment of Committees.
Announcements.
"Our Missionary Work in War time." (Are Missions Conquered by War?) Discussion led by Miss Seabury.
Offertory—
  Offertory Solo.
  Prayer and Dedication of Our Gifts.
"Rays from Evanston."—Mrs. W. E. Wissemann.
Adjournment for Lunch.

AFTERNOON SESSION.

Hymn.
Prayer—Pastor of Host Church.
Three Minute Talks—
  1. Second Mile Gifts.
  2. Young People and Missions.
  3. Life Memberships and Memorials.
  4. Friendly Service.
(Opportunity for Questions).
Report of Committees.
Report of Secretary.
"A Candle in My Hand."—Address by Miss Ruth Seabury.
Benediction.

ATTENTION!

Women of the N. C. Missionary Conference, our Spring Rallies, April 14-17.

April 14—Alamance, Guilford, Rockingham, Forsythe, at Reidsville, N. C.

April 15—Halifax at Pleasant Grove, Va.

April 16—Durham, Wake, Vance, Warren, at Durham, N. C.

April 17—Chatham, Lee, Moore, Randolph, at Ether, N. C. [or Flint Hill (R). SUN has letter for both places.]

Miss Ruth Seabury and Mrs. W. E. Wisseman will be the speakers.

If you feel the need to have your faith strengthened, be sure to attend.

If you wish to be interested and inspired, be sure to attend.

If you would like to have your heart warmed and your soul strengthened, be sure to attend.

If you desire to be of greater service to our Master, be sure to attend.

MRS. W. R. SELLARS.

STOP! LOOK! LISTEN!

Balmy April is the month that the women of the missionary societies plan to stop their home duties long enough to attend their missionary Rally.

They are eager to see their friends, learn more about what other societies are doing and look with interest toward the splendid program that has been planned by the president of the Conference, Mrs. W. E. Wisseman.

It has been announced that the women will again be privileged to listen to splendid messages brought by Mrs. Ruth Seabury, who has become a part of the missionary Societies and her visit is looked forward to with real appreciation.

If you haven't given the Rally much thought in your immediate district, look up the date that yours is to meet and take a spring day off. You will enjoy the drive over to the place of meeting, the mingling again with friends and your very presence will add much to the meeting. Be sure to be there!

MRS. H. D. LAMBETH.

LIGHT OUT OF DARKNESS.

About 2000 years ago God sent His only begotten Son into the world because darkness was about to cover the earth.

Today we are prone to think that we are living in a similar world but as long as there are believers in Jesus Christ and are growing in His knowledge there will be Light. "God is Light and in Him is no darkness at all."

It is only through us who have received Him will His Light be able to shine to cover the darkness. What a responsibility each one has.

Let every woman in our Conference attend the rally in her district that she may get a better vision of this Light and send it forth into the world. If you cannot go you can pray that God will reveal Himself in great power and we will come back to our churches with a great enthusiasm.

Each one of us, I am sure, is looking forward to seeing and hearing Miss Seabury and also Graham Wisseman tell of the meeting at Evanston.

Many of us have not seen each other since Conference last fall at Union. It will be so good to meet again. Let us make our rallies this year the best in the history of our Conference.

MRS. C. C. FONVILLE.

SOMETHING TO DO.

The wife of a man who had left the church and joined a fraternal order was asked why he was no longer a church member. She replied: "Well, sir, they never gave my husband anything to do at the church, but as soon as he joined the lodge they put a helmet on his head and a sword in his hand and made him keeper of the royal and ancient arch, and he is there every night.

—H. A. Proctor.

DR. JOHN U. NEWMAN.

Others will write about Dr. Newman as a great teacher at Elon College, but I will write about him as a young man. I first met him at the Eastern Virginia Conference, held at Barrett's Church 1878, when he was licensed to preach the Gospel. He was a student of the Suffolk Collegiate Institute, where he prepared to enter the University of North Carolina. I was at once impressed with his ability, dignity, humility and piety. I looked upon him as a minister called of God and thought that he was dominated by the feeling, "Woe is me, if I preach not the Gospel."

Before ordination he was co-pastor at Spring Hill and after ordination baptized me by immersion in the mill pond near the Church. While pastor of Spring Hill his health became poor and for several months he lived in our home on the farm and taught privately my brothers, Jesse and Johnnie, and me. My father, Henry Thomas West, and my step-mother took about as much interest in him as Paul did in Timothy, and I believe my father loved him better than any minister he ever knew except Rev. Jesse T. Whitley, D.D., who was the first minister I ever knew.

He was a good preacher, cultural, tactful, beloved by his congregation and always maintained the highest standards of the ministry.

My father had so much confidence in his judgment that upon his recommendation Jesse, Johnnie and myself attended the University of North Carolina, which he had already attended one or two years. In his freshman year Johnnie roomed with him.

At the University he took a high stand for scholarship and was instructor in English in his junior year. Both faculty and students had the highest respect for him as a minister as he boldly proclaimed the truths of God in the power of the Holy Spirit. His conduct agreed with his profession.

His life as a young man was a benediction to the West family, which was greatly enriched by his wisdom, culture, piety and fellowship.

J. E. WEST.

DR. J. U. NEWMAN.

There are some things in this world which are synonymous. There are likewise those who to us are synonymous. All the pictures I have ever seen of Christ had a similarity about them. One who knew Dr. Newman could easily imagine that he might have been the artist's model for those pictures. All that can be thought of as being Divine in a human being could be seen in this Christ-like man. He symbolized Christ in feature and in spirit.

No one in the Southern Convention has had such a wide and elevating influence upon the lives of so many people. All his students, whether or not they themselves tried to live godly lives, loved him and had the profoundest respect for him. His influence lives in the pulpits of the Southern Convention of our church, and wherever a student of his stands up to preach—in any denomination. He lives in the lives of all those who had the rare privilege of sitting at his feet, "As he opened unto them the Word of Life." I remember being in a banquet when the Southern Convention met in Burlington several years ago. Dr. Newman was introduced and asked to speak. He stood and lifted his hand as to give the benediction, but indicating the crowd before him (and many ministers were there), said, "These are all my boys, they speak for me." What a responsibility upon those of us whom he called "his boys" that we are to carry to those in our congregations the spirit which he brought to us from Christ!

Wonderful man. Wonderful teacher; how like Christ. Blessed be his memory, and thanks be to God for the privilege of such a blessed influence as came to me from his life.

JESSE H. DOLLAR.

BEING A CHRISTIAN LONESOME BUSINESS.

"No, no, my own family has not received me back. You know how proud Criminal Tribes people are. They feel I have disgraced them by becoming a Christian!" The young volunteer Indian teacher smiled a bit sadly at Mrs. Grace Vining Nichols of Batlangundu, South India. "I cannot expect them to accept me quickly into their homes when I am really an outcast to them. But I can pray that their hearts may be turned to Christianity and that some day I may be able to go back." Then his sadness vanished. With animation he told of his teaching and preaching among the hills. He had been using colored Bible pictures sent from America. Were there more coming? Could he secure movies of the Life of Christ to show in the villages? He represents hundreds of lay Indian workers, both men and women, doing Christian service among their own people, often without any pay at all.

—The Missionary Herald.

Pilgrim Fellowship

"Youth at Work in the Church"

A. LANSON GRANGER, JR., *Editor*

NEWS AND COMMENT FROM HERE AND THERE.

The North Carolina and Virginia Pilgrim Fellowship is eagerly looking to their rally planned for April 18, at which Miss Ruth Isabel Seabury will be the speaker. The place and hour will be announced later.

Watch for the article "What Ought to Happen at the National Council Meeting." which will appear in the May issue of *The Pilgrim Highroad.* The writer is Claude Whittaker, regional chairman of the colored Southeast Pilgrim Fellowship.

Word has been received that already a few local fellowship groups have made plans to attend the North Carolina Pilgrim Fellowship banquet at the Burlington church, Wednesday evening, April 8, at 6:00 o'clock. Tickets are fifty cents. An evening of good fellowship is being prepared for all who can be present.

What has your local church group done about the Plan For Sacrificial Giving which is being promoted by the National Pilgrim Fellowship? Be sure to receive an offering, at least, in your society and send it to the N. P. F. Fund, c/o Congregational Christian Committee for War Victims and Services, 289 Fourth Avenue, New York, N. Y.

Two of the ten National Pilgrim Fellowship regional chairmen are now with the nation's armed forces. Rudolph Janata, Jr., North Atlantic chairman, is a lieutenant in the 96th Coast Artillery, Camp Davis, North Carolina. New England chairman Raymond Johnson has joined the air force, and may be addressed at Maxwell Field, Montgomery, Alabama.

Western North Carolina young people will please note the change in time of their scheduled meeting from Tuesday, April 7 to Monday evening, April 6. The meeting will be held at the Seagrove Congregational Christian Church at 7:30 o'clock. Here too, Henry Rust will be the guest speaker. An informal social hour is planned following the meeting.

Eastern Virginia Pilgrim Fellowship announces that its spring rally will be held at the Suffolk Christian Church, Saturday, April 11. Theme of the meeting will be "What Next?" Henry Rust, President of the National Pilgrim Fellowship will be the speaker. Young people in Eastern Virginia are urged by Miss Emily Harrell, president, to crowd the Suffolk church for a grand meeting.

The recently formed Collegiate Pilgrim Fellowship Council, the planning group for Congregational Christian students in North Carolina colleges, will meet at the Woman's College of the University of North Carolina, in Greensboro, Sunday, April 19. Miss Helen Boyd, Director of Religious Activities at W. C. U. N. C., who formerly headed our Pilgrim Fellowship work in Michigan, is the advisor to this group.

Members of the Southern Convention Pilgrim Fellowship Council will gather at Elon College on Easter Sunday afternoon at 2:30 in an important planning session. A survey of the Council's work and discussion of its future program will claim the attention of the group through Monday morning. The Board of Christian Education will pay travel expense, and friends at Elon will graciously provide entertainment. It's important that each conference Pilgrim Fellowship be represented. If the council delegate from your group cannot attend, please see that some one else comes.

CHRIST IS RISEN!

CHRISTIAN ENDEAVOR TOPIC FOR APRIL 5, 1942.

SCRIPTURE: Matt. 28:1-8.

Daily Readings—

Monday—Resurrection Prophesied.—Ps. 16: 9, 10.

Tuesday—Resurrected With Christ.—Matt. 27: 52, 53.

Wednesday—Report of the Resurrection.—Luke 24: 33-35.

Thursday—Reliving in Christ.—I Cor. 15: 20-22.

Friday—Risen With Christ.—Col. 3: 1.

Saturday—Revelation of Christ's Eternity.—Rev. 1: 18.

It would be well to have all the Young People's groups in the Church represented at this meeting. Let each group have some part on the program. This may be worked out by a joint committee. Both old and young should profit by this meeting.

A sunrise service would be very fitting. You may decide to have two programs. One at sunrise and the other in the evening. This will call for very careful planning.

The meeting should be worshipful with little place given to discussion. Many combinations may be arranged for the Easter Liturgy. Two readers may use the Scripture lesson and the poem by Phillips Brooks (as suggested in the *Christian Endeavor World*) or your pastor may help prepare one for the entire group to use responsively.

The message of Easter brings joy to all who enter into its spirit. It is the assurance of a living Christ. The spirit of the resurrection was a reality to the disciples. This experience changed their lives. It has made a difference with the Church and the world since. It is a sure indication of a victorious life. It gives man an assurance of immortality.

EASTER A. D. 1942.

The Easter sun rises . . .
A group of worshippers make their way up a rocky path in a burial plot . . .
In England, in Germany, in Japan, in America . . .
They carry tears to shed at the tombs of their fathers and brothers and friends . . .
In a world at war . . .
With deep remorse . . .
and a sense of helplessness . . .
they come . . .
But as they think of the day and its meaning, their shoulders straighten, their eyes look up, they think and listen and remember . . .
"Lo, I am with you always, even unto the end of the world!"
They know His spirit lives . . .
They know His way will some day bring an end to war and misery . . .
They find hope . . .
And take courage . . .
And grow strong.

Use Hymns suitable for the occasion as "Jesus Christ Is Risen Today."

S. E. M.

FOR THE CHILDREN

Dear Friends:

Miss Angie Crew, our returned missionary from Japan, is in our home this week-end. She has been speaking in our churches today. We are sorry that conditions make it impossible to be working in Japan. But, since she can't, we are happy to have her visit our homes and churches and to help us to appreciate Christians in Japan in these days when it is so easy for us to forget that there are Christian Japanese. She is doing Home Missionary Work now. There are others like her who are helping American boys and girls to be happier. In our Missionary Program for April you will get a glimpse of another Home Missionary.

Many of you have helped your mothers to gather up toys, towels, soap and other gifts for our Migrant Work in Bell Glade, Florida. My story for your Missionary Program is about a little Arkansas girl who spends her winters in Florida. I found it in the *Missionary Herald* for March. If you have a copy of the March *Missionary Herald* you will find this story in it, together with pictures of Emma and her baby brother. There are also pictures of her home in Florida, and of the kind lady, Miss Studley, who helped Emma in a time of need. I hope that you can use the materials in your April Missionary service and that you will enjoy it.

Sincerely,

DOROTHY TODD.

CHILDREN'S MISSIONARY PROGRAM FOR APRIL.

Call to Worship—*"Fear thou not, for I am with thee; be not dismayed, for I am thy God; I will strengthen thee; yea I will uphold thee with the right hand of my righteousness."*—Isa. 12:10.

Hymn—"Savior, Like a Shepherd," or, "O Master Workman of The Race."

Prayer—"O God, this simple prayer young, we want to live, work, and play. Little time we find for many noble things these days. All our energies are wasted in labors of defense. We want to create things for better living, not things to destroy our youthful friends. We want peace for ourselves and for all people. So we dedicate, O God, our hands, our mouth, and our hearts to this purpose with help from thee, O God.—*Amen.*

Reading of Scripture—First Psalm or other passage.

Story—"Emma Winters in Florida."

Offering.

Hymn—"Savior, Thy Dying Love."

Benediction.

EMMA WINTERS IN FLORIDA.

Emma is ten years old. She has three sisters—all younger than herself—and a baby brother. When mother is not well, which is much of the time, she becomes head of the family. Then she bosses her three sisters, and tends her baby brother.

Emma's real home is in Arkansas. There her father raises cotton and her mother keeps house. Their home isn't very big, but it is all theirs. And they are just as good as their neighbors.

Every fall the seven Conners go south for the winter. But they do not make the fifteen hundred mile trip way down into the tip of Florida because it is fashionable or because they like warm weather. Three years ago Mr. Conner bought a truck, and of course he had to pay for it. He could not find anything to do with his truck in the winter time in Arkansas, and so he loaded his family into it and started for Florida. He kept looking for work along the way but did not find any jobs that he really liked until he reached Homestead, which is way south of Miami.

There the Conners met the Bowmans, who had a lot of land on which they raised oranges, beans and tomatoes. They needed a man with a truck in the winter time but had nothing for him to do in the summer. Then it was that the Conners began living a double life, spending their summers in Arkansas and their winters in Florida.

When the Conners asked for a place to live Mr. Bowman told them they could have a "camp" out in the woods. It had a floor and a roof, but the sides were made of screens with canvas flaps to roll down when it rained or got cold. When the sun shone it was a lovely place to be, but when a cold day came around one had the choice of hugging the stove or shivering. And in spite of the pretty pictures which the resorts get out, they do have cold days in Florida.

Emma likes the pretty days when the sun makes you feel good and the cold ones aren't so bad—except when mother is sick. Of course if mother is just "ailing" she manages to cook and tend the baby so the four girls can go to school, but this winter she really took sick! which meant that Emma had to stay home from school and look out for the family.

If everybody had not helped, Emma could never have managed. When Emma missed school the teacher learned that her mother was sick, and so she sent Miss Studley around to see what was the matter. Miss Studley is a nurse. Because she grew up in Maine she talks differently from most of the people in Florida. The women from the churches all over the country give money to the Home Missions Council so she can go about looking after the children of the people who gather fruits and vegetables. Miss Studley knows how to make people feel comfortable just by being around.

It was really exciting when Miss Studley decided that Mrs. Conner should go to the hospital in Homestead. Emma had a sinking feeling when they put her mother in Miss Studley's car and started to drive away carefully over the bumps. What was she going to do with three little girls and the baby? Then Mrs. Bowman drove up and announced that all the Conner children were to come to her house for the night. She had a nice hot supper ready for them. They gave them a real pretty room to sleep in. It was the nicest house they had ever been in.

But of course the Conners could not stay with the Bowmans all the time. After two or three days Miss Studley had everything arranged. Emma was to stay home from school and keep house at the "camp," but Miss Studley would come by twice a day and see that everything was all right—and especially that the baby had the proper sort of milk. Of course Mr. Conner helped Emma with breakfast and supper, but during the middle of the day he was busy getting the oranges and vegetables started for market. Those were hard days for Emma. She liked her baby brother, but he kept her terribly busy. The only time she had much time to sit down was when she gave him his bottle. If the sun was shining, she would do this out in the swing.

Emma's hardest job was washing the clothes. There were lots of them and they were very dirty. Even when her father brought the water, it was

(Continued on page 15.)

By Chaplain H. E. Rountree

MONDAY.

His Blood.

"His blood be upon us and upon our children."—Matt. 27:25.

Our text is an awesome phrase of the leaders of Jewry at the trial of Jesus. They crucified Jesus defiantly and invoked that curse upon themselves. It is believed that the Jews are still suffering from their bloody rejection of Christ and that out of this tragedy has sprung all the woes of this people.

This racial calamity has become also the symbol of what takes place with all of us: namely, we can never escape from the will of God. Either we follow His will and are perfected, or we go against His will and are broken.

Prayer—Dear Father, help us always to be alert to do Thy will, and to be of greatest service in this world of need. *Amen.*

TUESDAY.

The World's Supreme Hour.

"My God! My God! Why hast Thou forsaken Me?"—Mark 15:34.

This cry of our Lord on the cross was the climax of His feelings of utter forsakenness since Judas walked out on Him at the holy supper. Even nature itself was not insensible to this supreme hour. "There was darkness over the whole land."

But this dark hour is the hour of the world's hope. It is the hour in which man's reconciliation with God is consummated. That hour has become the rallying point of all the ages, a point when the work of salvation was finished, and all who take up this cross with Him are saved.

Prayer—O Thou Christ, who went the limit for us, so may we go our limit for Thee. *Amen.*

WEDNESDAY.

The Day of Momentous Decision.

"He went out and lodged in the mount that is called the Mount of Olives."—Luke 21:37.

The final day of the public ministry of Jesus (Tuesday), filled with intense tiring activities, was gone. It is Wednesday and another day must intervene before the supper, the betrayal and the crucifixion. These days were spent in retirement and seclusion. It was in these days that Judas did his dirty work completing the plans for the betrayal. And it was in this retirement that Jesus beat down the tyrant power which sought to shut out from Man the hope of immortal life and gather unto Himself the strength to meet His doom.

How much are we willing to stand though we totter and though the world reels beneath us? For how much would we renounce allegiance to Him? By how much, which we are willing to give, are we kept from this allegiance?

Prayer—Our Father, these things are too deep for us. We love Thee. We love Jesus. We worship Thee. We adore Thee. *Amen.*

THURSDAY.

When the Hour Was Come.

"Until it be fulfilled in the kingdom of God."—Luke 22:16.

"Now when even was come He was sitting at meat with the twelve disciples." He himself had washed the disciples' feet, in which act he gave His final sermon to the world: viz, Obedience to the law of life to serve, and that the first condition of this service is self-surrender. Blessed are they who serve one another. Have I followed his example?

Prayer—Dear Father, we would like to claim the promise of happiness for service like our Master. O, we pray for that with all our hearts. *Amen.*

FRIDAY.

The Crucifixion.

"Then therefore he delivered Him unto them to be crucified."—Matt. 27:26.

The trial before the civil authorities is over and Pilate has committed Jesus to the hands of the mob to be crucified. But even in this desperation Jesus forgets himself, turns to the women and bids them not to weep for themselves but for their children who shall reap the consequences of such iniquity. Then he turns to his executioners and bequeaths to them the pardon of God; and then to his companions in punishment and bequeaths to them Paradise. Thus He completes the circle of His finished work: viz, Christ the soul of humanity. He cried "It is finished." They said, "Truly this man was the Son of God." To what does this lead us concerning our Saviour?

Prayer—Dear Jesus, these things we understand only by Thy Spirit. O the greatness of Thy love and the wonder of Thy Spirit to forget pain and think only of others and bless them. *Amen.*

SATURDAY.

The Burial and the Watch at the Sepulchre.

The day was Saturday and the Jewish Sabbath. It is the day of deep despair. Christ is dead, they thought. They had looked for the fulfillment of the Kingdom in Him, but now it was all over. They who thought most of Him and yet were so helpless during His trial did what they could to satisfy their own feelings and establish some worthiness in the sight of their God. The body

(Continued on page 13.)

IN SUFFOLK A BUSY DAY.

Almost any day in the Suffolk Church is a busy day, but it seemed to some of us that yesterday—March 16th—was a very busy one. *First* there was a meeting of the ministers of the E. Va. Conference, at which meeting Rev. Jesse H. Dollar made a plea for some action looking toward the consecration of a larger number of our young people to the ministry, and Rev. Herbert C. Councill, Jr., made an able address on worship, and Dr. L. E. Smith reported progress, and urged continuous action, on the Elon Campaign. Rev. H. S. Hardcastle, D. D., was thinking out loud about the Convention, Rev. Robert Lee House about the Ministers' Summer Conference, Rev. Jesse H. Dollar about the Young People's Conference, and Rev. John G. Truitt, about The Christian Sun campaign.

The *second* meeting at 12:30 when Dr. Hardcastle brought before the ministers the forthcoming rallying of religious education forces for this section of the State in Norfolk, April 20, and several agreed to be present with a delegation from their churches. The *third* meeting was at 2:00 o'clock, and the subject of that one was the Richmond session of the Southern Convention, details of the program being the special order.

During all this time the large dining hall was being put in readiness for the *fourth* meeting, which was a most beautiful banquet for the Junior Philathea Class, served by the Young People's department of the Church, and financed at the price of seventy-five cents per plate by the teacher, Mr. H. Woodward, Jr. This was a monthly meeting. There were 68 present, including the one visitor, the minister, and he thought it was wonderful because they served fried chicken, hot biscuits, green beans, fruit salad (a la the recipe of Mrs. Russell T. Bradford) pickle, coffee, ice-cream, cake, and nuts, and the best of fellowship, a beautiful silver loving-cup to the teacher, Mr. Woodward, from the class and presented by its president, Miss Margaret Felton.

Fifth, and at 3:30 Mrs. Willard H. Andrews, and a group of coworkers from the children's division of the Sunday School had the children at the church for the assignment of parts, songs, and pantomines for the Easter Children's service.

Sixth, at 7:30 the Philathea Class, with Mrs. L. E. Rawles, president, and Col. J. E. West, teacher, held their regular monthly business meeting and made plans aplenty for the future. Where will one go to find two larger classes of finer women than in the two classes that met here last night?

And *seventh,* under the direction of Miss Olivia Yates, president of the Young People's department of the Church, at 8:30 there was a rehearsal of a program of interdenominational breadth, being sponsored by the Young People of the Christian Church, which is to be held in the Cedar Hill cemetery Easter Sunday morning at sunrise. The first such service in Suffolk, but from indications, judging by the response from the young people of the city churches, it will be a success. To the janitor as I went out the door, "Well, Jerry, we've had a busy day" to which he replied, "Doctor, we is busy heah *evy day.*"

John G. Truitt, *Pastor.*

CHURCH LOYALTY.

A few weeks ago The Christian Sun published an article requesting some assistance in cleaning the family Cemetery in Chatham County where rests the remains of James O'Kelly and members of his family.

Rev. Ellis Clark, pastor of Apple's Chapel, Hines Chapel and Mebane responded in a most gracious manner and on March 7 he mustered his Boy Scouts, Troop No. 73, composed of Ray and Billy Summers, F. L. and Leonard Apple, Grady Cook, J. C. Williams, Raymond Zimmerman, Rosser Lee Clapp, Paul Haynes, Estine Pritchett and his good wife. They came fully equipped for work and to carry out a Scout project for the day.

They were joined on the way by Misses Della and Lillie Fowler and Wilber Winstead of Mebane. To complete the working group Miss Margaret Hall came out from Durham bringing her mother. Mrs. Lena O'Kelly Hall, her sister Mrs. Bessie Hall Harward, a cousin, Miss Margaret Harward, and two nephews O'Kelly and Faison Whittaker, Jr.

Work went on a great way and in a remarkably short time there was a marked change wrought in the looks of the ground surrounding the cemetery.

There was a spread of lunch and wienies cooked on the Scout fire which added much to the abundant array of sandwiches, iced drinks and other things that go to make a good lunch.

When you come to the Rally at O'Kelly's Chapel on March 29 we hope you will visit this "city of the dead" and note the improvement.

There is still work to be done. If you want a part in this work just get in touch with Miss Lillie Fowler, Mebane, N. C., and she will be glad to let you know of further plans for improving and beautifying this sacred spot.

Lillie D. Fowler,
Mebane, N. C.

THE QUIET HOUR.

(Continued from page 12.)

was placed in Joseph's tomb and the tomb was sealed with a great rock placed there. His enemies set it there to prevent any possibility of a resurrection, as had been prophesied.

How oft has it been thought by the enemies of Christ that He had been crushed and there would be no more of Him. How oft has it been thought by the enemies of His Word that it too had been destroyed and that there would be no more trouble with these laws. We wonder if we ever make that mistake. Do I allow my fear ever to prevent me from making that confession of Jesus which He asks of me and which would forward His kingdom?

Prayer—O Lord, we are weak and failing beings. Our strength is only in Thee. Give us that strength this day and help us to lean on Thee always. *Amen.*

EASTER DAY.

The Day Which the Lord Made.

"This is the day which the Lord hath made. We will rejoice and be glad in it."—Ps. 118:24.

The story of John in 20:1-18 initiates us into an incomparable personal reminiscence, into the way by which belief in the resurrection was reached, and then, through this, into a perfect faith in Jesus as the Messiah. Jesus is risen and is alive. What a day of rejoicing! The force and meaning of all that Christ was and all that He taught was now gathered together in one consummate expression of faith, joy and praise.

So it was a day of world victory. It was a day of certainty of the truth of Christianity and the belief that the Kingdom, our heavenly home, is real. This was the newest day the world had ever known. It was the beginning of a new age and the greatest age this world had ever known, or would ever know. What more can the church say, or stand for?

Christ's resurrection is not less important today. It is as real as if he had risen this very morning. What was true then is true now. Through this belief we are to wake up satisfied in His likeness. Let us put off the world and put on Christ today.

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

Last week was warm and full of sunshine. The ground got in fine condition and we made good time preparing land and planting Irish potatoes and garden vegetables.

It takes lots of vegetables to supply our Orphanage family. We rely much on our vegetable crop through the summer to supply our tables. When we have seasons we have vegetables from early spring till frost in the fall. Last year the weather was so dry our vegetable crop was almost a complete failure.

We planted lots of turnip seed last fall but the ground kept so dry we could not get them to come up except in one small patch of turnips and mustard. This was late but has grown all winter and has furnished us something to eat all winter, when the weather would permit us to get it.

Cultivating a farm of more than 200 acres and cultivating a large vegetable garden together with a dairy of fifty head of cattle, takes lots of hard work.

Mr. Wagner, my faithful assistant, has been with me in this work for more than fifteen years and we have taken a farm of very poor and unproductive land and improved it from year to year till we now the Orphanage has a farm of productive land.

The Board of Trustees has bought several small tracts of land from time to time and interested friends have donated several tracts, and it has increased our acreage to 250 acres. We had ten acres of fine open land donated to us last year by several friends. It adjoins another tract of fourteen acres making a beautiful field of twenty-four acres, clear of stumps and rocks. This land has made a yield of 29 bushels of wheat per acre. Some years ago we had fourteen acres of this field in wheat and it grew to be five feet tall. It was beautiful to look at. It produced 39 bushels per acre, a splendid yield for this section.

The warm sunny days make our children want to take off their shoes and go without any. We appease them by telling them we will let them go without shoes when the dogwoods bloom. They will find the first one to bloom to show us that they are in bloom. Sometimes they will bring them before they are half open but they don't count in the bargain.

Working with children is an interesting work. If there is anything that appeals to the writer more than anything else it is a little fatherless child that is dependent. We see so much of it in our work that the church at large never comes in contact with. The child is the one that suffers.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR MARCH 26, 1942.

Amount brought forward $2,712.20

Sunday School Monthly Offerings.

Eastern N. C. Conference:

Pleasant Union	$ 8.45	
New Hope	1.06	
Wake Chapel	7.90	
		17.41

N. C. and Va. Conference:

O'Kelly's Chapel	$ 4.15	
Happy Home	4.88	
		9.03

Western N. C. Conference:

Zion	$14.00	
Pleasant Grove	3.00	
Glendon	7.56	
		24.56

Eastern Va. Conference:

Barretts	$ 5.00	
Liberty Springs, Friendship Bible Class $100, Sr. Boys and Girls 50c	1.50	
Bethlehem	7.18	
Franklin	25.00	
Suffolk	25.00	
		63.68

Valley Va. Central Conference:

Mt. Olivet (G)	$ 2.48	
Antioch	3.83	
Newport	3.07	
		3.25

Alabama Conference:

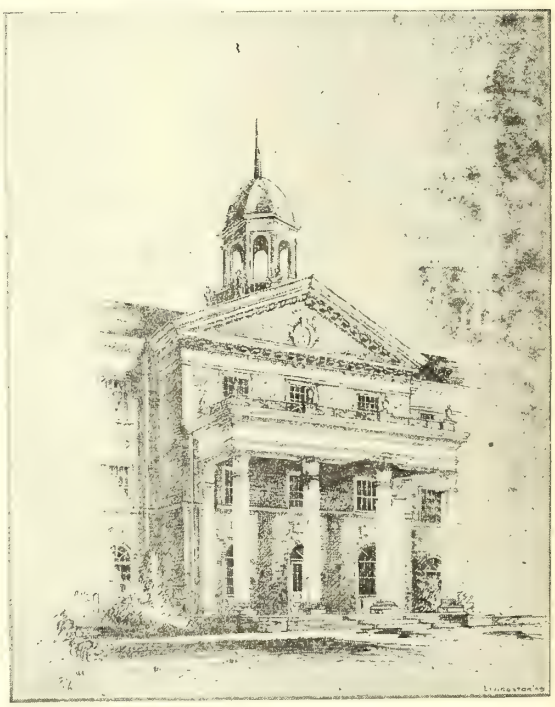
Montgomery County		$ 180.00

(Continued on page 15.)

ELON COLLEGE

Founded by the Christian Church in 1889

A CO-EDUCATIONAL INSTITUTION OF HIGHER LEARNING OF THE CONGREGATIONAL CHRISTIAN CHURCH



ENTRANCE TO ADMINISTRATION BUILDING

Elon College is located in the piedmont section of North Carolina. The climate is invigorating and healthful. The natural beauty of the campus is enhanced by careful landscaping.

The definite religious atmosphere of the College and its modern equipment provide the very best facilities available for the training for religious leadership.

The rates are most reasonable.

LEON EDGAR SMITH, President

Elon College **North Carolina**

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational and Christian Churches.

BOARD OF EDITORS.

R. L. HOUSE, B. D. ..... Editor
S. C. HARRELL, D. D. ..... Associate
W. T. SCOTT, D. D. ..... Associate
F. C. LESTER, B. D. ..... Associate
H. S. SMITH, Ph. D., D. D. ..... Associate
I. W. JOHNSON, D. D. ..... Contributing
L. E. SMITH, D. D., LL. D. ..... Contributing
C. A. LINCOLN, D. D. ..... Contributing
J. T. KERNODLE ..... Managing Editor

DEPARTMENTAL EDITORS.

H. S. HARDCASTLE, D. D. ..... Sunday School
H. E. ROUNTREE ..... Quiet Hour
S. E. MADREN ..... Christian Endeavor
A. LANSON GRANGER ..... Young People
Mrs. A. C. TODD ..... Children's Page

SUBSCRIPTION RATES.

Six Months 1.00
One Year $2.00

Published by the Board of Publications, agent for the Southern Convention of Congregational and Christian Churches, and printed every Thursday by the Central Publishing Co., Inc., Richmond, Va.

Entered as second-class matter at the Postoffice at Richmond, Va., July 25, 1922, under Act of March 3, 1879.

Remittances for subscriptions should be sent to the office of Promotional Secretary, Elon College, N. C.

All other matters of business should be addressed to "The Christian Sun," 1536 E. Broad Street, Richmond, Va.

Contributions should be sent to the editor at 3206 Grove Avenue, Richmond, Va., not later than Friday preceding the date of publication. Emergency notices will be received at "The Sun" office up to Tuesday of the week of publication.

Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

COLUMBUS UNITED.

On Sunday night, February 15, an Army truck brought a group of young men to the evening worship of the United Church, Columbus, Ga. A quartet known as the "Gospel Fishermen" took charge of the program and gave an evening of gospel songs and testimonies of boys in the service. At the conclusion of the preaching, which was well done by Samuel Scales, one of the quartet, an invitation was given to Christians to reconsecrate their lives to real service for Christ, and seven people responded.

On the third Sunday of each month, a number of adults from the Booster Class drive out to the county Alms House and have a short service in the room of a faithful member of the church who is unable to attend the regular church services at the home. This home is nine miles out in the country but our people are not forgetting the years of faithful service rendered our church in years gone by, so they try in a small measure to repay this member who now lives in the home.

CONFERENCE APPORTIONMENTS.

We have a fine report this week. Our friends have been thinking about us and translated those thoughts in cash. This is the best week by far we have had this year. This is most encouraging. These contributions come at a most opportune time. The college needs the support of the churches in the spring more than any other period. Our needs this year are greatly increased by the withdrawal of many students to enter the armed forces or the defense of our country. We are grateful to every church that has responded and urge those who have not sent in a contribution this year to do so at their earliest convenience. Your contribution will help much and be greatly appreciated.

The following offerings have been received during the past week:

Previously reported $1,018.19

Churches.

N. C. and Va. Conference:
Greensboro, First $100.00
Eastern Va. Conference:
Burton's Grove (Apportionment in full) ..... $ 10.00
Christian Temple 250.00
Portsmouth, First 125.00
Franklin (Apportionment in full) 192.00
Rosemont (Apportionment in full) 150.00
Eastern N. C. Conference:
Youngsville (Apportionment in full ..... $ 21.00

Sunday Schools.

Eastern Va. Conference:
Suffolk ..... $ 26.58

Total for week ..... $ 874.58

Grand total $1,892.77

L. E. SMITH,
President.

THE ELON COLLEGE REBUILDING FUND.

I find that some of our good church folks have not yet learned that the college had a destructive fire on January 17. The dining room, kichen, and all furnishings were completely destroyed. The insurance companies were considerate but the amount received from this source will fall far short of the amount necessary to rebuild and refurnish a dining room and kitchen for the college. A few of our churches, Sunday Schools, and friends who have known of the college's loss have been generous and considerate. We greatly appreciate the contributions that have been sent in. I am sure that there are many others who want to have a part in this necessary undertaking by the college. We are grateful for the contributions received this week:

Miss Hontas Rawls ..... $ 25.00
Mr. Wilbur McClenny 1.00

Total ..... $ 26.00

L. E. SMITH,
President.

THE ORPHANAGE.

(Continued from page 14.)

Endowments.

Lawrence S. Holt ..... $ 150.00

Special Offerings.

Mr. Fespermon ..... $ 5.00
Cash 3.00
Mr. Denton 60.00
Reliable Bible Class, Portsmouth Cong. Christian S. S., for Margaret Blackwood 4.00
Mr. and Mrs. F. O. Sands, Columbus, Ga., for May Denton 3.00
Mr. Stout 10.00
Mrs. Atkinson 2.55
Young Men's Class, Burlington Front Street Methodist Church, for Wiley Johnson 10.00
M. B. Smith, Jr., Gdn.... 25.00
122.55

Total for week ..... $ 579.55

Grand total $3,292.06

FOR THE CHILDREN.

(Continued from page 11.)

heavy work getting it on the stove and off again. She tried to do the washing while the baby took his nap but usually he did not sleep long enough.

At last Miss Studley brought her mother back from the hospital. Emma was glad to see her even if she was very pale and could hardly lift her hand. Every morning Miss Studley came to make her comfortable and to fix the milk for the baby, and then she would come back after supper to make certain that everything was all in good order.

The days were so busy for Emma that she was surprised how soon her mother began to sit up and then to get up. Long before she could get around to tend the fire and cook she was taking care of baby. Then when the work lightened up a bit it was decided that Emma should go back to school and one of her sisters stay home to run errands for mother.

But Emma doesn't know what they would have done if Miss Studley had not been there to help them.

DR. JOHN URQUART NEWMAN

John Urquart Newman was born on January 29, 1860, at Portsmouth, Virginia, being the son of John Bridger and Hannah Urquart Newman. He died on Tuesday, February 24, 1942. Surviving are his wife, who was Pattie Beal Long, six children: Mrs. O. E. Young, Vernon, Ala., Lila Claire Newman, Elon College, N. C., J. U. Newman, Jr., Draper, N. C., J. B. Newman, Burlington, N. C., and Dan Long Newman, Birmingham, Ala. Two brothers, Revs. N. G. and C. E. Newman, and two sisters, Mrs. L. W. Stagg and Mrs. W. C. Wicker, also survive.

Others have extolled the many virtues of Dr. Newman. It would be hard for this writer, with his limitations, to add to them, but possibly he can add something to the story of his life, which was from the very beginning a story of a friend of men. One of those friendships was that between Dr. Newman and my father.

Dr. W. B. Wellons and my grandfather, John T. Nurney, were trustees of the old Suffolk Collegiate Institute, and were instrumental in having a young North Carolinian who had just finished at Trinity College come to Suffolk, Va., to head that institution. It was here that John Urquart Newman came to prepare himself for entrance to a school of higher education. There were but five years difference in the ages of teacher and pupil, and there was started a friendship which lasted till death did come. Dr. Newman more than once spoke of the training that he received in this school and its influence upon his later life. After leaving school in Suffolk, he attended the University of North Carolina. He also studied at Chicago University, La Grande University, and Union College. He taught at the University of North Carolina, Antioch College, and was a teacher at Graham Normal College. When the doors at Elon were opened he became one of the teachers there.

Nine years later, my father went to Elon to teach, and the following year my mother and I went to Elon, and to the home of Dr. Newman to live. It was then that I, a child of nine, first knew him. It is needless to say that even at that early day his influence upon my life was felt. Many pleasant memories pass through my mind of the days spent in his home with Alma, and Lila, and Urquart. He was an admirable father and a devoted husband. He was respected and loved—he commanded the first and deserved the second. He could not have ruled by fear because he did not know what it was.

When I was twelve years of age, I had my first class under Dr. Newman. It was "beginner's" Greek, and if I tried his patience, he never showed it. He was patient with his students and he inspired them to confidence in themselves. He trusted them implicitly, and but rarely did they betray that trust. His interpretation of the Bible has helped to make that Book something to tie to in the days that have followed. What he was to me as a teacher, he was to hundreds of others in the days that have gone.

In addition to his work as a teacher at Elon, Dr. Newman had much of the administrative work of the college to carry on in the days when there was a non-resident president. He did this work with the conscientiousness that was always his.

When he laid down his life, he might well say with his Master, "It is finished," for his was a labor of love well done.

JOHN T. KERNODLE.

Southern Convention of Congregational Christian Ch

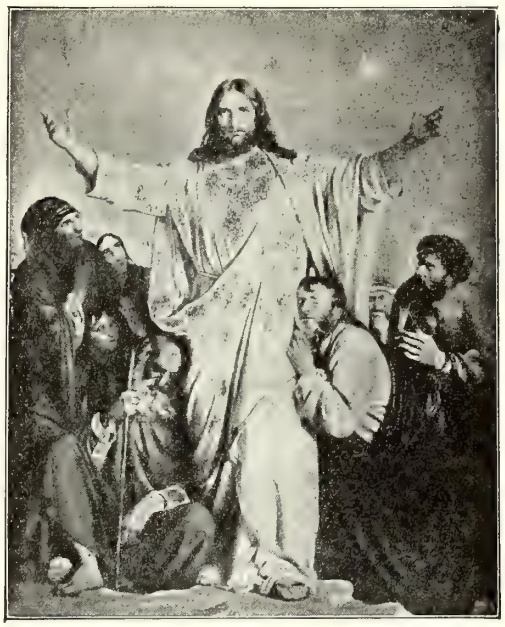
The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCIV. RICHMOND, VA., THURSDAY, APRIL, 2, 1942. NUMBER 14.

EASTER---1942



O Mortals, Rejoice

By MARTIN LUTHER WALKER.

O Mortals rejoice! Sing anthems of praise!
Your jubilant voices triumphantly raise!
The veil is uplifted, the future is bright,
Earth's shadows are transient, our path lies in light.

The Dead is alive! The Sleeper awake!
The King has come forth His Kingdom to take;
The sepulchre's empty, the soldiers are gone,
The trees 'round the tomb keep their vigil alone.

The Saviour divine hath conquered the grave,
From death's dark embrace His friends He can save:
Enthroned on eternity's mountains, he shows
Immortal provision for all mortal woes.

Hail, glorified Lord! Thy robe is the light,
The stars are Thy crown, Thy sceptre is might;
The rainbow of promise, glows fair o'er the dome,
Thy welcome awaits us in glory, our home.

NEWS AND VIEWS

This is the second week of THE CHRISTIAN SUN campaign. Please report the progress being made in your church.

The Suffolk Christian Church received sixteen new members Palm Sunday morning, and two babies were christened.

Rev. Harold Loman assisted Rev. S. E. Madren in revival services at Mt. Carmel (N. C.) last week. Many conversions were reported.

Many people have commended the Lord's Acre issue of THE CHRISTIAN SUN. Now we want to know how many churches are developing a Lord's Acre project. Let us hear from you. It is not too late to begin.

Tillman D. Moore, Superintendent of the Sunday School at Pope's Chapel, writes: "We have been having a good attendance at Sunday School. We made an announcement about THE CHRISTIAN SUN campaign in Sunday School and Church last Sunday. We hope to get many new subscriptions."

Funeral services for Robert Thomas West, 83, member of a family long prominent in Sussex County and himself an outstanding business, civic and religious leader, were held from the Waverly Christian Church Thursday, March 26. The services were conducted by the Rev. Richard L. Jackson, pastor, assisted by the Rev. Fred Wright of Windsor, a former pastor of the deceased. Interment was in the Waverly Cemetery.

DR. JOHN R. MOTT.

Dr. John R. Mott, one of the many prominent religious leaders scheduled to appear on the program of the forthcoming Convocation of Churches, was recently characterized by *Time* Magazizne as Protestanism's greatest organizer and money raiser" and "this Ulysses of modern missionaries." It is estimated that this recognized world leader has traveled over 2,000,000 miles and raised $300,000,000 for the causes he has represented.

At Edinburgh in 1910 Dr. Mott distinguished himself as chairman of the great interdenominational World Conference, out of which evolved in 1920 the International Missionary Council which he headed until recently.

More than any other man, Dr. Mott is responsible for the Y. M. C. A.'s great international organization, which now numbers 2,000,000 members in 10,000 local associations in 60 lands. It is expected therefore that "Y" leaders from the Carolinas and adjoining states will join the hundreds of churchmen of all denominations from all parts of North Carolina in the greatest Convocation yet held in our state.

DR. JOHN R. MOTT.

SHALL I ATTEND THE SOUTHERN CONVENTION?

Plans have been made for an enlarged attendance at the approaching biennial session of the Southern Convention of Congregational Christian Churches. The basis of representation has been changed from the conference to the local church. The present plan calls for the local church to nominate its delegate or delegates and the conference to which the church belongs elects. Under the present plan not a single church is left without representation in the Convention session.

I have been elected as a delegate to the convention. The Convention meets in Richmond, April 28, 29, and 30. The responsibility is mine. Shall I assume that responsibility and go, or shall I evade it and not go? This is a question that I must decide. The trip will be somewhat expensive. If I go in an automobile, it will put some hundreds of miles on my tires. If I go by bus or train, it will cost a bit of money. There are unusual times, I know. There is a strain upon everybody. I am no exception. On the other hand, my church has meant much to me and means much to me now. In these days of distress and disturbance, I need the quieting influence of my church and of my religion. I need also a broader view of my church than that of the local church. I need to know something of the larger program of my church and would like to have a voice and a part in its making. This is my opportunity. It would seem to me therefore I should attend the Convention:

1. Because of the recognition that my church has given me.

It could have elected another but I have been elected. I have a personal responsibility and an obligation to discharge in interest of my church.

2. Because of the larger acquaintance that I shall acquire in the councils of my church.

I have often read in the church paper about the work of other local churches. I know, or know of, the pastors of these churches but I have never had the privilege of knowing any of the members of these churches who have problems similar to our own. This will give me the opportunity of meeting them and talking with them about the problems that they have and how they meet them.

3. Because of the broader fields of service that shall be opened up to me in the different sessions of the Convention.

I shall have the privilege of hearing reports from the different departments of the Convention.

I shall have the privilege of learning first hand something of the work of the Mission Board and the problems that the same has in these disturbed days. I shall know more about where my contributions for Missions go and what has been accomplished by the work of our church in the field of Missions. Hereafter my work shall be more intelligent and my giving will be of greater satisfaction to me.

I shall have the privilege of meeting Mr. C. D. Johnston, superintendent of the Orphanage, and some of his workers, and shall know something of the workings of that institution and the problems that they are confronted with in trying to care for the unfortunate and homeless children of our church and other churches. My church has been supporting this institution and I would like some first hand information about it. Then too, I shall know what other churches are doing in this particular and worthy field.

(Continued on page 15.)

SIXTH ANNUAL CONVOCATION OF CHURCHES, APRIL 7-9, FIRST BAPTIST CHURCH, BURLINGTON.

PROGRAM.

Tuesday, April 7—Evening Session.

Dr. John R. Cunningham, Presiding.

7:30—Worship Through Music: Burlington Men's Chorus, Mr. Clarence Southern, *Dir.*
7:50—Convocation Hymn. Invocation, Dr. A. D. Kinnett.
7:55—Welcome, Mr. J. E. Baker, Rev. W. E. Harrop.
8:00—President's Annual Address, Bishop Edwin A. Penick.
8:30—Spec. Music, Prof Loadwick.
8:40—Play "The Churches of N. C. on Trial."
9:25—Benediction.

Wednesday, April 8—Morning Session.

Rev. J. L. Levens and Bishop J. Kenneth Pfohl, Presiding.

9:30—Worship Meditation— Dr. Elbert Russell.
9:50—Address, "Christian Education in a Time of Confusion." Dr. Nevin C. Harner.
10:35—Special Music, Clyde Keutzer.
10:45—Address, "Things That Belong to Peace," Dr. Liston Pope.
11:30—Intermission.
11:45—Special Music, Wake Forest College Octette.
12:00—Address, "Light in Darkness," Dr. John R. Mott.

Afternoon Session.

2:15-3:45—Group Institutes.

General Session.

Rev. Tilford Swearingen, Presiding.

3:50—Worship Through Music: Burlington High School Glee Club, Miss Eva Wisseman, Director.
4:10—Address, "The Trek of the Modern Church," Dr. Elmer G. Homrighausen.
4:55—Hymn. Benediction.

Evening Session.

Dr. F. S. Love, Presiding.

7:30—Worship Through Music: Guilford College A Cappella Choir, Dr. E. H. F. Weis, Director.
8:00—Invocation, Bishop Clare Purcell. Address, "The Great Commission Still Stands," Bishop Paul B. Kern.
9:00—Hymn. Benediction.

Thursday, April 9—Morning Session.

Rev. David W. Yates and Dr. W. R. Cullom, Presiding.

9:30—Worship Meditation.
9:50—Address, "The Crisis of Western Culture, Dr. A. T. Mollefen.
10:35—Special Music, Palmer Memorial Institute.
10:45—Address, "Christian Faith in the Crucible of War," Dr. H. Shelton Smith.
11:30—Intermission.
12:00—Address, "The Pertinence of Jesus in a Day of Confusion," Bishop Paul B. Kern.
12:45—Benediction.

Afternoon Session.

2:15-3:45—Group Institutes.

General Session.

Rev. F. L. Conrad, Presiding.

3:50—Organ Recital, Mr. Kenneth Osborne.

DR. NEVIN C. HARNER
Professor of Christian Education at the Theological Seminary of the Evangelical and Reformed Church, Lancaster, Pa.

4:10—Address, "A Theology for Our Times," Dr. A. T. Mollegen.
4:45—Hymn. Benediction.

Evening Session.

Dr. J. H. Lightbourne, Presiding.

7:30—Worship Through Music: Combined Choirs of Burlington and vicinity.
7:50—Invocation, Rev. L. B. Hamm.
8:00—Address, "They Hold the World Together," Dr. John R. Mott.
9:00—Convocation Hymn. Benediction.

An emergency is only the result of lack of intelligent preparation.
—*Modern Selling.*

An inheritance may be gotten hastily in the beginning; but the end thereof shall not be blessed.—*Prov.*

LETTER TO THE EDITOR.

Rev. Robert Lee House,
Grove Avenue,
Richmond, Va.

My Dear Friend House:

I have just received and read the March 12, 1942, issue of THE CHRISTIAN SUN in which you have used considerable material on The Rural Church and The Lord's Acre Plan. I would like to express my pleasure in reading this material and my deep appreciation for the splendid way in which it was presented. It seems to me that the use of this plan might well be considered by some of our churches for the enlarging of their programs and the securing of better church buildings and equipment. Perhaps the great danger of the program is that it might lead to a lapse in individual responsibility in sharing a part of their own earnings to the Kingdom work. Nothing should rob the individual from the privilege and responsibility of giving as a part of his worship of God. When we cease to share that which we have, through personal giving, we lose a large part of the vitality of Christianity in our own lives.

Rev. W. WILLARD STEVENS,
Beacon Falls, Connecticut.

PROTESTANT CHURCHES UNITE.

In Effort to Reach Every Person With Christian Teaching.

The International Council of Religious Education is directing a United Advance in Christian Education with the hope of bringing millions of people into the churches during the next four years. It is hoped to reach every person in America with the Christian message. Great Conventions are being held this spring all over the country.

Those in North Carolina:
Kinston—April 24.
Reidsville—April 25, 26.
Salisbury—April 2.

Many of us do not think of our religion in terms of wealth, radiance and joy. What a gloomy experience religion can be! Many people have just enough of it to make them wretched. They believe in God enough to fear Him, in conscience enough to be bothered by it, in Christ enough to be haunted with His demands, and in the future life enough to be scared at the thought of it.
—*H. Emerson Fosdick.*

The violence of the wicked shall sweep them away, because they refuse to do justice.—*Prov.*

EASTER OF 1942.

The Easter season is again at hand. It will dawn on a very dark world. In many places of the world surprise attacks and early morning bombings will probably be the order of the day. How many people of the world will really take the time this Easter to let the glad message of the Resurrection have a real place in their hearts?

It is the only message that really has meaning for our day. For unless the power of God as revealed in the light of the Resurrection shines through this world of ours, its darkness is never going to be driven away. There is no other light that really matters. It was a great day when man learned how to convert electricity into light. But the problem now is not how to adequately light our great centers of population; but how to carry on the work of the world amid "blackouts."

It may be that the sheer desperation of the world is going to force men to turn to Him who is the Light of the World. One reason why Jesus has not received more serious consideration in recent years has been because men have had too great a confidence in the "lesser lights." The miracles of technology promised to supply all the material needs of mankind. The psychologists were sanguinely undertaking to unravel the "complexes" of human personality. And many fatuously believed that the day had come when mankind needs only a religion of humanism.

Such things are but pitiful inadequacies in such times as these in which we live. Man is today beginning to realize the need of a power greater than all the combined powers of this world. It is just such a power that has in Jesus Christ brought life and immortality to light. If at this Easter time our eyes cannot behold the glory that is in Christ, then we might as well be forever blind. If our ears cannot catch the note of hope then are we deaf indeed.

The Power of the Resurrection.

If Christ is really the hope of the world; if his power alone is sufficient for our needs; where? when? and how? may we expect that power to operate. Paul calls that power "the power of the Resurrection." And the answer to our question is to be found in the Rock of Ages and the Epistles of Paul.

The power of the Resurrection acts within the realm of the individual. It acts within the individual heart and life. And it operates in the everyday relationships between man and man. It is the power which enables one to resist temptation. That is the power which makes a man stronger than his own narrow selfishness. That is the power which gives the vision which will cause a man to lay the foundation of an edifice that will take thousands of years for the completion of the perfect building. It is the power that can make daily living glorious with the beauty of sacrifice.

When will that power become effective? It becomes effective when men believe it sufficiently to begin to preach it. It was loosed at Pentecost when Peter dared to stand up before those who had demanded that Jesus be crucified and to say to them, "Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye crucified, both Lord and Christ."

How does it operate? It transforms the lives of weak and faltering men. It makes a doubting Thomas cry out, "My Lord and my God." It changes a Son of Thunder into the Apostle of Love. It touched Saul of Tarsus, who was breathing out threatenings and slaughter against the Christians, and that same Saul says humbly, "Lord what wilt thou have me to do."

Christ places almost limitless confidence in the possibilities of the individual. Today the temptation is for the individual to feel overwhelmed by the extent of the need and the power of organized forces of evil. But an individual can and frequently does set the moral tone and determine the enthusiasm of the local congregation. The examples of sacrificial living and sacrificial giving are most often found among the little churches and from the people who are relatively very poor.

Amid the indescribable sufferings and ills of the world today, the Church of Christ is seeking to define the principles upon which a just and peaceful world order may be established. The Christian statesmen of the Church under the guidance of the Holy Spirit can undoubtedly delineate the course of a peaceful world. But they will not have the power to dictate the establishment of such an order. They cannot demand the sacrifices which will make it possible. That power is the power of the Resurrection. It is vested in the lives and spirits of the multitudes of average men and women in whom the Spirit of the Christ is the directing and energizing influence.

Today is the Church's opportunity. The Light of the Cross is beginning to shine through the dark clouds of fear and uncertainty. We should make the voice of the Christ to be heard above all the noise of battle.

S. C. H.

BLOOD, SWEAT, AND TEARS.

Holy Week reminds us again of the suffering and sacrifice of our Lord. "These miserable, splendid days," as Dr. Douglas Horton describes them, "made up of epochal events that cast their shadows far into the future and of wretched reversions to the race's bestial past," greatly accentuate our consciousness of the tragic element of life. Missionaries returning from the foreign field tell us of suffering indescribable. Even statesmen now write of "Blood, Sweat, and Tears," with the emphasis on the blood. For many years the Nazis have been taking soldiers whose blood belongs to the same

group and placing them together in the same company so that blood transfusions can be arranged more quickly between comrades.

The Executive Committee of the Federal Council on January 23 adopted the following statement concerning the donation of blood: "For the first time in the world's history it is now possible for one to give his blood in the certain knowledge that it will save the lives of others without the loss of his own life. Methods which science has disclosed and which the American Red Cross now utilizes make it possible to give blood in New York which may save life in China, or to give it in Seattle to save life in Iceland. There is a special signifiificance in the method by which the gift of blood is made, for in becoming an unknown donor to a 'blood bank' one is not giving his alms 'before men to be seen of them.'

"It would seem the privilege and obligation of the Christian in good health to give of his blood as well as his substance for the relief of suffering and the saving of life wherever those in need can be reached. We Commend this to all Christian service.

"The findings of science that there are types of blood give no ground for the belief that these types divide according to racial lines. Leading scientists declare there is no scientific justification for the myth that blood is a basis for racial discrimination. They illustrate the truth of the Holy Scriptures that God 'hath made of one blood all nations of men'." They are another contradiction of the oft-heard statement that science and religion do not agree.

Dr. E. Stanley Jones passed a sign in a window saying that the government wants blood for transfusions for sick and wounded soldiers. "Ah," he said to his companion, "that I can do. If I cannot take blood, I can give it. In more ways than one I'd like to give it." Isn't this, in all of its spiritual implications, precisely what Jesus did?

Dr. George Stewart writes about the old expression, "furniture marked by the blood of Jesus." What is the meaning of this strange and seemingly alien expression? "It means," according to Dr. Stewart, "the realization that nothing of this home would be here for us, if Christ had not died. It means also that when we possess the home in the same spirit as led Him to the Cross, it becomes not a dead possession, but a means of grace and salvation in His hands. It opens the door of it, it opens the friendship of it, to some who else were not welcome."

Yes, "Blood, Sweat, and Tears" may have redemptive value. And we who are privileged to give a sacrificial Easter offering, the concentrated equivalent of our own energy, our own blood, for the moral transfusion of a sick and wounded world. Where there is poor circulation there is bound to be a sickness. So the story of blood and its red and white corpuscles is one of the most heroic, self-sacrificing and beautiful in all the stories of man. It is a symbol of life, for men are created, to be the red and white corpuscles in the stream of God's love. As blood transports food to every part of the body and also carries off waste, even so the stream of missionary action carries Christ to every part of the world and through Him takes away the sin of the world.

MAPS, JAPS, AND SAPS.

This idea of making "saps of the Japs" enjoys frequent repetition and wide popularity. Like most slogans and propaganda, it is designed for masses and descends dangerously near the moronic level. This is one of the many tragedies of war time. People are swept along by crude and juvenile slogans. They are led to accept and applaud sub-Christian definitions of high responsibility. A serious and highly complicated mission is paraded in burlesque form for the enlightenment of our feeble-minded generation. One thing needed now is a first class slogan; one with dignity, reason and point.

Really, who are the saps? Who were the saps at Pearl Harbor? Who were the saps who sold oil and and scrap iron to the Japs? When we think of our innumerable "bottle necks" in industry, the endless wrangles between capital and labor, our long delusion of isolation, our clumsy use of wealth, does it behoove us to speak of people being "saps?"

What is our real aim in the present conflict? Will future historians write concerning the holy crusade of our Christian nation to "make saps of the Japs?" May God pity us if after nineteen Christian centuries this represents our true motive, to make saps of anyone. Let us beware of the judgment of God.

Surely the ultimate solution does not rest in making saps of anyone. We must continue to live in a world with sap Japs or transform them into a nation of neighborly people. Our rendezvous with maps is a rendezvous with destiny. Our solution is to bring the Master of men to the maps of the world. Can any good thing come out of Japan? People once asked that question about Nazareth.

R. L. H.

THE LAST ENEMY.

"The last enemy that shall be destroyed is death."

The time will come then when there will be no more death; but not yet. This Easter morning the world is dark with death. But after the first Easter morning, death, for Christian faith, was disarmed and St. Paul flung defiance into its veiled face: "Where, death is your victory?"

Death has no victory save over our dust. Goodness need not fear its challenge; it is sure of its "Wages of going on and not to die." Sorrow ceases to be unconsolable and pain is confident of healing. Love, whose enemy death has always been, is radiantly victorious. Courage renews its ardor, wisdom plans beyond the scale of fugitive years. The tender green which washes innumerable graves is prophetic. Hope knows—

". . . the way
Lies open to Eternal day."

"Easter," said Frederick Temple, "is the news of a great victory . . . the solution of a great perplexity, the assurance of a great triumph."

—Gaius Glenn Atkins.

Such as are thy habitual thoughts, such also will be the character of thy soul—for the soul is dyed by the thoughts. Dye it then, with a continuous series of such thoughts as these—that where a man can live, there if he will he can also live well.—Marcus Antonius.

CONTRIBUTIONS

SUFFOLK LETTER.

A repetition of appeals for any cause is one step towards success. The continued effort to secure subscriptions for paying the indebtedness of Elon College, before July 1st of this year, requires constant attention and greater interest and support. Some churches have reported raising the suggested quota in full. Others are working in the campaign with some degree of success. One of the most important points is for the local church to set some definite goal for itself, and agree to undertake to raise this amount, in pledges, or cash, before July 1st. It is better to secure these subscriptions before May 1st—and then a definite report can be made to the next session of the Southern Convention. An intensive campaign limited to a few weeks will bring the best results. The churches of my charge have agreed to make their goal an amount equal to the pastor's salary. In some instances this is not as much as suggested by higher officials, but if every church in the Eastern Virginia Conference will raise that amount it will be a total of $34,783 from our Conference. This is a reasonable amount for our rural churches, and it is equally feasible for our city churches. At the present time we are expecting to raise this amount in Berea (Nansemond), Liberty Spring and Oakland churches, which will be, respectively $420.00, $600.00 and $600.00—a total of $1,620.00 If we fail it will be in the face of an honest effort.

The time for finishing this work is short and there should be a great effort to reach the required goal. Some people get tired of reading so much about paying our debts, and it is not a very inviting theme when discussed in our church meetings. But the people who give the money will be more deeply interested in the church and its educational interests in the years to come. In the end that will be a gain, and people will then forget their displeasure in being solicited during the campaign. Every person who subscribes and pays a liberal amount, cheerfully, will be richly rewarded by the consciousness of having performed a worthy service for the kingdom of God. The cause is worthy and the need is great.

The last issue of THE SUN, which paid just tribute to the life and work of the late Dr. J. U. Newman, for 50 years an honored and beloved teacher in Elon College, reminded us again that Oakland Church was the place where he attended Sunday School and accepted Christ as Lord and Saviour. That church, in all probability, would not be an active and influential organization if the influence of Elon College could be blotted out in that community. It is safe to say it would have disappeared, or would have been absorbed by another denomination. The same can be said of many other churches throughout our Conference and the Southern Convention. The Newman family—one layman, three ministers and their sisters—through the influence of Elon College, have made an incalculable contribution to our denomination and the kingdom of God. There is sufficient inspiration in that contribution to urge every church in our Conference and Convention to raise its full quota and pay off the present indebtedness of Elon College. Other personal references may be made with equal emphasis and justification. Keep up the work until the last dollar has been paid.

I. W. JOHNSON.

A LENTEN PRAYER.

We bow before Thy Supreme Sacrifice in deep humility; Forgive our sins, O Lord!

Our sordid thoughts and all our desires,

Our failures, our needless fears, our selfish aims;

The careless word that wounds the faithful heart;

Our petty faults, our childish bickerings over this and that;

Our narrowness, our bitterness, our foolish pride,

Our hasty judgments and our misplaced blame.

Open our eyes to see the future day.

The ultimate goal, the Kingdom of Thy Grace;

Give us of Thy Spirit, that we may know Thy Will,

And love each other as Thou lovest us.

In patience we kneel;
Forgive our sins, O Lord!

—Ruby Gertrude Waughn.

SHOULD WE ATTEND THE CONVENTION.

Our Southern Convention in its biennial session held in Portsmouth, Virginia, took steps to increase the official delegation of our Convention. The action taken then was modified somewhat by the conference in their annual sessions and finally approved by the recent session of the Convention in Greensboro, North Carolina. The plan calls for the local churches representation in the Convention through the several conferences constituting the Convention. The local churches nominate their delegate or delegates and their conferences elect. The adopted plan increases the official representation in the Convention by more than double the previous representations. The date of the Convention has been determined: April 28, 29, and 30. The place has been determined: The First Christian Church, Richmond, Virginia, and the delegates have been elected. The question is whether or not these selected delegates shall attend? There are many obstacles and hindrances. It is hoped, however, that every delegate elected will attend. As an official delegate to the Convention, you have an inescapable responsibility. We are fighting for democracy. Democracy must stand if the church is to continue as a social, spiritual, and redemptive force. In this session of the Convention matters of importance to the church and state will be considered, particularly will the Convention have to do with the work and program of the local church. You are interested in these matters. You should have a voice in the actions of the Convention effecting your church. Your local church has asked you to represent it in the councils of the church. It becomes your opportunity as well as your responsibility to carry out the wishes of your church and make your contribution to the total program of the church as advanced and sponsored by the Convention itself.

There is a feeling on the part of a few that the larger delegation will not attend this session of the Convention. I believe that our church wants a voice in the affairs of the church and wants to know something about the program by which we are to do our work for the Kingdom through our church. The questions of devotion, stewardship, education, social service, and evangelism will be considered. Your presence and counsel are needed.

L. E. SMITH.

FOR THE CHILDREN

Dear Friends:

We have been journeying with Jesus during these forty days before Easter, called Lent. Now we have come to the last week of the journey. Are we ready to go through the experience of Easter with Him? Let us look at some of the scenes of his last hours on earth. In a "Children's Fellowship of Prayer" I found the following word pictures. Will you read them and in reading them try to find what you may do to help those around you to see Jesus' spirit in your life?

Jesus' Last Meal With His Friends.

One of Jesus' trusted friends betrayed Him to His enemies. Read Mark 14:10, 11.

It was time for the Passover feast, when the Jewish people remembered their escape from Egypt. Jesus had come up to keep this with his twelve disciples. So many priests, leaders, and other people were becoming so angry with Jesus that He dared not wait for the Passover. John 13:1, 2.

This is how this last meal became the Lord's Supper, which we still keep in remembrance of Jesus. Read about it in I Corinthians 11:35, 36.

After singing a hymn Jesus and a few Jewish friends went out into the night, to the Mount of Olives. On this hillside was a garden where Jesus often went to be alone, to think and to talk to God. That is what He did on this night and while He prayed the soldiers came and arrested Him. You may read of this in John 18:1, 2.

Close your eyes and thank God for some of the things people have learned from Jesus.

After some moments of quiet bring your prayer to an end by praying these words: Dear Heavenly Father, may we love Jesus more than ever as we follow Him through these hard days. Let us remember to be true to Him and to Thee by living the best we can. *Amen.*

Giving Up His Life for Friendly Living.

"Greater love hath no man than this, that a man lay down his life for his friends." John 15:13.

In your Bible you may read what Jesus said about enemies. Luke 6: 27, 28, 32, 35.

I tell you, my hearers, love your enemies, do good to those who hate you: bless those who curse you, pray for those who abuse you.

If you love only those who love you, what credit is that to you? Why, even sinful men love those who love them. No, you must love your enemies and help them.

Jesus wasn't even given a fair trial. The court session was held at night and witnesses were paid by Jesus' enemies to accuse Him of doing things that He hadn't done. His twelve disciples were afraid that, they, too, would be arrested and tried, and all of them ran away and left Him. So Jesus was condemned to die, and soldiers took Him away and nailed Him to a cross before all the people. But right in the midst of his sufferings on the cross as he looked at these people, He prayed to God, "Father, forgive them, for they do not understand what they are doing."

Prayer—Close your eyes and try to think what it means to forgive your enemies. Think with God about some good things to do for people you do not like. Ask God to help you.

The Friends of Jesus Continue His Work.

Jesus' Friends were sad and afraid. They thought that Jesus had left them.

"Jesus is dead," thought Martha sorrowfully as she gathered up a warm cover to take neighbor Levi's children. Levi was a hard, cold man. He had no time for his children, and sometimes they suffered from cold and hunger.

As she approached the house, Martha was surprised to hear the sound of happy children's voices. Her surprise increased when she found Levi playing with the children.

"Do you know, neighbor Martha," said Levi, in answer to the puzzled look in her eyes, "I hardened my heart the day the Master gathered the children to Him and said, 'Let the little children come, and forbid them not.' But today I seemed to hear His voice again, and I want to be more like Him."

Martha smiled, took her warm blanket and went on down the street. She, too, felt that the Master was with her and seemed to hear Him say, "Inasmuch as ye have done it unto the least of these, ye have done it unto Me." This was particularly true as she stopped to place the warm blanket around the shoulders of Joel, the pest of the neighborhood, who was seated on the street corner. Even Joel stopped crunching his crust of bread long enough to be kind and to share it with a cold, hungry dog who came near him.

A great joy and wonder stole over Martha. How could Jesus be dead when people heard Him speak, and tried to do His will. Surely His spirit was not dead; His love was living in the hearts of His friends.

Prayer—God, our Father, we are glad that the spirit of Jesus lives today in the hearts of all who are honestly seeking to be helpful and kind. Jesus was such a good friend to everyone. Help us to be more like Him at home, at school and at play.

Goodness Lives Forever.

Look up I Corinthians 15:35, 36. "As there is an animate body, so there is a spiritual body." I Corinthians 15:45.

At Easter time, many things come back to us. All winter God has cared for the birds and the grass and the flowers, and about this time we begin to see them again. Many of the friends of Jesus told stories of how He came back to them at Easter time, and since then many others have written of what they thought may have happened.

Some thought they saw His body, the light of His eyes, the smile upon His lips. Others thought they felt His presence in the great love and power that came into their lives. The all important thing for each of us to remember is that we have in our hearts and lives the love for others and for God that Jesus came to teach.

One lovely Easter story is about a boy named Simon. Simon was telling Miriam about being in a great crowd of people who were asking about where Jesus was when suddenly He seemed to be in their midst! "One by one," Simon continued, "People saw Him and stopped talking and just knelt down. We had to also, He was wonderful."

"What did he look like?" asked Miriam.

"He looked like the king of the whole world. His face was glorious and shining and His eyes were like stars. He told us not to be frightened, for he is alive for always. Then I shut my eyes and when I opened them he was gone, but we were still kneeling."

Miriam was silent for a moment. "Then it's all true and perhaps I shall see Him too!"

"Why, yes, He's going to be with

(Continued on page 14.)

MISSIONS $106.80 BEHIND.

On March 28, 1942, Missions receipts were $106.80 less than on March 29, 1941. This should not be. Will not some Sunday Schools complete their Monthly Offerings to date? Will not many churches increase Easter Offerings? Will not many individuals and churches increase their gifts? Can't we have hundreds of Specials? We have no other church to call on to equal our Missions Offerings of last year. Do not fail us in this world crisis.

J. E. West.

MISSIONARY OFFERINGS.

WEEK ENDING MARCH 28, 1942.

Sunday Schools.

Bethlehem, Suffolk, Va.	$	2.47
Ether, N. C.		1.35
Christian Light, Fuquay Springs, N. C.		1.15
Youngsville, N. C.		3.00
Mayland, Broadway, Va.		1.28
Carolina, Burlington, N. C.		1.50
Liberty Spring, Suffolk, Va.		5.00
Timber Ridge, High View, W. Va.		1.60
Lebanon, Semora, N. C.		.66
Ingram, Va.		5.00
Union (Southampton), Franklin, Va.		10.00
Ramseur, N. C.		10.00
New Lebanon, Summerfield, N. C.		8.00
Total	$	51.83

Individuals and Churches.

Christian Light, Fuquay Springs, N. C.	$	3.55

Specials.

Miss Hontas Rawles, Suffolk, Va.	$	5.00
Total for the week	$	60.38
Previously acknowledged		9,193.99
Total since Sept. 1, 1041		$9,254.37

Mattie Cox Parker,
Secretary.

CAN MONEY BE SENT TO OUR MISSIONARIES?

Yes! Money can be sent to all our missions except those in the enemy occupied countries, i.e., Occupied (North) China, Japan, the Philippines, Greece and Bulgaria. Money can be sent to: East Africa, West Africa, South Africa, Ceylon, India, Turkey, Syria, Fukien Province (China) and Free China. The financial responsibilities of the American Board are not at all lessened because of the war situation, Treasurer Belcher reminds us. For example, even in enemy occupied countries a great deal of the work is being conducted by the Nationals probably on money advanced by them in the expectation that normal appropriations will be continued and held in reserve until it is possible to repay the amounts so loaned for carrying on the work. Make your Easter Offering for Missions generous this year!

PROGRAM OF SPRING DISTRICT MISSIONARY MEETINGS.

April 22-23-24, 1942.

Eastern Virginia Woman's Missionary Conference, Congregational Christian Churches.

Theme: "Growing Christians."

Morning Session 10:30 A. M.

Hymn—Onward Christian Soldiers.
Worship Service.
Roll Call and Reports.
Presidents of Local Societies—Two minutes each.
Recognition of Ministers and Visitors.
Hymn.
President's Message.
Special Music.
Address—Miss Ruth Seabury.
Appointment of Committees.
Announcements.
Offering.
Prayer.
Adjournment for Lunch, 1:00.

Afternoon Session 2:00 P. M.

Hymn.
Prayer.
Discussion led by Miss Ruth Seabury.
Announcement—Elon School of Missions.
Hymn.
Message—Col. J. E. West.
Reports of Committees.
Report of Secretary.
Prayer of Benediction.
Benediction 3:30 P. M.

SCHOOL OF MISSIONS.

There is to be a School of Missions at our church in Reidsville, N. C., on April 12-17 for our churches in that area. There will be courses for Men, Women, Young People, and Children. Classes begin at 7:30 and lectures at 8:30. Lecturers include Miss Ruth I. Seabury, Rev. D. P. Barrett, and Miss Angie Crew.

NEWS FROM TURKEY.

(The following is first hand information from one of our Missionaries (Miss Olive Green) in Turkey. It will be of much interest to Sun readers.—M. C. P.)

Amerikan Koleji,
Izmir, Turkey,
November, 9th, 1941.

Ionian Spring, 1940-1941.

Quiet hills through immemorial springs clothed with snowdrops, anemones and wild white cyclamen; bitter fields of asphodel, orchids, iris, and poppies; blue sea between the olives; blue sky beyond the red buds.

Panzer columns on the white roads of France, German tanks down the Champs Elysees.

Silent hills for the healing of the spirit, ancient and still, rolling east into Asia, rolling back into the past. Hittities, Lelegians, Ionians, and Seljuks, Crusaders and Ottemans. Anemones in the temple of Demeter, poppies in the market place, Campanula on the cornices.

Peace of the ancient hills. Homer, Alexander, Polycarp, the Knights of St. John, Timur, Ataturk. Vineyards and fruit trees and children playing in the gardens of Symrna, sheep on the hills and the pipes of the shepherds.

Between the grey olives, blue water, Lemnes fallen, Mytilene, Ohios and Samos. Bitter fields of asphodels.

On the sunlit hills a gray shadow flutters, a Turkish plane circles watching. Its shadow caresses the sheep and the shepherd, the laughing children, and the drowsing hills.

Dear Everybody:

The above makings of a poem were written down one afternoon a year ago last June. The embodiment of a mood, reflections of an early trip to my favorite Priene, and to Ephesus, and perhaps it tells you as much about me and us at school in the second year of the war as needs telling—that and the fact that I wrote no annual letter last year. I functioned in the quiet, happy business of school and the rest of me was numbed.

I went to annual meeting, stayed on in Hissar a few days to get my "English for Turkish Beginners" in shape for publishing, and then left for Ankara, Talas, Malatya and Gaziantep. I hadn't seen Ankara for some years and how it had blossomed, literally and figuratively—like one of our new western towns in speed, but carefully planned and parked.

Gaziantep is burned a golden brown in summer and looks more Syrian than Turkish. Our hospital there is a busy place and the station

(Continued on page 13.)

S. S. MISSIONARY PROGRAM.

At the suggestion of the N. C. Woman's Conference, Dr. L. E. Smith and I appointed a committee consisting of Mrs. John G. Truitt, Mrs. W. E. Wisseman and Mrs. F. C. Lester to write a missionary program for our Sunday Schools. With the assistance of Miss Angie Crew they have done so and sent me the following letter:

February 19, 1942.

Sunday School Superintendents,
Pastors of the Southern Convention,
Congregational Christian Churches.

Dear Friends:

One of the fine opportunities we have in our Sunday Schools is to create an interest in the great missionary program of our Church. In our Sunday Schools we can present to the boys and girls, young men and young women, as well as to the adults, the needs of the world for Christ. We can challenge them with the opportunity they have of helping. We can enlist them, one and all, as partners in this great work. In this time when wars are dividing us, Christians should be redoubling their efforts to draw the world together in Christian service.

In most of our Sunday Schools one Sunday a month is known as Mission Sunday. On this day the offering goes for missions. The Mission Board and the Board of Christian Education of the Southern Convention are anxious not only that we give to missions, but that we know to what we are giving, and that we care. With this in mind the undersigned committee has been appointed to provide missionary programs which can be used on Mission Sunday in our schools. You will find the first of these programs enclosed. It has been prepared by Miss Angie Crew, missionary on furlough, who is now working in our Southern Convention.

We send this program to you earnestly hoping that you will use it. We want you to tell us, too, if you like it. Does it fit your needs? Will you use these programs each month if we send them to you free of charge At present the plan is to have the following programs: March, "Home Missions;" April, "World Missions;" May, "Christian Mothers Around the World;" June, "World Children for Jesus;" July, "Christian Patriots;" August, "This Is My Father's World;" September, "Stewardship and Missions;" October, "Missionary Hymns;" November, "Foundations for Peace;" December, "Good Will Toward Men;" January, "Great Missionaries of the Past;" February, "Great Missionaries of Today." Do you have any suggestions regarding topics? The above are only tentative and can be changed to fit your needs. We are enclosing a postal card directed to Mrs. Truitt. Please fill in this card and mail it to her, answering the above questions and making any other comments.

The Boards and the committee are anxious to present our missionary work to our people through our Sunday Schools. We feel this to be a real opportunity to present some vital missionary education. We desire your cooperation.

Sincerely,
Mrs. J. G. Truitt, *Ch'm'n.*
Mrs. W. E. Wisseman,
Mrs. F. C. Lester.

We appreciate these splendid programs and urge use of same.

J. E. West.

MISSIONARY SOCIETY OF PALM STREET.

Since the work of our Missionary Society, and the work of our church is so closely related, we feel that what is of interest to one is of interest to all. We have had a mighty good year so far. All members have shown their willingness to do what they could by cooperation. We have held all of our regular monthly meetings, which have been interesting as well as instructive. Our vice-president, who is responsible for the programs for the regular meetings, has always brought to our attention things on the programs that were helpful to us all. Other members who have taken part on these programs were willing to take a place and do what they could when called upon. Besides the regular meetings we have held some special services. First, when the home book was given, we had a special service in the form of a fellowship supper. For this service the society through the work of our president, and members of committees whose responsibilities it was to see that all things were in order certainly are to be commended for such a splendod job as they did. Nothing seemed to have been left off that might have added to the occasion. Palm Street had as our guests for this special service the Women's Missionary Society of the First Congregational Christian Church of Greensboro. It was indeed a great pleasure to have them with us as our guests. We hope they got as much pleasure out of visiting us, as we did having them with us. Dr. D. J. Bowden of Elon College accepted the invitation of the Society to give the review of the book on Home Missions we were to study for this year. In his own interesting and helpful way Dr. Bowden presented the facts of the book in a living way to us. We feel that we were fortunate in having him visit us. We believe that a better understanding of our own problems was given us in this service.

Then on Sunday night, March 1, we held a special church service at which time the letters of First and Second Peter were discussed by our pastor, and we hope that an impression of their importance to us in our modern day, was made. On March 10 we met at the home of the vice-president for our regular monthly Meeting. Mrs. Pearlie Hall, the hostess for the meeting, was fortunate in having as guest speaker, Mrs. A. E. Rassman a Missionary on furlough, who has spent 28 years in India. Mrs. Rassman gave some first hand information on work being done among the people of India. She had with her a little girl of the highest caste of India, whose father gave her possession of the child at the death of its mother. She was thirteen days old when Mrs. Rassmann got her and weightd three and one-half pounds. She is now four years old and about normal weight. Rev. and Mrs. Rassmann are giving her training with the hope that she will go back to her own people of India as a Missionary, carrying the story of Jesus Christ whom they need so badly in India today. This was a very interesting and instructive program. We only wish we were able to do more than we are now doing to carry the Gospel everywhere it is needed. Pray for us that we may go on in these days when things look so dreary, and in Faith may we say with Paul: "I can do all things through Christ who strengthens us." Christ has not failed us, so why should we fail Him?

Sincerely,
Mrs. A. J. Harris.

WAR NOT STOPPING HIS WORK.

"We can teach, preach and visit unhindered," reports Rev. H. A. Stick of Adams College, Adams, South Africa. High prices, scarcity of some things, restrictions on new buildings—yes—but over 40 students joined the church recently.

They helped every one his neighbor; and every one said to his brother, be of good courage.—Isaiah 41:6.

Pilgrim Fellowship

"Youth at Work in the Church"

A. LANSON GRANGER, JR., *Editor*

NORTH CAROLINA STUDENT CONFERENCE.

North Carolina Congregational Christian students have good things to look forward to in their program that has been planned for Sunday, April 19, when they will gather at the Woman's College in Greensboro. The always-appealing, challenging Miss Ruth Isabel Seabury, who knows how to get under young people's skins as well as into their hearts, will be with the group to speak twice. "Darkness Cannot Conquer It," and "The College Student Faces a World of Skepticism," will be the subjects of her addresses. (Incidentally, a few weeks ago in a similar student conference, so impressed was the group of about a thousand young people with Miss Seabury's message that they stood at the conclusion and applauded her as the only suitable expression of their appreciation.)

Dr. Dwight Bradley, Executive Secretary of the Council For Social Action, New York City, will be the other guest leader. Dr. Bradley will conduct the evening outdoor vesper service.

Congregational Christian students from all the North Carolina colleges have been invited to the conference. The day's sessions will begin at 10:00 A. M. and will continue through seven o'clock in the evening. Besides the addresses and the service of worship, included in the program also is a picnic and a fellowship hour.

This first large student conference is an important event. It is important not only because of the inspirational values which this first program offers, but because the group itself holds the promise of becoming a necessary and effective instrument for welding together in the Pilgrim Fellowship the energies of our college young people.

REMINDER.

If it is at all possible for young people in your group to get to the North Carolina Pilgrim Fellowship banquet at the Burlington Christian Church on next Wednesday evening, April 8, at 6:00 o'clock, don't miss it! This will be a "get acquainted" supper at which Henry Rust, President of the National Pilgrim Fellowship, will be the guest. The price of the tickets is fifty cents. It would certainly help the planning committee if you would notify Rev. F. C. Lester, Elon College, or Dr. James H. Lightbourne, Burlington, how many may be expected from your church.

SCHEDULE FOR NATIONAL PRESIDENT'S VISIT.

A few weeks ago a tentative schedule of Henry Rust's visit to the Southern Convention was published on this page. For the information of conference fellowships and local church groups, here is (so far as we know) the definite schedule:

Thursday, April 2—Winchester Christian Church, Winchester, Va.

Friday, April 3—Bethel Christian Church, Elkton, Va.

Saturday, April 4—Valley of Virginia Spring Rally, Leaksville Christian Church, Luray, Va.

Sunday, April 5, 2:30 P. M.-Monday, April 6—Meeting with the Southern Convention Pilgrim Fellowship Council, Elon College, N. C.

Monday, April 6—Western N. C. Pilgrim Fellowship meeting at Seagrove Christian Church at 7:00 P. M.

Wednesday, April 8—Elon College Chapel Service at 10:00 A. M. Presides at afternoon session of the N. C. Council of Churches, Burlington, N. C. Banquet at Burlington Church, 6:00 P. M.

Thursday and Friday, April 9-10—Meetings with N. C. Negro Pilgrim Fellowship groups.

Saturday, April 11—Eastern Virginia Spring Rally at the Suffolk Christian Church.

The Pilgrim Fellowship of Eastern Virginia, held in the Suffolk Church, a rehearsal of their new pageant written by Miss Angie Crew, Palm Sunday afternoon, with Miss Crew and Miss Edna Fulcher directing. Pageant will be presented April 11 at Pilgrim Fellowship meeting in the Suffolk Church.

THE CHURCH COMES INTO BEING.

CHRISTIAN ENDEAVOR TOPIC FOR APRIL 12, 1942.

SCRIPTURE: Matt. 16:13-19; 21:42.

Daily Readings—

Monday—The corner-stone promised.—Isa. 28:16.

Tuesday—Birth of the Church.—Acts 2:1-4.

Wednesday—Head of the Church.—Col. 1:18.

Thursday—Christ, the Corner-stone.—Mark 12:10.

Friday—A New Name.—Acts 11:26.

Saturday—The Body of Christ.—I Cor. 12:27, 28.

We are to have three topics for the post-Easter programs which deal with the origin, growth, and present status of the Church. It would be well to make posters on the various phases of Church life, thus giving the Church its proper place in the midst of things.

Prepare a Devotional Service.

Call to Worship: "The hour cometh and now is, when the true worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship Him."

Suitable Hymns.

"O Day of Rest and Gladness."

"The Church's One Foundation."

"The Son of God Goes Forth to War."

Directed Prayer: (1) Thank God for the courage and steadfastness of the early Church leaders; (2) For the spirit of evangelism and missions which characterized the early Church; (3) Pray that the Church today may possess the same spirit of love and loyalty which characterized the early Church.

Have some person tell the story of the early Church. Let another tell of the life found in the early Church.

For Discussion:

1. What is the Church? A building, an organization, an institution or more than these?

2. What is the difference in writing Church with a little "c" or a big "C?"

3. What were the most important characteristics of the early Church?

4. In what ways is the Church stronger and better than in the first century?

5. Make a comparison of the ways Christians meet persecution today with the manner in which the early Christians met persecution.

Someone has said: "What His physical body was to the spirit of Jesus before He was crucified, the Christian Church is to be to His Spirit in the World today." Do you agree?

S. E. M.

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

CHRIST AND LIFE AFTER DEATH.

Lesson I—April 5, 1942.

Golden Text: *"Thanks be to God, who giveth us the victory through our Lord Jesus Christ.*—I Cor. 15:57.

Lesson—Mark 12:24-27; I Corinthians 15:50-58.

When he was an old man, Paul wrote a letter in which he said that Jesus Christ had brought life and immortality to light through his gospel. In other words the gospel of Christ throws light on the life which now is, and the life which is to come. The life that now is has new dignity, new beauty, new power, new promise. The life which is to come likewise has new meaning, new beauty, new power, new dignity, and new promise.

A Captious Question and a Clear Answer.

The Sadducees, who did not believe in either spirit or angels or, quite naturally the resurrection, came to Jesus with a catch question. They posed an imaginary case in which a woman married in succession, seven brothers, one after another. "Whose," said they, "would she be in the resurrection?" On the face of it it was a difficult question. But Jesus instantly points out to them that they had missed the point altogether. They erred, because they knew not the Scriptures, nor the power of God. The life after death is essentially a spiritual existence. It does not involve material forms, a physical body, nor does it consist in material relationships. When persons rise from the dead, they neither marry, nor are given in marriage, but are like the angels in heaven.

This does not mean, of course, that the life after death is a vague, disembodied shadowy, impersonal existence. On the contrary it means just the opposite. There is a natural body and there is a spiritual body. And as we have worn the image of the earthly, we shall also wear the image of the heavenly.

"He is not the God of the dead, but of the living"—these are the words of our Lord himself. "He is the God of Abraham, and Isaac, and Jacob"—the God of the individual, the personal, the living soul. A man's body dies, his physical life ceases, but his spirit lives on. He is clothed upon with a new body. He shall preserve his identity, he shall know and be known, he shall live and love.

Concerning the Resurrection.

In the immortal fifteenth chapter of I Corinthians, Paul writes one of the most confident and compelling appeals for faith in immortality. It is not so much an appeal, as a statement. The argument can be briefly summed up. He states that Christ died for our sins according to the Scriptures, that he was buried—he dod not simply swoon, he died—and that he arose again the third day. That he arose was abundantly witnessed to by many eye-witnesses—Christ appeared to many different people on many different occasions. And Paul himself wrote as an eye-witness, for the living Christ had appeared to him and spoken to him on the Damascus road. This fact of the living Christ had been the center of the preaching of the apostles.

If Christ had not risen from the dead! If Christ be not risen from the dead! His heart almost stops beating as he thinks what that would mean. If Christ be not risen then their preaching had been in vain and their faith was vain. If Christ be not risen then there is no hope for us. If Christ be not risen from the dead then was their witness false, for that had been the central fact of their witness. If Christ be not risen then are we yet all in our sins. If Christ be not risen, then those that fell alseep in Christ are perished! Indeed if Christ be not risen from the dead, if in this life only we have hope in Christ as great a difference as Christ makes even for this life, then we are all of all men most miserable. Indeed more is at stake, we cannot trust Christ's word, for He himself said that He would rise again from the dead on the third day. If the story of the resurrection of Jesus Christ is not true, then the Scriptures are not trustworthy, and life is a ghastly thing, a death a mockery.

But now is Christ risen from the dead. That is one of the best established facts in history. There is no "ifs" about it. Easter is true. To be sure, there is mystery about it. "How are the dead raised up, and with what body do they come?" A blueprint cannot be given, but an analogy can be drawn. What a man sows is not quickened except it die. Even in the realm of nature God gives to every seed its own body. And in the realm of nature material things differ from one another in glory. In like manner, therefore, is the resurrection of the dead. It is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body. The kingdom of God is not flesh and blood and flesh and blood cannot inherit the Kingdom of God. God therefore gives unto us a new body—in another place Paul says that it is like unto the glorious body of Christ himself. Death thus loses its sting, the grave its victory. Christ conquered the last enemy. He lives, and because he lives we too shall live. He is the Resurrection and the Life, and those who believe in Him, even though they were dead, yet shall they live, and whosoever liveth and believeth in Him shall never die. This is the Christian faith concerning the life that is to come.

Thanks be to God who giveth us the victory through our Lord Jesus Christ. We see and hear a great deal about V and Victory these days. Here is the Victory that is victory indeed. Strengthened and sustained by the Christian hope, a man can be steadfast, unmovable, always abounding in the work of the Lord, for he may know that his labor is not in vain in the Lord. There are eternal realities. There are abiding values. And although one may not understand the how of it all, he may be confident of the fact still.

Before another Easter comes, it is quite likely that many thousands of the finest young men of the nations of the world will have been killed. But this grim fact is to be seen against the bright background of the radiance of the Easter message. For to the age-long question of man "If a man die shall he live again?" Easter replies "Yes." For because Christ lives, through faith in Him these too shall live. Wherefore be of good cheer and let thine heart take courage.

OTHER IMPORTANT DATES.

April 7-9 — Convocation of N. C. Council of Churches at Burlington.

April 14-17—N. C. Woman's Missionary Rallies.

April 21-24—E. Virginia Woman's Missionary Rallies. Miss Seabury speaker.

April 19—Meeting of Congregational Christian college students at Woman's College, Greensboro.

April 28, 29, 30—Southern Convention, Richmond.

By Chaplain H. E. Rountree

MONDAY.

Rolling Stones Away.

"The stone was rolled away."—Read Mark 16:1-4.

The most of us lie awake at night oftimes, grow wrinkled, gray and old prematurely, worrying over the problems which we think lie ahead in our path. Fear haunts our way and, like the women hurrying to the sepulchre, we repeat, "Who shall roll away the stone?" Often in mountain climbing it seems that it may be impossible to scale the heights because of the perpendicular rocks squarely in the way. But as we climb on, there is a way.

Looking backward, we should have more faith in God. We can testify that His providences have preceded us and rolled the stone away.

Prayer—O Lord, Thou hast moved many a stone away from our paths. Help us to trust Thee for the future. *Amen.*

TUESDAY.

Seeing Is Believing.

"He saw and believed."—John 20:8.

This must, indeed, have been one of the most ineffaceable moments of John's life. He initiates us into the way by which he reached belief in the resurrection and how he came to a perfect faith in Jesus. Although he believed because he saw, he now had a message for the ages which enables one to believe without seeing; and "Blessed is he," said Christ, "That have not seen and yet have believed."

Let us ask ourselves, do we fully accept life's testimony of Jesus, and rise to strong, life-giving conviction that carries us on in His grace?

Prayer—Dear Father of us all, we pray for the power of the Holy Spirit that we may know in our hearts the realities of Thy saving grace and the fulness of heaven. *Amen.*

WEDNESDAY.

Life's Sublimest Enterprise.

"Go."—Read Matt. 28:18-20.

When Jesus gave this commission He announced in the simplest and least ostentatious way the most original, the broadest, the sublimest enterprise that ever human beings have been called upon to accomplish . . . That commission of making disciples of all nations is yours and mine.

Like as unto the disciples, Christ has gone before us and we are to carry on His work, making believers a family of children of God, and relating them to the race and to heaven according to His plan.

Prayer—Our Father, we would learn the way and Thy will, and we would be obedient to that will in preaching, living and propagating Thy gospel. *Amen.*

THURSDAY.

The Supreme Confession.

"Lord I believe."—Mark 9:24.

This father who sought the health of his afflicted child was much like Thomas who sought evidence of the risen Lord. However, this father believed beyond the visible evidences, and the Lord blessed the suppliant by healing the child with the spoken word. Each suppliant had arrived to a sense of belief in Jesus' sense of belief.

The spiritual resurrection of Jesus is a drama of the soul and a matter of faith, and he who, in the sense of the Lord, says "Lord, I believe," has a trust that rises to the newness of life and is willing to any sacrifice to maintain that sense.

Prayer—Dear heavenly Father, we are in Thee and Thou art in us. We would be Thine always, and live in the realm of faith that knows no discouragement. *Amen.*

FRIDAY.

The Rights of God.

"Not my will but Thine be done."—Read Luke 22:39-46.

There are those who it seems in simple zeal of Christian faith are proved to a certain familiarity with God that places them on an equality with Him. They are so engrossed with the realization that He answers prayer that they seem to forget that all true prayer is like that of Jesus who in the agony of the garden said unto His father, "Not my will but Thine be done."

It is not possible for one to be too intimate with the Father, but it is believed that it is possible to have too great a familiarity. God is God and "Holy is His name." We need to remember that on our knees in humility God is on His throne.

Prayer—O eternal God, instill into our hearts the consciousness that Thou art in heaven as well as in our hearts. We worship and adore Thee. *Amen.*

SATURDAY.

Time Out for Love.

"Thou knowest that I love thee."—Read Jno. 21:15-19.

We shall never forget an illustration which William T. Ellis once used when he told us a story of a little lad who frequently would leave his play and run to his mother and say, "Mama, I love you." He had learned how to take time out for love.

This story furnishes us an idea which is good for all of us. We do not express our love for one another enough. Husbands and wives get in the habit of taking one another for granted and forget the attentions and the little words of love which characterized their courting days. If we could just keep up our courtship throughout the years, life would be so much sweeter. God never meant

(Continued on page 13.)

NEWS FROM TURKEY.

(Continued from page 8.)

something like our old-fashioned mission stations, for there are Armenians and Syrian Christians among the nurses and as it isn't a school Turks can come to the service if they wish. Mrs. Iseley and her little girl and I worked at painting and sometimes the Dewey children and a lycee boy joined us, in the immense empty, airy old schoolroom where we could leave our traps about undisturbed. After a month there I returned to Talas via Adana and Nigde through the fine mountain scenery of the Toros and Mt. Argaeus. Then a fortnight at the Fowles' lovely quiet home and unexpectedly September at school registering pupils and interviewing parents, for Miss Parsons was ill.

This last year was another good year at school with 224 girls enrolled, and quite a good deal of entertaining of lonely American business men whose families had been sent home because of the war. Conditions in Smyrna were remarkably normal. We got ready for a blackout and the whole place was in darkness for a fortnight, and this spring we all dug trenches and made air-raid shelters in our back yards, and now in the third year of the war prices are going up and benzine is rationed but things are still very much as always.

My summers are more interesting than my school work—I mean to read about. I do work, and hard, and love it and find it absorbingly interesting, for the girls are eager and responsive and intelligent, but I haven't the gift of getting it down on paper. I get so used to their boners that only now and then do I think to preserve them. Here are two: One day a line was caught by a trap. A boy was picking some flowers. As she approached he made a little bucket and offered her. This year schools closed early. Commencement and its festivities were over by the end of May. I was busy going through office filing cabinets and desks, preparatory to taking over the principalship this year during Miss Parsons' furlough, and getting out a new edition of the school curriculum and description of courses for the Department of Education. Then I joined a jolly party in the ski hut on Uludagh above Brusa, the Asiatic Olympus. We hiked nearly every day, all day and went swimming in the creeks that came down from the melting snows and slept long hours in the narrow bunks and had the most glorious time. Shepherds spread their felt cloaks outside their huts and served us with ayran and played their pipes for us and our eyes rested, or wandered to the fine brown listening faces of our hosts or to the snow and cliffs of the peak. We had bacon roasts and mushroom fries and cheese dreams beside rushing mountain streams, explored a wild chasm cut by the water below our bathing pool but had to give up when it began its last wild plunges to the plain below. And how we enjoyed the fir trees with their little new green tips and the mountain air and the views and the spring flowers and ferns. It was like Maine with a bit of Austria thrown in. There were heather, and purple Johnny jump-ups and forget-me-nots everywhere and geum beside the streams and high up primroses and the bluest gentians.

Then I had a fortnight riding every day with my English friends at the mines at Susurluk, and a month at the Birges going to more teas and dinner parties and having more people in to tea and supper than ever I did in my life. It was great fun because the Robert College crowd is a nice crowd and there were various English people at Roumeli Hissar, too, and I enjoyed it immensely and it was good for me. We went swimming with Dorothy, the Birges' small daughter, and the dogs and various collected children everyday at the foot of the towers, and what with the Bosphorus current to contend with and the climb back up the hill to the house we got our exercise. I slimmed some and haven't felt better for years.

Then August 25th and school and hard work since. It's hard taking over from some one else and there are always problems and this and that, but we have started another year with 250 girls, of whom 30 are boarders, somehow tucked away in our little old buildings. We had an outing, on foot to Agamemnon's baths through the ancient olive groves and then down to the sea to a beach where there is a pavilion and bath house and various less pretentious eating places. We pre-empted the last one because it had a grassy meadow beside and behind it to play on. We were almost the only guests for it was mid-October. We waded and bathed and roved and some 25 climbed a peak behind the groves, and we danced and ate, of course, at the tables under the awning of canes. The sea was blue, and Smyrna and the mountains across the water amethyst and blue in the Indian summer weather. And we sang all the way coming and on the way home through the market gardens, for there were perhaps 120 of us and we were all young.

May this year like the other school years come to its happy close.

I wish I had the time and energy to write each and everyone separate letters and to send you my love and affection and wishes for a happy Christmas and New Year. This may reach you in time for Easter. We get most of your mail I think, but late. O. GREENE.

WORD ON GREECE FROM MR. FOWLE OF TURKEY.

With most of the grain-producing areas of Greece occupied by the enemy, the normal 30 or 40 percent of wheat flour required by Greece is increased to perhaps double that percentage. Mr. Fowle reports that the bread ration changes from time to time, but in general seems to be one slice per person per day. Direct news to Istanbul from Greece tells of stark hunger and starvation, especially in the cities of Athens, Piraeus and Patros. Mr. Fowle reports that the British have agreed to allow 50,000 tons of food to go from Turkey to Greece, and the Germans and Italians have agreed not to claim such shipments and to permit distribution through Greek and International Red Cross authorities. Mr. Fowle points out, however, that the little Turkish boat which can carry this food can make only two round trips a month and convey approximately only 12 to 50 tons each trip. To carry the 50,000 tons authorized would require twenty months.

THE QUIET HOUR.

(Continued from page 12.)

that we should be so busy that we could never take out to love one another, and also to turn our thoughts to Him occasionally with soulful affection.

Prayer—O Lord, we are sinful creatures in many sins of omission. Forgive us and make us better. *Amen.*

SUNDAY.

"I beseech you therefore, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God . . ."—Romans 12:1.

It has been said that "it is more difficult to be a sacrifice than it is to offer a sacrifice." But Sunday offers us an exceptional opportunity to give our best to God, and that best is ourselves, the first fruits of life. The way of the cross is not the way of ease nor of gifts, but of the sacrifice of self. *Amen.*

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

Springtime is a beautiful season of the year. Everything looks so green and full of life. Mr. Wagner, our assistant, has finished sowing his lespedeza seed and put the top dressing on his wheat and oats. The Lord has sent us beautiful rains without much wind or storm. They have been what we call gentle rains, falls gently and most of it goes into the ground and don't run off in a flood.

Since the rains, for the last month, our wheat has turned to a real dark green in color and looks beautiful. This is a beautiful world to live in and God has made it so. He makes the grass to grow green. He makes the trees to bud and dress up in a green spring suit. He makes the little shrub to blossom in all their beauty. What a beautiful world. It would be great if all nations could live in peace with each other and try to make it even a better and happier place in which to dwell instead of grubbing at each other's throats in warfare. May the day soon come when the world will be at peace and all mankind shall love each other instead of hating each other.

The children at the Orphanage are experiencing a few cases of the mumps these days. This is one disease that it takes a long time to get around as the children contract them week after week for a long time. When the children contract red measles they all get them and it is soon over.

CHARLES D. JOHNSTON,
Superintendent.

REPORT FOR APRIL 2, 1942.

Amount brought forward $3,292.06

Sunday School Monthly Offerings.

Eastern N. C. Conference:		
Beulah	$ 1.00	
Plymouth	14.28	
Henderson	6.52	
Piney Plain	7.00	
		28.80
N. C. and Va. Conference:		
Bethel	$ 1.67	
Carolina	6.25	
Greensboro, Palm Street	13.85	
Bethlehem	7.75	
Happy Home, Jr. Class, Miss Clarice Gunn $3.00, Bible Class $3.00	6.00	
		35.52
Western N. C. Conference:		
Hanks Chapel	$ 8.00	
Big Oak	5.00	
		13.00
Eastern Va. Conference:		
Windsor	$11.59	
Union, Southampton	10.82	
Liberty Spring	7.00	
Newport News	4.25	
		33.66
Valley Va. Cent. Conference:		
Winchester	$ 6.07	
Mayland	1.48	
		7.55
Alabama Conference:		
New Hope	$ 1.38	
Pisgah	2.15	
		3.53

Special Offerings.

Mr. Benton	$12.00	
Ellen Grimes Bible Class and Men's Bible Class of Portsmouth Christian Church, for Bettie Jo Blackwood	2.00	
Shallow Ford Women's Missionary Society for Oradell Stone	2.25	
Mr. May	3.00	
Miss Annie Laura Houghton, to buy Easter Clothing	10.00	
Spring Hill Ladies' Aid Society, to buy Easter clothing	5.00	
		34.25
Total for week		$ 156.31
Grand total		$3,448.37

FOR THE CHILDREN.

(Continued from page 7.)

us all the time. Every word He said is true and He's our friend forever."

Prayer—Dear Heavenly Father, we thank you for the first Easter so many years ago. We are glad there will always be Easter. Jesus' friends told so many people about Your love, the world has grown better because of them. Help us to do our part of the work that Jesus began. *Amen.*

ELON COLLEGE

Founded by the Christian Church in 1889

A CO-EDUCATIONAL INSTITUTION OF HIGHER LEARNING OF THE CONGREGATIONAL CHRISTIAN CHURCH

ENTRANCE TO ADMINISTRATION BUILDING

Elon College is located in the piedmont section of North Carolina. The climate is invigorating and healthful. The natural beauty of the campus is enhanced by careful landscaping.

The definite religious atmosphere of the College and its modern equipment provide the very best facilities available for the training for religious leadership.

The rates are most reasonable.

LEON EDGAR SMITH, President

Elon College North Carolina

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational and Christian Churches.

BOARD OF EDITORS.

R. L. HOUSE, B. D.....Editor
S. C. HARRELL, D. D.....Associate
W. T. SCOTT, D. D.....Associate
F. C. LESTER, B. D.....Associate
H. S. SMITH, Ph. D., D. D. .....Associate
I. W. JOHNSON, D. D.....Contributing
L. E. SMITH, D. D., LL. D....Contributing
C. A. LINCOLN, D. D.....Contributing
J. T. KERNODLE.....Managing Editor

DEPARTMENTAL EDITORS.

H. S. HARDCASTLE, D. D..Sunday School
H. E. ROUNTREE.....Quiet Hour
S. E. MADREN.....Christian Endeavor
A. LANSON GRANGER.....Young People
Mrs. A. C. TODD.....Children's Page

SUBSCRIPTION RATES.

Six Months..... 1.00
One Year.....$2.00

Published by the Board of Publications, agent for the Southern Convention of Congregational and Christian Churches, and printed every Thursday by the Central Publishing Co., Inc., Richmond, Va.

Entered as second-class matter at the Postoffice at Richmond, Va., July 25, 1922, under Act of March 3, 1879.

Remittances for subscriptions should be sent to the office of Promotional Secretary, Elon College, N. C.

All other matters of business should be addressed to "The Christian Sun," 1536 E. Broad Street, Richmond, Va.

Contributions should be sent to the editor at 3206 Grove Avenue, Richmond, Va., not later than Friday preceding the date of publication. Emergency notices will be received at "The Sun" office up to Tuesday of the week of publication.

Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

In Memoriam

LAYTON.

Miss Georgia Layton died at her home at Tenth Legion, Rockingham County, Virginia, Sunday morning February 22, 1942. Age 63 years. She was a member of Bethlehem Christian church. She loved her friends, her church and her Savior. She was loved and appreciated by those who knew her. Funeral services were held at Bethlehem Christian church, with Rev. M. L. Weekly, a former pastor assisted by Rev. G. H. Veazey, the present pastor. Burial in cemetery near by.

A FRIEND.

STILLWELL.

Miss Hilda Stillwell was born and reared near New Market, Va., accepted Jesus Christ and joined Wood's Chapel Christian Church about two years ago. She died at Alexandria, Va., where she was working, February 23, 1942. She leaves to mourn their loss, her parents, Mr. and Mrs. L. E. Stillwell, five sisters and six brothers. Funeral services were held at Cedar Grove, Church of The Brethren, by her pastor, Rev. G. H. Veazey. Burial was in the cemetery near by.

A Friend.

WOOD.

Elizabeth Holsinger, wife of G. B. Wood, was born February 19, 1874, in Rockingham County, Va., where she spent her entire life. She joind Bethlehem Christian church about fifteen years ago and remained a true and faithful member unto the end of a humble, useful life. She died at her home near Tenth Legion, February 4, 1942, after several months of illness. She leaves to mourn their loss her husband, G. B. Wood, two sons, two daughters, nine grandchildren, one sister and a great host of friends. Funeral services were held at Fairview Brethren Church by Rev. M. L. Weekly, a former pastor, assisted by Rev. G. H. Veazey, her present pastor. Burial was in the adjacent cemetery.

NORFLEET.

John Sumner Norfleet was called to his reward on October 29, 1941.

We, the members of Franklin Congregational Christian Church wish to express our sorrow for the broken link in our Church family. Therefore, be it resolved:

1. That we have sustained a loss in his passing. We miss his loyal attendance upon the services of the Church and Sunday School. We miss his cheerful smile, and his pleasant and kind word for every one.

2. That we bow in humble submission to the will of our Father.

3. That we extend our sympathy to his bereaved family.

4. That a copy of these resolutions be sent to his family, a copy be entered upon the records of our Church, and a copy be sent to The Christian Sun, for publication.

Respectfully submitted,

J. A. WILLIAMS,
E. P. JONES,
E. R. BRYANT, Jr.,
Committee.

COPELAND.

Whereas God in His infinite wisdom has seen fit to call Home from this life our dearly beloved co-worker, faithful friend, and loyal Christian, Mrs. Jeanette Copeland, after many years of faithful service to the Church of her youth, the Holy Neck Congregational Christian Church, and in later years the Congregational Christian Church of Franklin, Virginia, and a life of usefulness and service; and

Whereas in her passing we recognize the departure from our midst of a most valued and useful member, one who loved her Church with a strong religious fervor and passion, but feels strengthened by the influence which lives on:

Now, Therefore Be It Resolved:

First. That we extend our deep sympathy to the family of our deceased member, and commend them to Him who alone is sufficient to sustain us in the great trials and sorrows of life.

Second. That a copy of this resolution be sent to the family, a copy spread upon the records of the Church, and a copy sent to The Christian Sun for publication.

Congregational Christian Church, Franklin, Virginia.

L. R. JONES,
J. L. ELEY,
MRS. J. IRVING BEALE,
Committee.

SHALL I ATTEND CONVENION.

(Continued from page 2.)

A great deal has been said about our college in the past few years. They are having a lot to say about the debts of the college and how to get sufficient money to pay them. I understand that a large percentage of our ministers and Christian workers have been trained at our college. I know very little about what it takes to constitute a college and run the same. I have always thought that the college should be self-supporting but it seems not. At the Convention I shall have the privilege of hearing detailed reports about our educational institution; what it has done for the church; and what it proposes to do in the future. If I am to contribute to that institution, and I shall, I want to know something about it. The Convention is about the best place I know to find out about these details.

For a number of years we have been hearing about the work of our young people from the standpoint of the Board of Christian Education. This, too, is a Board representing our church. From the office of the Board of Christian Education our church has had a number of communications writing us about training schools, Youth Fellowship organizations, Christian Endeavors and all kinds of young people's work. We certainly need something in our church to interest and help our young people in their work in behalf of the church. It may be at the Convention I can get a new idea that I can bring back to the local church and help in this extremely needed field.

I have recently subscribed to The Christian Sun. I enjoy reading some of the articles and others I don't. I am not sure that I understand just what it is all about. It may be at the Convention that I can learn more about this publication and be able to appreciate it more. I am sure of one thing that The Christian Sun is a medium of communication between the different churches, is a valuable publication, and fills a great need.

There are many other things that I may be able to learn at the Convention but as I think about the opportunities and responsibilities that are mine as a delegate-elect to this important gathering, I feel that it is not only my duty but my very great privilege to attend and I shall in some way overcome the difficulties that these larger opportunities may be mine.

An Elected Delegate.

While It Was Yet Dark

AN EASTER MEDITATION.

By DR. THOMAS ANDERSON.

When the Israelites were laboring under the pressure of Pharoah's heartless taskmasters in the brick yards of Egypt, God was, all unknown to them, at work preparing to lead them out of their bondage into a new and better life.

God works that way. Setting a bush afire in some unexpected time and place, He attracts strong men to the service of His people as He did on that memorable day when the one-time resident of Pharoah's palace turned aside from his shepherding to see the sight of a bush burning but not consumed.

In the story written by the Apostle John of the visit to the tomb on that day after the crucifixion, he tells of Mary Magdalene going to the sepulcher while it was yet dark. During those dark hours when it seemed nothing was happening, God was leading a woman to make the discovery which was to electrify the world and set in motion forces changing forever the course of history.

In our personal and communal lives we would be more able to serve one another effectively if we kept the belief close to our hearts that God is always doing a great deal for humanity when He seems to be doing nothing.

The story of the disciples' experience when the storm came suddenly upon them in their boat on the Sea of Galilee is another illustration of this thing which has sustained multitudes in dark and difficult times. When danger of being lost had reached its height, intervention came, quieting the waves and stilling the wind.

Despite all one can do, however, he sometimes feels that God has forsaken this world filled as it is with so many tasks paralleling that of the Israelites, ordered to make bricks without straw. Disastrous storms beat furiously on the ships of individuals everywhere, threatening engulfment. It is very dark. Men stumble about in economic and international fields as much at a loss as the disciples were on that morning in Jerusalem centuries ago.

We have been assured by holy men who demonstrated their nearness to God that in His own time and way such things would come to pass as are best for humanity. Even now a bush may be burning in some desert attracting a God-called Moses. It is not foolishness for us to expect some great discovery redeeming mankind from hopelessness as on that occasion when the tomb was found to be empty.

When all seems to be lost and you think you are through, turn your thinking to the great instances in Holy Writ and sacred history when great things happened in unexpected times and places. You will find your heart strangely comforted and your courage definitely renewed.

No matter what your lot is, nor what the situation facing the world may be, go on steadily remembering that God is at work even though it is yet dark.

HISTORICAL SOCIETY
Southern Convention of Congregational Christian Churches

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCIV. RICHMOND, VA., THURSDAY, APRIL 9, 1942. NUMBER 15.

RELIGIOUS PROPOSALS For WORLD ORDER

(Under this title Professor Liston Pope of Yale Divinity School has written an excellent and greatly needed analysis of religious statements. The pamphlet can be obtained at five cents per copy from the Church Peace Union, 70 fifth Avenue, New York. Church committees on world order will find it an indispensable aid. Some of the findings are summarized below):

Religious interest centers increasingly on the problems and possibilities of a post-war order which will prove more stable than the last. More than fifty statements on a just and durable peace have been issued from religious circles. A comparison of the more important documents indicates the trend of religious thought outside the Axis nations.

Planning Now for Peace. Religious assemblies urge that a just peace depends to considerable degree on steps taken during the war, because peace requires objective planning in advance. A few statements consider the objection that attention to peace problems may bring internal divisions, and reply that peace aims would strengthen resistance to aggression by assuring the world of serious intent for a just peace, and would increase unity by making the hope for victory more meaningful.

The Role of the Church. The first duty of the Church is to be the Church, reconciling men to God and to each other. It has a peculiar responsibility to create a sense of Christian values as a basis for any adequate international mechanism. Its task is to achieve a common body of moral convictions through teaching penitence, faith in God's righteousness and human possibilities, and a sense of world fellowship. Religious cooperation across all barriers is a means to this end.

Specific Proposals for Action. Considerable responsibility for these ideals is placed upon the individual Christian. Certain specific steps are proposed:

1. To combat local injustices and prejudices.

2. To continue religious fellowship across the lines of war by acts of worship and friendship.

3. To give spiritual and material relief to war victims.

4. To study world reorganization.

5. To strengthen and extend the missionary program.

6. To study nationally the international effects of economic policies.

7. To hold a world conference of churches as soon as possible after the war.

The abiding ground of hope for lasting peace is faith in the justice and goodness of God.

NEWS AND VIEWS

All of the Sunday School members of Sanford Church did not have on new Easter frocks but their church had a new frock of paint on its exterior. One of their Deacons furnished the paint and the members helped to raise the money to pay for the labor which put it on.

Rev. J. L. Neese, who has just entered full time evangelistic work, writes: I am enclosing schedule for my meetings. We are having a great meeting at Mt. Bethel this week and will close on Friday night, April 10. From April 12 to 26 will be at Timber Ridge near Winchester, Va., with Bro. Whitten; from 28 to May 1, will be in Richmond for the Convention. On May 3 to 8, Lebanon Church, near Virgilina, Va., with Bro. Newman; May 10 to 22, First Christian Church at High Point, N. C., with Bro. Pugh; May 24 to June 5, Salem Chapel near Walnut Cove, N. C.; June 7 to 12, Morrisville Christian Church, Bro. Powell of Henderson is the pastor; July 5 to 10, at Liberty Christian Church, near Virgilina, Va., with Bro. C. E. Newman. Any pastor that would like to have me for a meeting can write me at my old address at Norfolk, and it will be forwarded to me.

ELON COLLEGE RECEIVES ITS FIRST DEFENSE BOND.

Dr. A. D. Woodworth, for many, many years a missionary to Japan under the Foreign Mission Board of the Christian Church and since the merger, the Board of Commissions for Foreign Missions for the United Church, now retired and living at Merom, Indiana, has on many occasions expressed his interest in Elon College in substantial ways. Recently he inquired by correspondence if a Defense Bond would be acceptable to Elon College. Of course, Defense Bonds are not only acceptable but greatly appreciated by the college. They certainly mean money to us and an increase in the assets of the institution.

Dr. Woodworth has contributed $25 for United States Defense Bonds and Savings Stamps. The same have been purchased in the name of the college and are held by the college. We wish to make public our acceptance of this unusual contribution and to further express our appreciation. It is a fine way for those who are interested in Christian higher education at Elon College to express their interest and when so expressed, that interest will live as a continuous benefaction to a worthy and worthwhile institution.

L. E. Smith.

PALM STREET SERVICE.

In an auditorium filled to capacity, the members of Palm Street Christian Church and people of surrounding community joined in a service Sunday Morning in commemoration of the young men who have gone out to serve and protect our country. The service proved to be very inspirational and stirring and each one left the church prouder and more appreciative of the boys in the service and more determined to support them in every way possible.

The church was decorated in a patriotic manner with flags, an illuminated sign reading "God Bless America," and red, white, and blue flowers arranged very attractively.

Each father, mother, and wife of the boys in service were presented with a miniature flag and requested to sit in a body. The ex-soldiers of World War I likewise wore a miniature flag and sat together.

All the soldiers, sailors, and marines had previously been sent cookies and an invitation to be present at the service if possible.

Songs in line with the theme of the service were rendered by the choir, the Pilgrim Quartet, and the Cox Trio.

The invocation was pronounced by the pastor of the church, Rev. M. A. Pollard, after which Mr. P. R. Hall, superintendent of the Sunday School, welcomed the group.

Each department of the Sunday School had a part in the service. Boys and girls of the Beginners' Department saluted the boys in service with flags. Mary Frances Hall of the Primary Department gave a Scripture reading. A series of readings were presented by members of the Intermediate Department, as well as a song.

Ruth Taylor, representing the Young People's Department, raised three vital questions. She said that even though we hate war and no one wished for it, why do we make war? This she answered by saying that we are fighting to keep the door of opportunity open to all men and women. She gave the positive answer to the questions: "Are we really fighting to save the future for all humanity? Are we fighting so that Americans will not be among those forced to accept tragically limited opportunities to grow and develop? Her third point had to do with direct personal service that can be rendered as civilians.

Mr. S. C. Brady, a teacher in the Adult Department, led a candle lighting service. Members of the class lighted red, white, and blue candles placed in "V" formations for the boys who have gone from the church.

Mr. A. H. Hinshaw, also from the Adult Department, in his talk reminded the congregation that they should be more appreciative and do their part to help the young men, who have accepted the call of their country, although some of them do not believe in war. He said that we must all rise to take military arms or civilian action to seize conclusive victory.

Rev. M. A. Pollard, himself a veteran of the last war, spoke briefly, and then asked all ex-soldiers to stand in honor of the present soldiers. The soldiers present were also recognized at this time. Before the benediction, a toast to the flag was given by Mr. Pollard and Pvt. Jack Smith.

Gladys Taylor.

SUPERANNUATION.

Previously acknowledged	$1,302.78
Morrisville, N. C.	1.00
Barrett's, Sedley, Va.	2.00
Union (Southampton), Franklin, Virginia	5.00
Pleasant Hill, Liberty, N. C....	6.07
Interest	1.85
Total to April 3, 1942	$1,318.70

Board of Superannuation,
By: *Mattie Cox Parker.*

DUNN-BULLOCK.

The marriage of Miss Edna Earle Bullock, daughter of Mr. Ira H. Bullock and the late Mrs. Bullock, and Pvt. Waric L. Dunn, Jr., United States Army, Quartermaster Detachment, Camp Croft, S. C., son of Mr. and Mrs. Waric L. Dunn, has just been announced in Lynchburg, Virginia. The ceremony took place in Spartanburg, S. C., March 6, 1942.

The bride was a graduate of the 1941 Class of Brookville High School, Lynchburg. Mr. Dunn is a member of the Congregational Christian Church of Lynchburg. Mr. Dunn graduated from E. C. Glass High School in the class of 1937. From that time until a few months ago he was employed by the Southern Railway Company.

Mrs. Dunn will live with her sister-in-law, Mrs. W. B. Bullock, 3301 Wilson Avenue, until Mr. Dunn is released from his army duty.

OFFERINGS COUNTED ON APPORTIONMENTS.

A large number of our churches and Sunday Schools have sent in contributions of varying amounts to the college to be counted on conference apportionments. We are grateful for all such assistance. There must be, however, a larger number of our churches and Sunday Schools who have not yet taken the time to receive offerings for the college and to forward them. Recent contributions have brought the total to about the equal of such contributions as of last year. The college's needs are greater than in the past few years. The army has cut deeply into our enrollment and we find ourselves bereft of many of our young men students who otherwise would have been on the campus and making their contributions to the total program of the college. In view of these losses, it is hoped that the church at large may respond more generously that the college shall not be embarrassed in meeting its local obligations during this semester and throughout the summer months.

The following amounts have been received during this week:

Previously reported	$1,892.77
Churches.	
Va. Valley Conference:	
Concord	$ 1.30
Sunday Schools.	
N. C. and Va. Conference:	
Ingram	$ 5.04
Lebanon	.66
Happy Home	15.30
Durham	14.36
New Lebanon	2.50
Eastern Va. Conference:	
Liberty Spring	6.00
Waverly	4.70
Dendron	1.10
Oak Grove	1.30
Eastern N. C. Conference:	
Wake Chapel	$ 4.71
Mt. Auburn	5.14
Western N. C. Conference:	
Hank's Chapel	$ 6.48
Pleasant Hill	6.06
Big Oak	3.30
Pleasant Ridge	5.70
Needham's Grove	2.05
Ether	5.00
Va. Valley Conference:	
Antioch	$ 5.56
Linville	6.16
Newport	7.50
Leakesville	3.74
Timber Ridge	.84
Total	$ 114.50
Grand Total	$2,007.27

L. E. Smith.

EASTERN N. C. DELEGATES.

The following have been elected delegates from the Eastern North Carolina Conference to the Southern Convention of Congregational Christian Churches, to be held at Richmond, Va., April 28, 29, 30, 1942:

Amelia—E. H. Adams, Clayton, N. C., Rt.

Auburn—E. J. Pool, Raleigh, N. C., Rt. 2.

Beulah—A. R. Perry, Zebulon, N. C., Rt. 3; A. W. Watkins, Zebulon, N. C., Rt. 3.

Antioch—Charlie Acrey, Elam, N. C.

Bethlehem—Howard Shearin, Littleton, N. C., Rt.

Chapel Hill—J. S. Basnight, Chapel Hill, N. C.

Fullers Chapel—W. S. Briggs, Henderson, N. C., Rt. 1.

Good Hope—J. E. Davis, Youngsville, N. C., Rt.

Henderson—Ruby Hall, Henderson, N. C.; J. J. Daniel, Henderson, N. C.

Liberty (Vance)—Mrs. Tollie Smith, Henderson, N. C., Rt. 1; Miss Margaret Alston, Henderson, N. C., Rt. 1.

Lebanon—Alton Mitchell, Sanford, N. C.

Lees Chapel—M. B. Bucannon, Clayton, N. C., Rt. 5.

Mt. Carmel—Mrs. B. J. Jackson, Franklinton, N C., Rt. 1.

Mebane—Mrs. Ellis Clark, Mebane, N. C.

New Hope—John Chamblee, Louisburg, N. C., Rt. 1.

New Elam—Mrs. Vada Goodwin Clark, Pittsboro, N. C.; Lacy Trotter, New Hill, N. C., Rt. 2.

Oak Level—Mrs. L. W. White Hill, Youngsville, N. C., Rt.

Piny Plains—Henry Franklin, Raleigh, N. C., Rt. 4.

Pleasant Union—M. E. Wilder, Lillington, N. C., Rt.

Pleasant Hill—D. O. Neighbors, Benson, N. C.

Popes Chapel—Macon Bailey, Franklinton, N. C., Rt. 1.

Raleigh—Miss Susie Allen, 612 W. Lane St., Raleigh, N. C.

Southern Pines—Mrs. Margaret White, So. Pines, N. C.; Mrs. Voight O. Taylor, So. Pines, N. C.

Sanford—Mrs. R. M. Cline, Sanford, N. C.

Shallow Well—J. W. Kelly, Jonesboro, N. C.

Turners Chapel—Mrs. E. Wicker, Sanford, N. C., Rt. 5.

Wake Chapel—K. B. Johnson, Fuquay Springs, N. C.

Wentworth—B. L. Brown, Raleigh, N. C., Rt. 3.

Youngsville—Mrs. A. L. Goswick, Youngsville, N. C.

E. M. Carter,
Secretary.

WHAT CAN I DO?

(The following is reprinted from a sermon by Rev. E. A. Thompson of Park Congregational Church, Grand Rapids, Michigan.)

There are many new families in our church. Perhaps some are asking, "What do you want us to do?"

Well, one new family came into our Church a little over three months ago and that family was the means of three other families entering our fellowship this Easter. That family really came into the Church. The new members of this family found fellowship, inspiration, and strength in our Church. They told others about it and brought them to church. They helped them to get acquainted in groups and introduced them to the program of the church. These new members are not officers. I do not think they care anything about being officers. However, they are doing a great deal more for their church and for the Kingdom of God than most officers.

Sometimes church members stand around waiting for something to do when they are really standing knee-deep in work.

So many think that the major work of a minister is to preach on Sunday and conduct a few special services and that the only work of a church member is to hold some office, teach a class, attend committee or attend meetings. These form only a small fraction of the work of a vital preacher and real layman.

Hundreds upon hundreds of people in this city are unchurched and know very little about what a modern church like ours has to offer. Jesus "went about doing good." This is a good example for us. Only a small fraction of us can hold office in any church, but all can reach out a friendly hand. All can help others find this source of inspiration and strength. The best possible way to make yourselves feel at home in your new church is to get hold of some neighbor, newcomer, or friend who is now unchurched, bring him with you and help him to feel at home in your church.

If you catch that spirit your church will mean something to you. You will find your giving, both time and money, to be a joyous privilege and not a heavy load.

The big things you can see with one eye closed. But keep both eyes wide open for the little things. Little things mark the great dividing line between success and failure.

—*The Friendly Adventurer.*

THE WAR—AND BEYOND.

This war is a reality; it is now inevitable. The next war is not a reality, it is not inevitable. But how can it be prevented? Three hundred and seventy delegates from more than forty states met at Delaware, Ohio, early in March to consider this question. Following this editorial there is published a statement of guiding principles, "We Believe," adopted by the National Study Conference. These statements contain a healthy mingling of theology and statesmanship. They should be read carefully, point by point.

Following the preliminary guiding principles, detailed recommendations were made to stimulate, enlighten and crystalize public opinion on the basic issues of a Just and Durable Peace. These, in brief, are as follows:

The Responsibility of the Church.

"The period through which we are passing is the most revolutionary in world history, when we take into account the vastness of the areas affected. A familiar order of life is hastening to a close and none can predict the shape of things to come. When the present conflict is over, and irrespective of which side wins in the struggle, the world that we know will be radically altered, for better or for worse. That being so, all discussion of a future peace settlement, if it is to be germane to the real human situation, must take full cognizance of the tremendous forces that are operating at the present time.

"In consequence of the prophetic tradition of Biblical religion, and in loyalty to the words of Jesus Christ Himself, it is the function of the Church to 'discern' the times and the seasons, to 'decipher the meaning' of each succeeding era and to bear witness to the word and will of God in each concrete situation. In doing so the Church will issue a call to repentance in which both Church and nation shall acknowledge their separate and corporate guilt before God.

The churches are called upon to "enter seriously and immediately upon the task of breaking down the barriers that so easily divide us into opposing groups . . . The Christian churches must come to realize as they now do not, that joining the Church of Christ in any of its branches means entering a fellowship world-wide in extent, beyond denomination and race, and should involve responsible participation in the task of making spiritually more real our mystical fellowship in community life and in the world. Cooperative effort must come, so far as possible, before denominational prestige."

The Political Bases.

The Conference declared that the United States should pursue "a responsible national policy" in relation to permanent peace. It envisaged a transitional period after the termination of hostilities when efforts would have been to be directed toward "reestablishment of order, the provision of food, shelter and medical service, and the restoration of stable government and economic activity, especially in devastated territories. There should be no punitive reparations, no humiliating decrees of war guilt, and no arbitrary dismemberment of nations. The affairs of peoples deemed not yet capable of self-government should be administered as a common trust, by international authority, in the interest of these peoples as members of a world society."

The Economic Bases.

"In our era," declared the Conference, "production has been carried on primarily with a view to monetary gains. Profit has been the principal incentive relied upon to turn the wheels of industry and to bring forth the fruits of the soil." The system has developed serious difficulties—"mass unemployment, widespread dispossession from homes and farms, destitution, lack of opportunity for youth and of security for old age." All these conditions have made for war and favored "the rise of demagogues and dictators." Thus there has arisen a form of economic life characterized by compulsion of government as over against free enterprise. The Conference did not believe that the nation is limited to a choice between these two alternatives. A **via media** should be found between dependence on profit motivation and dependence upon compulsion. To this end the churches should make a definite contribution. The Church's duty is not "to line up on the side of any economic system and certainly not to prescribe details or advocate panaceas. Its responsibility lies in a deeper moral realm." "The Church must demand economic arrangements measured by human welfare as revealed by secure employment, decent homes and living conditions, opportunity for youth, freedom of occupation and of cultural activities, recognition of the rights of labor, and security in illness and old age. To secure these arrangements it must appeal to the Christian motive of human service as paramount to personal gain or governmental coercion."

The Social Bases.

The basic human freedoms are declared to flow from the convictions that man is a child of God; that all men are brothers; that mankind is "one in nature and in the sight of God;" that no one group is "inherently superior or inferior to any other;" that the earth is given by God "to all men for their common dwelling place."

An enormous need for human relief impends. "Six million young men in the prison camps of the world; scores of millions of refugees—homeless, helpless, starving; whole regions subjected to slow starvation as a result of the policies of states—these and kindred areas of desperate suffering inflicted upon masses of innocent victims challenge the Church to a demonstration of its basic doctrines of human solidarity and brotherhood in a potential family of God. They provide potent opportunities for creating (Please turn to page 15.)

THE SOUTHERN CONVENTION CALLED TO CONVENE APRIL 28, 29, 30.

The Southern Convention is called to meet in regular bi-ennial session Tuesday, April 28, through Thursday, April 30, with the First Congregational Christian Church at Richmond, Virginia.

A pre-Convention meeting of representatives of the Boards and Institutions is called for Tuesday morning, April 28, at 10:30 o'clock.

The Convention's sessions will begin at 2:00 P. M., Tuesday, and close at 3:30 P. M., Thursday, April 30.

The Conference secretaries are requested to forward to the secretary of the Convention a roll of the delegates from the conferences.

J. H. Lightbourne,
Secretary.

TENTATIVE PROGRAM.

SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

Richmond, Virginia

April 28, 29, 30.

Tuesday.—Morning.

10:30—Meeting of Special Committee, representing Boards and institutions of the Convention.

Tuesday—Afternoon.

2:00—Call to order.
Hymn.
2:05—Devotions—Rev W. E. Wisseman.
2:20—Exec. Committee Report.
2:25—Appointment of Special Committees.
2:30—Historian's Report.
2:45—Treasurer's Report.
3:00—Promotional Secretary's Report.
3:45—Preliminary Report Finance Committee.
Business.
4:10—President's Address.
4:30—Adjournment.

Tuesday—Evening—8:00 p. m.

Worship Service—Rev. R. L. House and Church Choir.
Address—Dr. Frank Laubach.
Communion Service—Dr. Douglas Horton.

Wednesday—Morning.

9:00—Hymn and Prayer.
9:05—Roll Call.
9:10—Minutes.
Reports—
9:15—Superannuation.
9:30—Orphanage.
10:00—Finance Committee.
11:00—Evangelism.
11:45—Address—Work of the Committee on Assistance to War Victims and Services.
12:00—Address—Dr. Laubach.
12:30—Adjournment.

Wednesday—Afternoon.

2:00—Hymn and Prayer.
2:05—Christian Education Reports,
Board of Christian Education, Young People's or Pilgrim Fellowship.
Elon All or Nothing Campaign.
3:20—Board of Publications Reports,
Editor,
Treasurer,
Managing Editor.
4:00—Report of Committee on Nominations.
Business.
Memoirs.
4:30—Adjournment.

Wednesday—Evening.

6:00—Banquet.
Orchestra Concert.
8:00—Worship Service—Rev. R. L. House and Church Choir.
Address, Dr. Douglas Horton.

Thursday—Morning.

9:00—Hymn and Prayer.
9:05—Minutes.
Reports—
9:10—Rural Church.
9:30—Stewardship.
10:00—Social Relations.
10:20—Temperance.
10:40—Mission Board.
Woman's Board.
11:40—Business.
12:00—Address, Dr. Frank Laubach.

Thursday—Afternoon.

2:00—Hymn and Prayer.
Reports—
2:05—Auditing Committee.
2:10—Committee on Revising Principles and Government.
2:30—Ministerial Loans.
Standards, and Enlistment.
3:00—Resolutions.
3:15—Closing Devotions—Rev. W. E. Wisseman.
3:30—Adjournment.

A LETTER FROM PRESIDENT HARDCASTLE.

(The following letter was sent by Dr. Hardcastle to Convention Officials.)

My Dear Friends:

I am sending you herewith a copy of the program for the Sessions of the Southern Convention of Congregational Christian Churches which will be held in Richmond on April 28-30. It is not necessarily the final form which it will assume, but unless there are suggestions from you in the immediate future, it will go to press in this form. Please write me at once if you have suggestions for additions or changes.

This is official notice to you to be prepared for the part on the program for which you are responsible. I call your attention to several facts:

First of all the length of the Convention itself has been materially cut down, and this necessitated a reduction of time allotted to the various agencies and institutions and committees. This in turn will make it necessary to eliminate some of the usual set addresses in connection with reports. You will see how much time has been allotted to you and you can make your plans accordingly. An effort has been made to be fair to all concerned. The amount of time allotted to the various features of the program does not necessarily give an index of their relative importance, but simply to certain emphases which ought to be stressed at this particular session of the Convention. You will note that the sessions of the Convention are largely made up of items of business. But we have provided for inspirational features which will give a happy balance to our program. I pray God that we may have a good Convention, a cause for giving thanks for what has been done, and take courage for the great tasks that confront our church and the Church of Christ in our times.

The meeting on Tuesday morning, before the Convention opens is *a very important one.* If you are the head of an institution or of a Board, or even a member of a Committee of the Convention, please be there, or have some one to represent you there. This Committee will have a vital and strategic place in the work of the Convention, not only during its session, but possibly through the new bi-ennium.

Will you give your best thought and your earnest prayer to this Convention Program. What a difference it will make if it is undergirded with the spirit and power of prayer.

Cordially yours,
H. S. Hardcastle.

TO COMMITTEES ON MINISTRY.

By reason of certain problems arising in these days it would be very helpful to have listed in the office of the Secretary of the Southern Convention the names of all those young men from the churches of our Conferences who definitely have declared it their purpose to enter the ministry. In making such lists from the conferences the addresses of the young men and their year in high school, college or seminary, should be given together with their age and the local church from which they come.

J. H. Lightbourne,
Secretary,

CONTRIBUTIONS

SUFFOLK LETTER.

On the day before his death Daniel Webster dictated the following words, carved on his tombstone, in Marshfield, Massachusetts: "Philosophical argument, especially that drawn from the vastness of the universe, in comparison with the apparent significance of this globe, has sometimes shaken my reason for the faith that is in me; but my heart has always reassured me that the Gospel of Jesus Christ must be Divine Reality. The Sermon on the Mount cannot be a mere human production. This belief enters into the very depth of my conscience. The whole history of man proves it." And his last words were: "I still live." These words, taken from the recorded utterances of that great man, are timely for the days following the Easter Season.

The church turns from the celebration of Easter with a consciousness that it has done something more than commemorate a great historic event. There is deep significance in recognizing the facts of religious history. But the history of Christianity is more than a series of facts; it is a constant stream of undying life and a growing revelation of spiritual truth. Because of these elements, life in the Church after Easter should be richer and better. Two of its abiding impressions are woven into the quotations from the lips of Webster. The first is, a deep conviction that the Gospel of Jesus Christ is a Divine Reality—something more than a human production. With that conviction established, it follows that one must also have an assurance that the Church is more than a human institution.

This assurance that the Church is ordained of God, because it was instituted by Jesus Christ, needs a new emphasis in our day. There are too many people, whose opinions on that, are not firmly established in its favor. The Church is made up of human beings—but it is more than all mortal human strength. Something in its inner life and its outward expressions should convince the pagan world that the Church of Jesus Christ is a Divine Institution. If that standard of the Church could be generally established, men and women would uncover their heads and bow their knees when they enter into its sacred place. A sense of humility and deep reverance would warm our hearts when we pass by its consecrated sanctuary. There is a need, a growing need, of a fresh conception of the Divine Reality in the Gospel and in the Church which declares that Gospel to a sin stricken world.

And the other impression, which should follow us through the remaining days of the year, is this "I still live." The foundations are falling away from the faith of many people. That is always a tragedy. But it should not be so for the people who believe in Jesus Christ as Lord and Saviour. He said: "Because I live, ye shall live also" . . . "He that believeth in me shall never die." Blessed is that believing soul who can say—and always say—"I still live." Yes, that assurance can come before what we call death, and it can remain as the present message of the departed: "I still live."

Faith in the Gospel as the Word of Christ, and faith in the continuance, the perpetuation, of redeemed human life, these two truths remain. Nothing can destroy them. They are enshrined in great temples and they dwell in holy, saintly, lives. Let us thank God for something eternal and comforting.

I. W. Johnson.

THE CONVENTION'S LARGER REPRESENTATION.

The Southern Convention of Congregational and Christian churches is a representative body. Delegates are elected and charged with the responsibility of transacting the business of the Convention and projecting plans and programs for the work of the church as represented by the Convention. The Convention is constituted by conferences. The conferences are constituted by churches. In the final analysis the responsibility rests upon the local church. If the plans effected by the Convention are to become operative, it is the local church that must put them into operation. Since the final responsibility for carrying out the plans and purposes of the Convention rests upon the local church, it is reasonable, I think, that the local church should have a share in the making of such plans and in determining such purposes. The Convention has recognized the right of the local church to participate in the affairs of the Convention and has authorized the local churches to nominate their own delegates that they might have a voice in the affairs of the church.

There are definite advantages to be realized by a larger representation. Not only will the local church have a voice in the program of the church beyond its local interest, but it will have the advantage of personal and intimate knowledge of the affairs of the church as presented to and discussed by the Convention and the personal satisfaction of being present and a part of the Convention when necessary and important actions are taken. The only progress made by the church that really counts is intelligent progress. Progress that is understood in detail by those who are expected to move forward and to carry the church on its program of progress. When new undertakings are proposed, the local church has its representative and that he may understand and that they at home may understand through him, the implications, the advantages, and the disadvantages of such an undertaking. If every local church understood the plans and purposes of the Mission Board, the college, the Board of Christian Education, the orphanage, the Board of Publications and so on, these institutions, boards, and interests would have far less difficulty in securing adequate support by the church. Often these people fail to consider; they do not understand; and have not fully realized the importance of certain undertakings. It is to be hoped that every delegate elected to the Southern Convention shall make it a point to attend. May we all pray for an enlarged gathering at the Convention and a more practicable and aggressive program for the churches of the Convention.

L. E. Smith.

PRAYER AFTER EASTER.

We have stood with Thee in high places during the Easter season, O Christ, and we have felt the thrill of a great hope coursing through the citadels of our souls, and now we have come face to face with a world that is in the throes of death. Help us to hold true to the high resolves we made only yesterday at the door of the open tomb, and give us the assurance that was Thine as, hanging upon the cross and facing a desperate world, Thou didst pray, "Into Thy hands I commend my spirit." Fortify us with the confidence that was Thine; sanctify us with the consecration that was thine; illuminate us with the vision that was Thine, that in this day of need the cause of Thy kingdom shall not suffer in our hands. *Amen.*

FOR THE CHILDREN

Did you have a glorious Easter? We did here at Sanford. I thought of all of you who read this page yesterday as I looked at beaming faces beneath new Easter bonnets and healthy young boys in their spring suits. Mother nature was good to all of us and let us have a day filled with warm breezes and golden sunshine. We are not going to dismiss the Easter Season just yet; my Sunday School class of four and five year old boys and girls are coming to the parsonage Wednesday afternoon for an Easter Egg Hunt.

As we sat in our class room yesterday we were especially thankful to God for one special woman in our church. I would like for all of you to meet her. I imagine that many of you have women in your churches who are just like her. We hope that you do anyway. She is not only the Superintendent of our Cradle Roll but also the President of Our Ladies' Auxiliary, Mrs. Florence Way is her name. Her husband is a carpenter. She lives out in the country about two miles from Sanford. Her family of boys and girls have grown up, married and left home, all but one; who is her youngest son. But Mrs. Way is not old. She has lovely dark eyes and hair. She is tall and as slender as a college miss. I had been here in Sanford with her for two years but I didn't really come to know her until we attended the School of Missions together at Elon last summer. She likes to work hard and to do things with her hands; yet she also likes to play and have a good time.

Just before Christmas Mrs. Way and her daughters and daughters-in-law gave a Christmas Banquet for members of the Ladies' Auxiliary and their husbands. It was a beautiful party. The next day after the party a Doctor came and told the Ways that Mr. Way would have to spend three weeks lying flat on his back in bed. He had fallen from a building where he had been working and the X-ray pictures revealed that a bone had been broken in the fall. Some women and men might have let this spoil their Christmas but not the Ways. I think that they must have spent much of the time of his patient waiting for the bone to knit, thinking up nice things that could be done for their church. Just as soon as Mr. Way got well and the weather warmed up so that it was possible to have work done in the church basement, without freezing, Mr. and Mrs. Way got busy.

The Cradle Roll room was a dark, sooty-looking place. The cabinet in the room was a confusion of Sunday School literature of bygone days or years? Mrs. Way asked the teachers Cradle Roll and Beginners classes to see the parents of their pupils and ask them to help us buy the paint with which to paint the rooms. The Beginner room was just as dirty as the Cradle Roll room except for the fact that there was no cabinet. Mrs. Way got busy cleaning out the cabinet and sorting the literature. Mr. Way and his son got busy with paint and brushes. One of the mother's took the soiled curtains home to wash. The news was spread and a little project grew into a big one! The Ladies' Auxiliary was buying linoleum rugs for the rest rooms and at Mrs. Way's suggestion stretched their money to buy two rugs for Sunday School rooms.

I wish that you could have seen our rooms on Easter Sunday morning. The Cradle Roll room looked as if it had risen from its dark, dead self to a dream of cream and blue. The walls had been painted cream or ivory; the little chairs and trim of the room were painted a light blue like a clear Easter sky. Mr. Todd had painted a deep border around the room of deep blue. He painted children at play on the border. One little girl with her hair braided in very tight "pig-tails" is gathering the spring flowers which are bursting into bloom all about her feet. Another little girl is standing with her hands clasped at her back looking up at a bird which is flying above her head. Then there are two boys playing ball. A bigger boy is about to throw a big rubber ball to a little boy. The windows were clean and the curtains snowy white again. Under one window a worship center had been arranged with a picture of Christ in the Temple as its focal point. Mr. Way made a little table for the center of the room and painted it ivory also. Vases of flowers and little pots with growing plants completed the room. It really came to life when all of the little folks in their Easter finery arrived.

The Beginner Room is just right for beginners. It too, is painted ivory with light blue trim. A bigger table, little chairs and some benches for little boys and girls to use. The chairs are light blue and the table ivory. On either side of the one window, an east window, Mr. Todd painted in natural colors a little Japanese girl and a little Chinese boy. The boy from China is flying a butterfly kite. These are just right for beginners too! When we get to be four and five years old it is a good thing to begin to think of other boys and girls in our World Family of Christians who look different from us but who think clean thoughts and love Jesus and His Father, God just as we do. Our room will be a constant reminder that there will always be Japanese children who are worthy of our love and friendship. We had bright flowers and growing plants in our room to remind us of the new life for Easter Day.

The project didn't end with the Beginner Room. Mrs. Way also helped one of our busy Seniors, in High School, to fix up her room. A long pew from the church auditorium which was no longer being used was cut in half and revarnished. A desk was made from a piece of discarded furniture at home. So the Juniors have a lovely room in oak with tan curtains at the window.

This story will never have a final ending because it was prompted by loving thoughts and they will create other thoughts of love as long as the children of our Sunday School live and they will teach it to their children—so there can be no ending! But I must stop somewhere! Mr. and Mrs. Way fixed up a new kitchen which is so arranged that boys love to use it as their Sunday School room.

I know that all of our church people appreciate Mrs. Way and the lovely things which she and her husband have done for us with their untiring hands. As long as we have such characters in our Sunday Schools and Churches we will know that Christ is risen from the dead because He lives anew in the Ways!

Yes it is a lovely picture of Christians working together in God's world. But, we too, as every church seems to have, have those who can't seem to recognize or appreciate thoughts of love. But if we keep on trying to love and understand everyone as Christ tried to love and understand—then some day Christ's love will chase all of the hatred from our hearts and we shall know Peace again.

CHRISTIAN MISSIONS IS IMPERATIVE TODAY!

In fact, it is the greatest imperative that we have. The whole gospel of Jesus Christ is missionary. It is the energy that will "turn the world upside down." There is no hope for the world unless this Christian imperative is heeded. We just butt our head against a dead-end street and an impenetrable wall if we try any other way to save ourselves or the world.

The way of Jesus Christ is natural because it fits into the world in which we live and God built. All other ways and kingdoms are unnatural though they may be most visible at the present. Only the natural will survive. The unnatural rots.

The fellowship of mankind is the only kind of community worthwhile. It is lasting and eternal. Its bonds are love, faith and understanding. Our love must become Godward before it will search the inner hearts of mankind and draw them together.

We need the faith and courage to believe that Christ is the only hope we have. Acts 4:12 tells us that "there is none other name under heaven given among men, whereby we must be saved." This Christ is the one and only. His salvation is the only salvation.

Thus Christian missions is our imperative. It is The Imperative, as Roswell P. Barnes makes vivid in his book, "A Christian Imperative." We must tell the world. We must not relent while the foes of Christianity are riding high. We must preserve the bonds of Christian fellowship already established and we must build new ones.

Outside of the house there is snow and the cold wintry wind is howling. Men go on working out there in the cold. They build fires out where they work and then build fires to warm themselves and others when they come into the house. Their only hope of keeping warm is in the fire. Just because it is cold is no reason to let the fires go down and finally out. Today the cold winds of hatred and selfishness are biting at the hearts of men everywhere. Shall we let the fires of Christianity go out? The only way to keep men living is to build the fires of Christianity so that men all over the earth will feel the warmth of the Christian fire and the glow of God's presence. How imperative is our task of Christian missions! If we let the fires of Christianity go out now, men will freeze to death.

A few days ago an international prayer meeting was held. If we will do half as much to answer those prayers as we expect God to do, the universal kingdom of God will surely and soon come. Then we and our descendants will have life. Our Christian mission is universal and infinite. Most of all it is imperative, else we and they die the death of the ages. Again, Christian missions is imperative. It is a matter of life and death!

W. J. Andes.

MISSIONARY OFFERINGS.

WEEK ENDING APRIL 3, 1942.

Sunday Schools.

United Church S. S., Raleigh, N. C.	$ 15.00
Liberty, (Va.), Nathalie, Va.	2.90
Mt. Herman, Garner, N. C.	2.00
Pleasant Ridge, Ramseur, N. C.	5.36
I. W. Johnson Bible Class, Oakland Church, Chuckatuck, Va.	3.00
Antioch (R), Seagrove, N. C....	2.00
Henderson, N. C.	5.84
Sophia, N. C.	1.00
Dendron, Va.	3.65
Total	$ 40.75

Individuals and Churches.

Berea (Nans.), Driver, Va.	$ 20.36
Lynchburg, Va. (Personal donation by Mr. A. S. Dunn)	6.00
Total	$ 26.36

Specials.

First, Burlington S. S., Burlington, N. C.	$ 39.21
Total for the week	$ 106.32
Previously acknowledged ...	9,254.37
Total since Sept. 1, 1941 ...	$9,360.69

Mattie Cox Parker,
Secretary.

NEWS FROM INDIA.

By D. P. Cushing.

The deep interest of the Congregational Christian churches of America in the difficult problems facing the leaders of all parties in India today has been expressed through a cable sent by the American Board of Foreign Missions, Boston, to one of its representatives in Poona, India, who, in turn will convey it to the leaders involved.

The cable, reading, "American Congregationalists deeply interested in India's future and send her leaders best wishes for constructive solution," was sent to Rev. James F. Edwards, since 1908 at work in India, and editor of *Dnyanodaya,* a weekly English-Marathi religious paper. Mr. Edwards is a member of the oldest mission under the American Board established in 1813.

Dr. Alden Hyde Clark, Secretary for work in India under the American Board points out that this gesture of friendship is based on a sympathetic understanding of the intricate problems which Sir Stafford Cripps is facing, arising from the deep divisions within India itself.

The cable, signed by Dr. Russell Henry Stafford of Boston, Mass., President of the American Board; Dr. Fred Field Goodsell, Brookline, Mass., Executive Vice-President and Dr. Alden Hyde Clark of Wellesley, Mass., Secretary in charge of work in India, was sent in accordance with the suggestions of a group of Congregational Christian State Superintendents, representing the Middle West, who have just concluded a meeting with Dr. Douglas Horton, Minister of the General Council of Congregational Christian Churches.

The American Board, representing the Congregational Christian churches abroad has two large and successful missions in India, one in the West, centering in Bombay and Ahmednagar, and the other in the South, centering in Madura. It has at present 60 American workers there.

The traditional policy of the American Board whereby the nationals in each country have increasing control of institutions and activities established by the Board, has been successful in India where Americans and Indians work together to help India through churches, schools, social service and rural reconstruction.

DATES FOR WOMEN'S MEETINGS, EASTERN VIRGINIA DISTRICT.

Nansemond - Franklin - Gates District—Berea Church, Wednesday, April 22, Driver, Va.

Norfolk District—Shelton Memorial Church, Portsmouth, Va., Thursday, April 23.

Waverly District—Burton's Grove Church, Burton's Grove, Virginia, Friday, April 24.

Mrs. Herbert Harrell.

NEWS ITEMS FROM WOMEN'S SOCIETIES.

Mrs. R. T. Bradford, Editor.

Friends and Co-workers:

It has recently been called to my attention that at the last session of the Women's Meeting of the Southern Christian Convention it was decided that an endeavor to publish once a month a "Women's Page" in The Christian Sun in which we bring to our women news items from our Societies and any letters that may be of help and encouragement to our work. Your Editor would certainly appreciate letters and articles that you might send for publication that would be of interest to our women. Thank you for your cooperation.

The Dena Ayscue Missionary Society entertained its members at a birthday party at the Congregational Christian Church in Henderson. The devotional program was presented in the church auditorium, with Mrs. E. R. Burgess as leader and using the service for the dedication of offerings.

After the members were dismissed they were led into the junior auditorium for the social hour, in the form of a birthday party. The room was decorated in yellow jonquils and ferns, with twelve tables representing the twelve months of the year, each table had a centerpiece appropriate for the month it represented. Mrs. T. A. Park, the General President, presided in cutting the beautiful three-tiered birthday cake. Games appropriate for a birthday party were enjoyed by all. An offering of ten dollars and seventy cents ($10.70) was collected for the general missions fund, which has been sent in.

Mrs. E. M. Powell.

The Woman's Missionary Society of the Mebane Christian Church observed its birthday March 12. The meeting was held at the Church. The number in attendance was not large, but we had a most delightful meeting. After the regular business session and devotional, based on "First Things—from Clay to Rock" we had the program which was the Missionary Worship Program for March, on Home Missions "Lord be with us yet—Lest we forget."

When our Offering was taken it amounted to $4.70. We used the service prepared for the Dedication of the Offering. In addition to the offering each lady brought a dish towel, which was to be sent to Merom Institute.

The church looked very impressive with its simple decorations, the table in front of the pulpit being draped in white and white and red candles in crystal candlesticks placed on the table.

After the meeting a social hour was enjoyed. Miss Georgia Bradley, the President and Miss Della Fowler. Secretary, served delightful pound cake and iced ginger ale. Several who were unable to attend were sent cake. Altogether it seemed to be a most worthwhile meeting.

Lillie Fowler.

Missionary Society of the Happy Home Christian Church.

We met in the home of Mrs. G. D. Ellington for our March meeting and had a very fine meeting. As a part of our devotion, each member present repeated his favorite verse from the Bible. A birthday offering was taken for the "second mile" gift to be presented at the General Council in June. The society agreed to take a membership in the C. M. A. We are sending a box of dish cloths and dish towels to Merom Institute, Merom, Indiana, and in February we sent a box of clothes to the mission work in Carroll County.

We are very glad to have our pastor, Rev. W. J. Andes, and his wife move into our community. They have moved into the brick house just across the highway from the church. We had the World Day of Prayer at our church on February 20, and enjoyed very much having the people of Mount Carmel Methodist Church join us in the service.

We are hoping also to hold a Missionary Institute during a week-end in the near future and are hoping to have Miss Angie Crew to speak to us.

Mrs. Sam Hundley.

THE LADIES SOCIETY OF RAMSEUR CHRISTIAN CHURCH TAKES AN UNSELFISH STEP.

The following letter is received from Mrs. Jones, secretary of the Ladies Aid Society, Ramseur, N. C.:

Dr. L. E. Smith,
Elon College, N. C.
Dear Sir:

Find enclosed a check of twenty-five dollars ($25.00) from the Ladies' Aid Society of the Ramseur Christian Church for the Elon College rebuilding fund.

At the first meeting of our Society after the fire at the college, we voted to eliminate all refreshments at these monthly meetings for one year and to estimate the cost of same and pay into the treasury for this rebuilding fund. We have enjoyed this project.

MRS. LAWRENCE JONES,
Secretary.

The good ladies of this society have the satisfaction of knowing that by denying themselves of certain privileges that may occasion personal satisfaction and pleasure they have made a tremendously worthwhile contribution to a most worthy cause.

On January 17 the college was prostrate on account of the destructive fire. Many of our friends have recognized this disaster and have made contributions to help replace our building and equipment destroyed by fire. The Ladies Aid Society of the Ramseur Church is the first Ladies organization, I believe, to make a substantial contribution. I am sure that they will not be the poorer but much the richer by this sacrificial assistance. The funds contributed for this purpose are kept until such a time when it is advisable and practicable to rebuild.

L. E. Smith.

HENRY STEPHEN BARNWELL.

Henry Stephen Barnwell who died recently, was a faithful and friendly co-worker. He knew what it was to be one of the team and to do his part with energy and good will. Despite the wide reach of his territory, from the Carolinas to Texas, and the consequent necessity for such field service, he found time to attend to the affairs of the Atlanta office, and to conduct a considerable correspondence with characteristic courtesy.

He was a good man to travel with, prompt in keeping appointments, strong and untiring as the day's work unfolded. His extensive personal experience of the South and its problems was invaluable. He stood up straight but carried no chip on his shoulder. In the face of provocation which might have upset a lesser man, he maintained an admirable poise.

Henry Barnwell was a personality. His dignity, his beaming good nature, his resonant bass, rolling out in speech and song, his cheerful heartiness, his Christian spirit, made him one of the outstanding representatives of the Board of Home Missions. He was Superintendent of Churches among Negroes in the Southeast.

Ernest M. Halliday,
General Secretary,
Board of Home Missions.

AN HUMBLING NOTE.

Zulu Sunday School children, grateful for such homes as they have, and for loving parents, gathered pennies for the Red Cross to send to bombed-out English children. Also in Adams, $3.10 in pennies was voted by the children for this purpose. "One who knows the poverty out of which they gave realizes that this was indeed a widow's mite," writes an African missionary.

Pilgrim Fellowship

"Youth at Work in the Church"

A. LANSON GRANGER, JR., *Editor*

SOUTHERN CONVENTION PILGRIM FELLOWSHIP COUNCIL MEETS.

In the best planning session which it has ever held, the Southern Convention Pilgrim Fellowship Council met on Sunday afternoon, April 6, and Monday, April 7, at Elon College, with the following representatives present: Raymond Andes, Baxter Twiddy, Ruby Wright, Elizabeth Newton, Frances Granger, Lanson Granger, Mrs. W. E. Wisseman, and Rev. Allyn Robinson. Miss Helen Boyd, Director of Religious Activities at Woman's College, Henry Rust, President of the National Pilgrim Fellowship, and Miss Angie Crew were also present.

The Council clarified the nature of its function as that of "serving as a correlating agency of the young people's work in the Southern Convention; and as a go-between unit between the National Pilgrim Fellowship and the several conference fellowships." It was further agreed that representation on the Council should be composed of the president of each conference fellowship and one delegate elected at large; the president of the North Carolina Intercollegiate Council and one delegate at large; two representatives from the Board of Christian Education; two members elected from the Woman's Mission Board; and four young adults elected by the Council. The presidents of the five conferences and the president of the Intercollegiate Council, it was voted, shall be elected to serve one year, this term of membership to coincide with their term of office in their respective groups. All the other officers shall be elected for the biennium.

By far the major portion of time was given to a comprehensive consideration of the development of the young peoples' program in the Convention. The Council agreed to issue immediately to each local group a Questionnaire which it has prepared through which it hopes to determine the needs and the scope of our young peoples' work. Mrs. June Joy House was elected to prepare a yearly program of missions, which will include recommendations from the Woman's Board and the plans of the Missionary Action program of the National Pilgrim Fellowship. The Promotion Committee, of which Lanson Granger is chairman, was authorized to create two Caravan teams to work in needed areas of the Convention during the summer.

Encouraging was the report of Miss Helen Boyd, Director of Religious Activities at Woman's College, concerning the proposed North Carolina Congregational Christian Student Conference which will be held in Greensboro on April 19. At that time the plan will be submitted to create a Student P. F. which will seek to encourage "participation on the part of students belonging to or interested in the Congregational Christian Church, in the local campus organization through which the needs of this group may be fulfilled: e. g. Campus Christian Association or the denominational group;" and to encourage "intercollegiate fellowship between the members of our denomination which shall seek to expand our loyalties and interest for our church and its program during our college years and to suggest our contribution to our church during vacation periods and after college graduation." The Council invited the Student Conference to name the president and one other student as representatives on the Southern Convention Pilgrim Fellowship Council.

The Council also made preparations to be represented at the National Council of the Pilgrim Fellowship to send two young persons to Work Camps sponsored by the National Council.

EASTERN VIRGINIA SPRING RALLY.

Don't forget the Spring Rally of the Eastern Virginia Pilgrim Fellowship which will be held at the Suffolk Christian Church on April 11 at two thirty o'clock. The theme of the meeting is "What Next?" The guest speaker in the afternoon will be Mr. Henry Rust, who is president of the National Pilgrim Fellowship. There will be two interesting discussion groups—one led by Mr. Rust and the

(Continued on page 15.)

THE CHURCH GROWS IN POWER.

CHRISTIAN ENDEAVOR TOPIC FOR APRIL 19, 1942.

SCRIPTURE: Acts 2: 41-47.

Daily Readings—

Monday—Disciples in the Church.—Matt. 18: 15-17.

Tuesday—The Temple Purged.—Mark 11: 15-17.

Wednesday—Growth of the Kingdom.—Matt. 13: 31-32.

Thursday—The Church in Action.—Acts 5: 14-16.

Friday—Example in Power.—I Thes. 1: 5-7.

Saturday—Christ Glorified. — Ephesians 3: 20, 21.

This is the second of a series of topics on the growth and expansion of the Church. Make ample preparation for this meeting ahead of time. The history of the development of the Church should be reviewed. Topics for research should be assigned and reports made at the meeting.

The Church has undergone many changes in leadership. Following the resurrection and ascension of Jesus, Jerusalem became the center of Christianity. Soon the leadership was shifted to Antioch and later to Rome. In 330 A. D. Constantine moved the capital of the Roman Empire to Constantinople. Yet the Roman Church refused to recognize the church at Constantinople.

The Church is said to have been at its worst from about 500 A. D. to 1500 A. D., however there were a few faithful clergymen who tried to remain loyal to Christ. Some of the early church fathers were *Polycarp, Justin, Martyn, Jerome,* and *Augustine.* John Wyclif and John Huss were leaders in the 14th century. Those who were outstanding in the Reformation period were Martin Luther, John Calvin, Zwingli, John Knox. Among missionaries of the church David Livingston has been outstanding.

Certain denominational leaders may be included with the study of the topic. George Fox of the Quakers, John Wesley of the Methodists, Roger Williams of the Baptists in America. John Knox of the Presbyterians, Alexander Campbell of the Disciples of Christ, James O'Kelly of the Christians, and others.

For Discussion—

1. It is indicated by history that the Church has its greatest power when under persecution.

2. What can we learn from the lives of Christians who stand out in church history?

3. What are some of the problems a Christian leader must face today and in the immediate future?

S. E. M.

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

THE MISSION OF THE SEVENTY.

Lesson II—April 12, 1942.

Golden Text: "*The harvest indeed is plenteous, but the laborers are few: Pray ye therefore the Lord of the harvest, that he send forth laborers into His harvest.*"—Luke 10:2.

Lesson—Luke 10:24.

Devotional Reading—Psalm 67.

Visitation Evangelism.

Christianity did not start as a great mass movement—it began in what we might call visitation evangelism. With the profound spiritual insight and common sense which was characteristic of Him, Jesus saw the value of organized effort, and sent his followers out two by two to prepare the way before Him, by telling the good news, which is really what evangelism is. He sent them two by two for mutual companionship and helpfulness. He taught them to do by doing, a sound educational principle. He knew that their own spiritual experience would be richer and fuller if they shared it with others. His method also showed splendid faith in laymen. He helped them to have faith in themselves by showing His faith in them. And He gave them power to do their task, but He gave them power as they did their task. The thing worked. These men who had learned something of Jesus, who had felt the touch of His spirit upon their lives, went out and made a great record.

This method of visitation evangelism is, of course, not the only method of evangelism. But it is one of the most effective and the most fruitful and the most practical. The church today is overlooking one of the most important and workable ways of extending the Kingdom and of enlisting people in the membership of the church by not using laymen and laywomen in personal, visitation evangelism. It works. It is working all the time in those churches which have the faith and the courage to use the method. For instance in Norfolk recently, we had a city-wide campaign of personal visitation evangelism. Teams of two, in some cases men, in some cases women, in some cases men and women, went out to call in homes representing prospects carefully listed by the pastor. Many of these people did not believe they could do this work. But they made some amazing discoveries. They found that they could talk about Christ and His church. They found that people were glad to see them and to hear them. They found that the Spirit of Christ not only went with them, but went before them. And they found that men and women, many young people, were ready to confess Him, and to unite with His church. As a result of this campaign hundreds of people have been received into church membership during the past few weeks. It works. And the results are better in many ways than the results of many mass evangelistic meetings. It was one of Jesus' most effective ways. It has been one of the most effective methods of the church. Many churches would be amazed at the results if they tried it. And there are not many churches, if any, which could not use the method successfully.

Fields White Unto Harvest.

The harvest indeed is plenteous, but the laborers are few. We are hearing a great deal these days about "too little, and too late." So far as the work of the Kingdom is concerned it is a case of "too many, and too few." Too many people unreached by the gospel, too much to do, and too few workers to do the job. The church desperately needs leadership and fellowship. In every town and city, and in every rural community there are fields white unto harvest, the harvest truly is plenteous. A survey in any community would reveal appaling needs for the gospel, a crying need for work and service.

Recruiting for Christian Service.

We usually appoint commissions or committees when we want anything done. Jesus said "Pray ye the Lord of the harvest, that he send forth laborers into His harvest." That is worth reading again. It is His harvest. And we are to pray the Lord of the harvest that he send forth laborers. This does not mean that we cannot keep our eye on some likely-looking young man or young woman, and speak to them about the call and claim of Christ for Christian service. But it does mean that the most effective thing we can do is to pray God for these laborers. There would be more candidates for missionary service, and more recruits for the ministry if the church prayed more.

The King's Business Requireth Haste.

"Carry no purse, or wallet or shoes, salute no man by the way, go from house to house . . ." thus read the instructions given by Jesus to His disciples. They state principles, not specific rules. In this case the time was limited, there was much to do, the King's business demanded haste. They were not to be worried about material things, they were not to take the time required for the long and elaborate salutes characteristic of the Orient, they were not to waste time going from house to house for entertainment. They were not out on social calls, but on spiritual errands. They were to go in friendly and sincere spirit, they were to state their business forthwith, and then they were to leave results to the Lord of the harvest. There is responsibility for hearing as well as preaching the gospel. We are responsible for sowing the seed. People are responsible for their response to it.

Joy in Service.

"And the seventy returned with joy, saying, Lord even the demons are subject unto us in Thy name." These laymen found joy in sharing the good news with others. And they discovered like many another layman since that when they go out in Christ's name and in His spirit, spiritual miracles take place. Lives are changed, Christian careers are begun, homes and even communities have been changed by humble, but earnest Christian workers going about the Master's business. The spirit of Christ is still an influence and a power, when channelled through personality. Many of the men and women who did this kind of work in the recent Visitation Evangelism Campaign in Norfolk bore witness to the great joy they had found in Christ's service. And they gave some glowing reports of evidence of the influence and power of Christ's spirit.

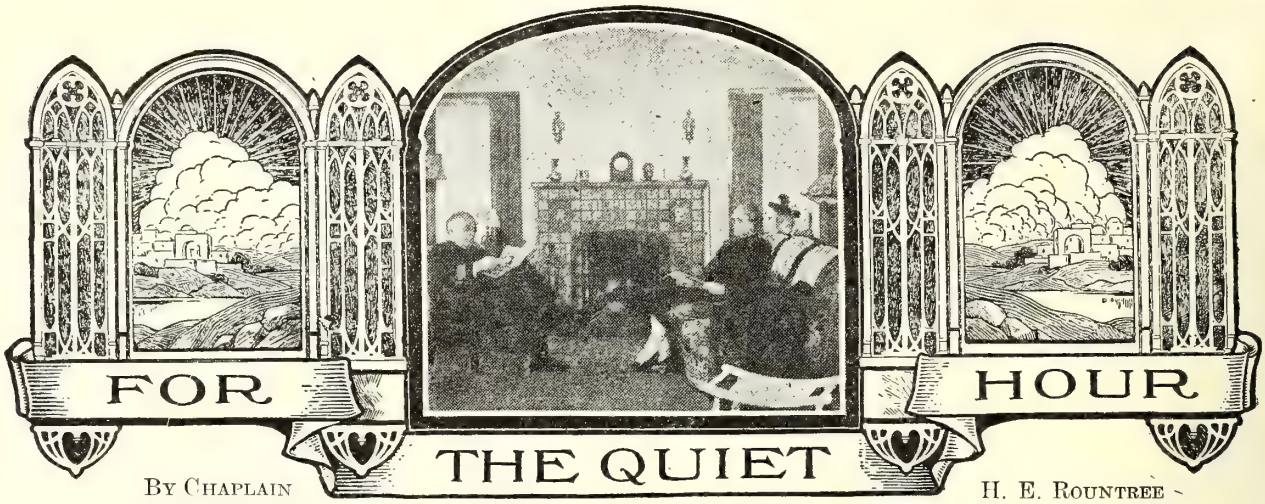
The Master's Spirit of Gratitude.

"I thank thee, O Father, Lord of heaven and earth"—how grateful the Master was for all things. His great heart was filled with thanksgiving when he heard what God had wrought through these humble men. The spirit of gratitude is a basic virtue of a good life.

The Wise Who Are Not Wise—The Unlearned But Learned.

"I thank Thee, O Father, Lord of heaven and earth, that thou didst hide these things from the wise and understanding, and didst reveal them

(Continued on page 13.)



By Chaplain H. E. Rountree

MONDAY.

The Eye That Opens the Door.

"All things are naked and opened unto the eyes of Him with whom we have to do."—Heb. 4:13.

We shall never forget our astonishment the first time a door opened to us by an electric beam. We knew nothing of such a thing. As we approached the door, it opened. We had not noticed the beam of light—an "electric eye"—through which we had passed, thus breaking the current and so opening the door. And so we went back and walked through, not once, but several times.

Many are the doors of life's way opened to us by an unseen Power. We think we have to open our own doors, and perhaps get others to use their influence to help us. We do have to do our part; but if we understood our Father's provision that surrounds us, and who Himself is the one that opens the door, we would fall down and worship.

Prayer—Dear heavenly Father, forgive us of our sins of self-merit. Help us to understand Thy love that surrounds us, and Thy provisions for us, and to trust Thee more. *Amen.*

TUESDAY.

Songs of Victory.

"Where is God my maker, who giveth songs in the night."—Job. 35-10.

Looking at a picture the other night there passed before us a picture of the hordes of Chinese rebuilding the Burma road. About them their nation was crumbling and over and over again their work was being destroyed, but they were singing in perfect rhythm and making merry.

The times are terrible and may grow worse. The future is black, but so long as we can sing together there is victory. If life is to be liveable, happiness must be cherished even in misery.

Prayer—Our Father, Thy people can sing. Give us the song and the spirit that even in the night melody of soul will go up to high heaven. *Amen.*

WEDNESDAY.

Guarding the Soul.

"Think on these things."—Read Phil. 4:8, 9.

A few books which we have bought in our lifetime, books which the reviewers have highly recommended, have been summarily cast into the trash can. We somehow felt that our mind had been soiled by them.

All literature as well as everything else in which we engage, should be that which leaves our minds in a nobler mood. A Christian is responsible for his thoughts and for his reading. Let Jesus rule and there will be much that will be cast out.

Prayer—Our Father, we want clean minds. Make our hearts clean with the blood of Jesus Christ and we shall be clean. *Amen.*

THURSDAY.

Making the Most of Life.

"With all your heart."—Joshua 22:5. Read 1-6.

We have a great many things stowed and lying around about us which we never use. Some of them have seen their day and are of no more use. They clutter space. Many others have been put away for a time and have been forgotten.

So it is in life. There are time, abilities, opportunities, which we fail to use. We look back and are oppressed at how little we have done in life; and how much we might have done. If we are to understand the parable of the talents, it is not the size of one's life, but it is the fullness of it. It is the doing with all the heart.

Prayer—O Lord, forgive us of our stupidity and indolence. Help us to begin now and redeem the time. *Amen.*

FRIDAY.

A Halo of Nightwakings.

"My reins instruct me in the night."—Psalms 6:17.

It has been said that most thinkers formulate their themes during the wakeful hours of their nights. It is true that in the silence, and the darkness, and the deadness of the night one's mind may be directed into most profitable channels. It has also been said that "the things that we think then will appear matured later on."

Are you given to waking hours and the restlessness and worry of trying to go to sleep again? Try pillowing your thoughts upon the Father's care; try thinking out the things that the world needs and what you may possibly do about it.

Prayer—Our heavenly Father, we would meditate upon Thee in the night-watches, and find our best and Thy best for us. *Amen.*

SATURDAY.

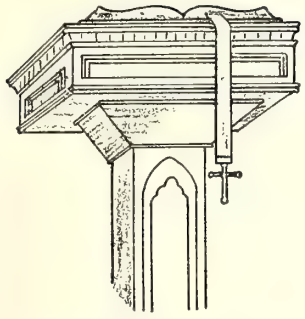
Only a Child.

"Train up a child in the way he should go and when he is old, he will not depart from it."—Prov. 22:6.

We have a daily observation that concerns us greatly. The children of one family are little "rough-necks," unruly at school and the source of parental concern at home. The children of another family are obedient, loving and kind, models for any community.

Friends, a boy is a boy. Out of the exuberances of his blossoming life he may "cut many capers," but remem-

(Continued on page 15.)



IN ANOTHER FORM.

Rev. W. J. Thompson, D. D.

An After Easter Message.

After that, He appeared in another form unto them.—Mark 16:12.

During His earthly ministry, our Lord continually appeared "in another form!"

In Matthew 11:29, Jesus refers to Himself as "meek and lowly." In the same Gospel, Matthew 25:32, our Lord describes Himself as the Great Judge of all the Universe—the same Christ, but "He appeared in another form." He tells His disciples that He is among them as "One that serveth." Yet He reminds them that He is indeed their Lord and Master.

"He appeared in another form." We find amazing variety in Him:

To the Artist He is the One Altogether Lovely.

To the Architect He is the Chief Cornerstone.

To the Astronomer He is the Sun of Righteousness.

To the Baker He is the Living Bread.

To the Banker He is the Hidden Treasure.

To the Biologist He is Life.

To the Builder He is the Sure Foundation.

To the Carpenter He is the Door.

To the Doctor He is the Great Physician.

To the Educator He is the Great Teacher.

To the Engineer He is the New and Living Way.

To the Farmer He is the Sower, and the Lord of the Harvest.

To the Florist He is the Rose of Sharon and the Lily of the Valley.

To the Geologist He is the Rock of Ages (and it is more important to know the Rock of Ages than the age of rocks).

To the Horticulturist He is the True Vine.

To the Judge He is the Righteous Judge, the Judge of all men.

To the Juror He is the Faithful and the True Witness.

To the Jeweler He is the Pearl of Great Price.

To the Lawyer He is the Counselor, the Lawgiver, the Advocate.

To the Newspaperman He is the Good Tidings of Great Joy.

To the Oculist He is the Light of the Eyes.

To the Philanthropist He is the Wisdom of God.

To the Preacher He is the Word of God.

To the Sculptor He is the Living Stone.

To the Servant He is the Good Master.

To the Student He is the Incarnate Truth.

To the Statesman He is the Desire of all Nations.

To the Theologian He is the Author and Finisher of our Faith.

To the Toiler He is the Giver of Rest.

To the Sinner He is the Lamb of God that taketh away the sins of the World.

To the Christian He is the Son of the Living God, the Saviour, the Redeemer and the Lord.

"He appeared in another form." Our Lord combines, in His Divine Personality, the universal and the individual in such unique fashion that no other leader can compare with Him. And when men came to write about Him —"He appeared in another form unto them!"

Matthew saw Christ from the Jewish viewpoint—as the One who fulfilled ancient prophecies. Mark saw Christ from the viewpoint of one impressed by the active ministry of the Master. Luke saw Christ from the Gentile viewpoint—emphasizing His compassion and tenderness and healing powers. John saw Christ, and was awed by his Deity. Paul saw Christ from the Hebrew viewpoint as the atoning Sacrifice.

Read your New Testament, and you will observe—"He appeared in another form" to the writers of the Sacred Epistles. For instance: Note how varied are the descriptions of Christ by the writers of the Four Gospels. In Character: Matthew is Messianic, Mark is realistic, Luke is aesthetic, John is a mystic. In Outlook: Matthew is prophetical, Mark is practical, Luke is historical, John is theological. In Quality: Matthew shows stability, Mark shows activity, Luke shows sympathy, John shows profundity. In Time Element: Matthew emphasizes the past, Mark emphasizes the present, Luke emphasizes the future, John emphasizes eternity.

"After that, He appeared in another form unto them."

After that—after sorrow. Dr. Horace Bushnell wrote:

> I have learned more experimental religion since my little boy died than in all my life before that happened. God is more real to me because of that sorrow.

A poet tells us:

> I had not known what God could be
> Had I not known adversity!
> Out of the burden so hard to bear
> He gave me a blessing divinely fair!
> So even sorrow itself may be
> A means of bringing my Lord to me!

After joy or success comes to you, then the Lord Christ appears in another form, radiant in His Glorious Reality.

> There is joy in the service of Christ the Lord
> No pleasures of earth can bestow:
> He giveth to all who are faithful to Him—
> A delight the world cannot know!

And when we pass into the unseen life beyond the grave, after that, praise God, "He appears in another form." We do not fear the life beyond for our Lord has promised, "I go to prepare a place for you, that where I am there ye may be also. Let not your heart be troubled, neither let it be afraid."

So, in youth and in age, in sickness and in health, in joy and in sorrow, in life and in death, our Divine Lord and Saviour continually apears to His followers "in another form"—and the best is yet to be!

> Lead on, O King Eternal!
> We follow, not with fears;
> For gladness shines like morning
> When thy dear face appears!

SUNDAY SCHOOL LESSON.

(Continued from page 11.)

unto babes." Alas for the ignorance of the sophisticated! Some folks know so much and in knowing so much they know so little. And conversely some folks know so little and yet know so much. An humble negro may know the secret of the Lord far better than a college professor. And a child may discern truth which an adult may not discern at all. The secret of the Lord is with them that fear Him. The meek will He guide in judgment and the meek will He teach His way. We all might well pray for an humble mind and a teachable spirit. Jesus Himself is authority for the statement that these men had seen things which prophets and even kings had not seen, and that they had heard things which prophets and kings had not heard. Humility is an open door to great truths and great experiences. Blessed are the poor in spirit, for theirs is the Kingdom of heaven. Blessed are they that hunger and thirst after righteousness for they shall be filled.

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

Easter Sunday was a beautiful, sunshiny day at the Christian Orphanage. Warm enough to be pleasant and comfortable. The good women had made and sent me many beautiful dresses so all the girls could have a new Sunday dress for Easter. The matrons have spent much time for a week in fitting the girls and helping them make selections that were becoming to them. We feel sure that the matrons did not have as much trouble fitting the dresses as the Superintendent did in getting the Easter slippers. It always falls to the lot of the Superintendent to buy the Easter slippers. To get more than forty girls fitted out in new Easter slippers and get them all satisfied according to their taste is right much of a job. So many styles, so many shapes, so many colors and different cuts it is right hard for them to select their choice because the amount of money available is limited.

It was a real pretty sight to see the children all dressed up in the new Easter dresses and white slippers marching up to Sunday School, all happy as could be.

Some of the little girls received special Easter dresses and dressed up on Saturday and came to the office to let the writer see how pretty they were.

We let a number of the little boys and girls go home for Easter so they could have a short visit with their folks. We find it does them good to get out for a little visit.

We had three little boys sleeping in one room. Two of them got permission to go home. The other little tot was left alone. He went to bed as usual but soon called the Matron and said he was afraid to sleep by himself. It was real pathetic. We soon found him a bed in another room with some other boys of his age and he was soon in dreamland, unafraid. The writer well remembers how afraid he was in the dark when he was a little tot and has real heartfelt sympathy for any child that is afraid. Misses Virginia Bryant and Martha Lee Whitten, two of our former students, paid us a very pleasant visit Easter Sunday. Miss Bryant is now superintendent of one of the floors in Duke Hospital, Durham, N. C. Miss Whitten is in training at Watts Hospital, Durham, N. C. We are always glad to have our children visit their old home.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR APRIL 9, 1942.

Amount brought forward $3,448.37

Sunday School Monthly Offerings.

Eastern N. C. Conference:

Lebanon	$ 4.50	
Damascus, Easter Offering	10.00	
Mt. Herman	6.00	
		20.50

N. C. and Va. Conference:

Mt. Bethel	$ 2.68	
New Lebanon	8.00	
Burlington, by E. N. Pearce	2.00	
Graham, Prov. Memorial, Lura Montgomery Missionary Circle	2.50	
		15.18

Eastern Va. Conference:

Dendron	$ 4.90	
Union, Surry	6.00	
Oakland, I. W. Johnson Bible Class	3.00	
Dendron Ladies' Aid Society for Easter Dresses	5.00	
		18.90

Western N. C. Conference:

Randleman	$ 8.78	
Spoons Chapel	2.80	
		11.58

Valley Va. Cent. Conference:

Linville	$ 5.49	
Bethlehem	1.68	
		7.17

Special Offerings.

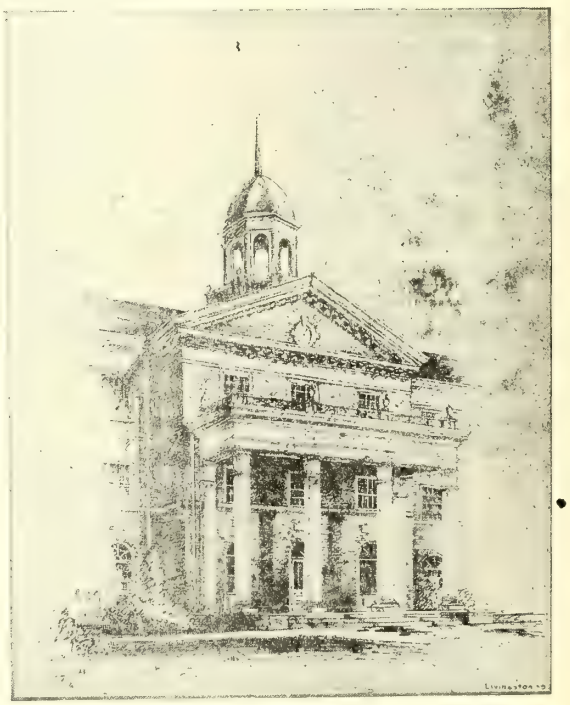
Mr. May	$ 3.00
Mr. Smith, Gdn., for dress	13.34
J. L. Foster, wheat and oats	15.60
Mrs. W. F. Lawrence's S. S. Class for Gladys Kinton	3.00
Mr. E. R. Wiegand and family	5.00
Mr. May	5.00
Miss Sarah Ellison, Easter gift	30.00

(Continued on page 15.)

ELON COLLEGE

Founded by the Christian Church in 1889

A CO-EDUCATIONAL INSTITUTION OF HIGHER LEARNING OF THE CONGREGATIONAL CHRISTIAN CHURCH



ENTRANCE TO ADMINISTRATION BUILDING

Elon College is located in the piedmont section of North Carolina. The climate is invigorating and healthful. The natural beauty of the campus is enhanced by careful landscaping.

The definite religious atmosphere of the College and its modern equipment provide the very best facilities available for the training for religious leadership.

The rates are most reasonable.

LEON EDGAR SMITH, President

Elon College **North Carolina**

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational and Christian Churches.

BOARD OF EDITORS.

R. L. HOUSE, B. D.....Editor
S. C. HARRELL, D. D.....Associate
W. T. SCOTT, D. D.....Associate
F. C. LESTER, B. D.....Associate
H. S. SMITH, Ph. D., D. D. .....Associate
I. W. JOHNSON, D. D.....Contributing
L. E. SMITH, D. D., LL. D....Contributing
C. A. LINCOLN, D. D.....Contributing
J. T. KERNODLE.....Managing Editor

DEPARTMENTAL EDITORS.

H. S. HARDCASTLE, D. D..Sunday School
H. E. ROUNTREE.....Quiet Hour
S. E. MADREN.....Christian Endeavor
A. LANSON GRANGER.....Young People
Mrs. A. C. TODD.....Children's Page

SUBSCRIPTION RATES.

Six Months..... 1.00
One Year.....$2.00

Published by the Board of Publications, agent for the Southern Convention of Congregational and Christian Churches, and printed every Thursday by the Central Publishing Co., Inc., Richmond, Va.

Entered as second-class matter at the Postoffice at Richmond, Va., July 25, 1922, under Act of March 3, 1879.

Remittances for subscriptions should be sent to the office of Promotional Secretary, Elon College, N. C.

All other matters of business should be addressed to **"The Christian Sun,"** 1536 E. Broad Street, Richmond, Va.

Contributions should be sent to the editor at 3206 Grove Avenue, Richmond, Va., not later than Friday preceding the date of publication. Emergency notices will be received at "The Sun" office up to Tuesday of the week of publication.

Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

EDITORIAL CONTINUED.

(Continued from page 4.)

even now, in the midst of war, responses of goodwill and solid grounds for enduring fellowship."

This, then, is a proposed blue print of the post-war world, drawn up by outstanding religious leaders. This kind of forthright thinking is essential to the winning of the peace, and, therefore, merits the critical consideration of all Christian people.

R. L. H.

WE BELIEVE:

1. That moral law, no less than physical law, undergirds our world . . . If mankind is to escape chaos and recurrent war, social and political institutions must be brought into conformity with this moral order.

2. That the sickness and suffering which afflict our present society are proof of indifference to, as well as direct violation of, the moral law. All share in responsibility for the present evils. . . .

3. That it is contrary to the moral order that nations in their dealings with one another should be motivated by a spirit of revenge and retaliation. Such attitudes will lead, as they always have led, to renewed conflict.

4. That the principle of cooperation and mutual concern, implicit in the moral order and essential to a just and durable peace, call for a true community of nations . . . The interdependent life of nations must be ordered by agencies having the duty and the power to promote and safeguard the general welfare of all peoples. . . .

5. That economic security is no less essential than political security to a just and durable peace. Such security nationally and internationally involves among other things the use of material resources and the tools of production to raise the general standard of living. . . .

6. That international machinery is required to facilitate the easing of such economic and political tensions as are inevitably recurrent in a world which is living and therefore changing. . . .

7. That that government which derives its just powers from the consent of the governed is the truest expression of the rights and dignity of man. This requires that we seek autonomy for all subject and colonial peoples. Until that shall be realized the task of colonial government is no longer one of exclusive national concern. . . .

8. That military establishments should be internationally controlled and be made subject to law under the community of nations. For one or more nations to be forcibly deprived of their arms while other nations retain the right of maintaining or expanding their military establishments can only produce an uneasy peace for a limited period. Any initial arrangement which falls short of this must therefore be looked upon as temporary and provisional.

9. That the right of all men to pursue work of their own choosing and to enjoy security from want and oppression is not limited by race, color or creed. . . .

10. That in bringing international relations into conformity with the moral law, a very heavy responsibility devolves upon the United States . . . We must be ready to subordinate immediate and particular national interests to the welfare of all. . . .

11. That a supreme responsibility rests with the Church . . . The Church may be used of God to develop His spirit of righteousness and love in every race and nation and thus to make a just and durable peace. . . .

12. That as Christian citizens, we must seek to translate our beliefs into practical realities and to create a public opinion which will insure that the United States shall play its full part in the creation of a moral way of international living. . . .

13. That the eternal God revealed in Christ is the Ruler of men and of nations and that His purpose in history will be realized.

The Delaware Conference.—

PILGRIM FELLOWSHIP.

(Continued from page 10.)

other led by Miss Angie Crew, returned missionary from Japan, who is now doing work in the Southern Convention.

The supper will be served in the Fellowship Hall of the Church.

In the evening a pageant will be given entitled, "Light in Darkness," which was written by Miss Angie Crew. This pageant gives an insight into the work of the Pilgrim Fellowship and it challenges us to continue our work even in this wartorn world.

Let's have a large attendance at this meeting to show our guests that we are glad to have them with us.

EMILY HARRELL,
Pres. Eastern Va. P. F.

THE ORPHANAGE.

(Continued from page 14.)

Cash	7.00	
Mrs. J. F. Lowthorp	80.00	
Leaksville Miss. Society	2.50	
Mr. Cooke	36.00	
Patrick N. Boyd, Virgilina, Virginia, Easter gift...	1.00	
Cash	90.00	
		291.44
Total for week		$ 364.77
Grand Total		$3,813.14

THE QUIET HOUR.

(Continued from page 12.)

ber that in the end he will vindicate his training.

Prayer—O Lord, give us parents the ability to train right, the patience and the faith, and the sense of humor that carries through and is well. *Amen.*

SUNDAY.

The Sabbath presents life's supreme action and life's supreme command: "Neither do I condemn thee," saith the Lord, "go and sin no more." Our Father, we are grateful for Thy forgiveness and we pray for strength to "Go and sin no more. *Amen.*

The Selective Service Law and The Ministerial Students

By DOUGLAS HORTON.

Last summer one of our young men studying at Piedmont College in Georgia wrote to me asking a question which has since come to the fore in the minds of many other young men: Will the Government make any provision for college men who are definitely planning to study for the Christian ministry? The framers of the Selective Service law provided for the exemption of those who are already students in the seminaries, but until recently had made no pronouncement about others whose intention is just as definite but who do not happen yet to have had their first classes in theology.

Now, thanks to the recent action of the Government and the suggestion made at the Berkeley Council, a definite answer is available.

The United States Selective Service Commission has indicated its intention to provide an adequate number of theological students to maintain the work of the ministry. It allows pre-theological students to be deferred by the local draft boards provided there is evidence of the genuineness of their purpose.

Practically speaking this means that the denomination either through the seminary or through the local association of churches must recognize these men as candidates for the ministry.

It must now be regarded as providential that the General Council in 1940 recommended to the Associations (or, as they are called in some areas, Conferences) that they adopt the status "In Care of Association." It was suggested that whenever a minister or layman discovered a young man who wished to enter the ministry, he should introduce him to his Association. The Association after due inquiry would at an appropriate service recognize the young man's intention and give him a certificate of approval which would eventually be submitted to the theological seminary of his choice.

It is now to be urged upon every Association that it adopt this procedure. The status is something more than formal. It gives the Association opportunity to advise young men of high caliber and serious purpose who have decided to enter the ministry what educational courses they may follow, and in general encourage them as they look forward to their life work. In particular the adoption of the status gives the Association a definite part in helping the Government to make the Service Act truly Selective.

It is hardly necessary to warn the Associations against accepting for this status men whose intentions are spurious, but the possibility of abuse does not invalidate the need for the new legislation.

As is pointed out by Hugh Hartshorne, who had a leading part in suggesting this status to the General Council through the Commission on the Ministry, the need for the Associations to act is pressing. Otherwise the Congregational Christian candidates for the ministry will not have evidence of their intention comparable to that available for students of other denominations. In the Catholic Church, for instance, all the Government requires is that the Bishop should approve a candidate's declared purpose to enter the priesthood. It is to be hoped that Association registrars will take notice. And if there happens to be a young man actually within the boundaries of any Association whose case needs immediate attention, let me pass on the few well-chosen words of the young man from Georgia: "In God's name do something, and do it quick!"

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCIV. RICHMOND, VA., THURSDAY, APRIL 16, 1942. NUMBER 16.

A CHRISTIAN SUN PLEA TO PASTORS

How Many new subscribers have you, as pastor of your church, been able to secure since March 19th? Have you tried to get someone to go after new subscriptions? You are proud of **The Christian Sun,** and you look forward to getting it each week. Have you done a bit of planning, and working in order that others may read it's pages? I feel sure many of you have, for you recognize **The Christian Sun** as being one of your best allies.

Let us send in every new subscription we can between now and the meeting of the Southern Convention in Richmond. Send them in right away. So we can have the best report ever made for **The Christian Sun** during that Convention. Let us have our people read our Church Paper. Let us have them posted on whatever we are doing, and trying to do. Let us enlist their interest by seeing that they subscribe to, and read **The Christian Sun.**

We ought to have big news breaking in our Church all along the line these days. We need to have big news. We need the Church in all its strength in these days. Let us do, each in our place, and at our post, our full share in our Church to serve now as never before, and let us have our Church Paper as an ally in all this work. Our Church Paper will help to bind us together as a unit—ministers, laymen, laywomen, young people, all—and only as a team can we do our best work. More and more we are finding it hard to get the message of Conference, Convention, Boards, and committee work across to our laity. Why not overcome this to a great extent by having them read **The Christian Sun,** for although it can never take the place of actual participation, it can help to bind us together. One of my fellow ministers says "Prejudice is being **down on** what we aren't **up on.**" Reading our Church Paper will keep us **up on** many things.

Please in your church, now, today, build your subscription list!

JOHN G. TRUITT,
Chairman Board of Publications.

NEWS AND VIEWS

Charles W. Parker of Portsmouth, an Elon Alumnus, recently in an automobile accident, is improving in the King's Daughters' Hospital.

The name of J. F. Hilliard should be added to the list of delegates from the Eastern North Carolina Conference. Mr. Hilliard is a delegate from the Morrisville Church.

Rev. W. E. Wisseman received fourteen members into the First Church, Greensboro, on Easter Sunday. This brings the total number of new members received during the conference year to twenty-seven.

The following ministers attended the Convocation of Churches held last week at Burlington: W. J. Andes, S. C. Harrell, L. E. Smith, M. A. Pollard, A. C. Todd, L. A. Granger, W. E. Wisseman, W. A. Grissom, F. C. Lester, J. H. Lightbourne, Sr.

Holy Week services were conducted in the First Christian Church, Portsmouth, by the pastor, Rev. H. G. Councill, Jr. An Easter Cantata, "The Victorious Christ," was presented on Sunday evening to a large congregation.

HENDERSON.

The work at Honderson seems to be coming along very nicely. The outlook is very encouraging. Recently, new robes were purchased for the choir. We also bought 110 new hymnals.

Pre-Easter services were held beginning the fifth Sunday and running each evening through Friday. Rev. S. E. Madren, president of the Eastern North Carolina Conference, was with us and did the preaching. Many favorable comments were heard about his well prepared and delivered sermons.

Ministers of the Baptist, Methodist, Presbyterian and Christian Churches held services Monday, Tuesday, Wednesday and Thursday at noon in the Stevenson Theatre in the heart of the business district. These services were largely attended. Each service lasted twenty minutes. A union service was held by these pastors and their churches on Good Friday, lasting from noon until 3 o'clock. The theme for this service was: "From Gethsemane to Calvary."

We had a large congregation Easter Sunday morning. Six new members were received into our fellowship. God be praised.

J. Frank Apple, *Pastor.*

A LETTER FROM REV. G. D. HUNT.

Dear Christian Sun Readers:

We had a fine service at the Corinth Church on the occasion of our Fifth Sunday Meeting in March. We had a representation from ten churches and quite a few ministers. The writer preached at 11:00 A. M. and a fine dinner was enjoyed at the noon hour. In the afternoon Rev. G. R. Walker was ordained to the full work of the Gospel Ministry. He is pastor of four churches. Rev. W. A. Martin of Dingler's Chapel Church was licensed to preach. He is pastor of two churches and is a very capable young man.

The churches reported increasing interest in all localities. The war is taking many of our young men from their church activities. We are anticipating, with pleasure, the privilege of again attending the meeting of the Southern Christian Convention at Richmond, Va., April 28th. We are again very anxious to meet our great Christian Brotherhood in loving fellowship and we pray that the great power of God will manifest itself in the Convention and that our great Southern Church shall prove equal to the duties and responsibilities committed to her in the past.

G. D. Hunt.

THE REBUILDING FUND FOR ELON DINING ROOM.

I am glad to be reminded that our friends have not forgotten the disaster that befell the college on January 17 when the dining room and kitchen were destroyed by fire. The interest in the building of a new dining room by the college continues to be expressed by a limited number of our friends. We are grateful for the contributions received this week.

Total amount received previously	$ 239.70
Elon Com. Bible Class	$20.00
Anna L. Helfenstein	5.00
Liberty, Vance S. S.	11.00
Total	$ 36.00
Grand total	$ 275.70

L. E. Smith.

SUN SUBSCRIPTIONS.

The Board of Publications has asked the churches to busy themselves with getting new and renewal subscriptions. Letters have gone to pastors, Sunday School superintendents and other church leaders. Advertising has been prepared and distributed. Articles have been printed in the paper, and one issue was dedicated to this important matter.

Dates for the campaign were March 19 to April 19. The following figures show the results through April 9—with just ten days to go.

Renewal subscriptions	127
New subscriptions	17
Total	144

Of the 17 new subscriptions 11 came from Virginia, 4 from North Carolina, one from Maryland, and one from Georgia.

Of the 127 renewals 51 came from North Carolina and 62 from Virginia.

These figures indicate that thus far in the campaign Virginia has sent in 18 more subscriptions than North Carolina. They also indicate that only a few of the churches have started sending subscriptions.

During these 21 days this office received for these subscriptions $272.50, or an average of thirteen dollars daily.

In order to make the paper pay its way for the remainder of the biennium—through June 30—it will be necessary for us to receive about $285.00 per month, or about ten dollars daily. Since June usually has a small income, it is very important for April and May to bring in a much larger income.

A very sincere word of appreciation to all who have sent in subscriptions and to those who will do so. Thank you for helping to make this paper possible.

F. C. Lester.

ATTENTION CONVENTION DELEGATES.

The Richmond Church will endeavor to provide lodging and breakfast for those delegates who request the same in advance. Delegates who desire this hospitality should write Rev. R. L. House, 3206 Grove Avenue, Richmond, not later than Tuesday, April 21. Reservations will be made for hotel accommodations for those desiring same upon request.

No man regrets the flight of time like the one who fails to improve it.

—*Elbert Hubbard.*

PROBLEMS THE CONVENTION MUST FACE.

By F. C. Lester
Promotional Secretary.

Within two weeks the Southern Convention will hold its biennial session. It must plan for the next two years. What shall be those plans? The answer will depend upon the insight, the courage, and the cooperation of the delegates from each of the churches and the members of Boards and Committees. It seems to this Convention official and servant that there are certain problems that must be faced. Among the many these are obvious:

1. *Service in a Warring World.* How can we serve? Millions of people suffer agony. Hatred runs rampant. Luxuries and even necessities are slipping from America. We need to find effective ways of serving our world. This will mean more than adopting the budget for recent years, urging the churches by resolution to their best. Definite plans should be put into operation—new, challenging, workable, and promoted plans.

2. *Shall We Grow or Die?* Sunday School and Church membership is not keeping pace with population increase. Other churches are growing. Do we have something to give that people in Virginia and North Carolina need? If so, what? Are you going to maintain the weaker churches that are dying? Shall we organize new churches? Who will do this work and how?

3. *How shall the Ministry Be Recruited?* We are now using Freshmen college students to serve churches, and yet we need many more—at least five—new ministers. What can we offer new men either in a chance to accomplish something or in salary? Where can we get the type of men the churches need and require? How can we get young people to enter the ministry and missionary service?

4. *What Shall We Do With Our Money?* The budget adopted by the Convention two years ago has not been adopted by the conferences or the churches. Was the Convention wrong in its askings? Can we adopt a better budget? If so, what shall it be? Can the conferences and churches be induced to follow the suggestions of the Convention so all the enterprises can share proportionately in the income from the churches? Do we need to add other items to the budget, or eliminate some? How shall we share in the relief work of the world? How shall we be sure the churches get the needed materials and service? If we are able to earn money, how shall we divide it as stewards of God?

5. *How Can We Grow?* If plans are made for work to be done during the next two years, how shall we be reasonably sure that those plans will be carried through? Will the Convention have workers responsible to it, or will they be responsible to Boards and Institutions? Will there be unity, or diversity and confusion? Will there be correlated machinery to carry out the ideas and ideals of the Convention, or will the work be divided so that unity is impossible? It will take clear thinking, willingness to sacrifice, and a burning desire to serve in order to get plans put together so real work can be done in the next two years.

6. *Are We Worthy?* Perhaps this is the most searching question of all. We like ourselves and our way of doing things. But, honestly, are we worthy to be called Christian in this kind of a world? While we talk and enjoy living, American Quakers feed the hunry in Europe and Asia; Chinese, Japanese, Norwegian, and German Christians stick to their faith through suffering. A Convention of confessions and penitence would do our souls good, and might set us on the way to success.

Delegates should all attend the Convention and try to help solve some of our problems. Dr. Douglas Horton and Dr. Frank C. Laubach will help to lead us to the cross of Christ, and show us world needs. If you are a delegate, please shoulder your responsibility and be in your place when the Convention is in session. All of us are not enough.

DELEGATES TO SOUTHERN CONVENTION FROM E. VIRGINIA CONFERENCE.

Antioch—J. T. Godwin.
Barrett's—P. B. Barrett.
Berea (Nan.)—Mrs. H. P. Harrell.
Berea (Nor.)—Mrs. E. E. Waterfield.
Bethlehem (Dis.)—Mrs. George Olejar.
Bethlehem (Nan.)—C. F. Savage, O. D. King.
Burton's Grove—Carl Barrett.
Centerville—Mrs. T. F. Bain.
Cypress Chapel—Mrs. C. W. Rountree, Mrs. G. C. Mann.
Damascus—J. E. Corbitt.
Dendron—Waverly S. Barrett.
Eure—T. A. Eure, J. H. Lilley.
Franklin—J. L. Eley, Mrs. Edwin Beale, J. A. Williams.*
Holland—E. L. Daughtrey, Mrs. J. R. Darden, A. L. Jolly.*
Holy Neck—J E. March, Mrs. B. D. Jones,* Mrs. June Davidson.
Hopewell—Mrs. G. A. Robertson.
Isle of Wight—Sidney Murphy.
Ivor—Mrs. E. T. Laine.
Johnson's Grove—B. F. Hancock.
Liberty Springs—E. B. Rawles, Mrs. I. W. Johnson.
Mt. Carmel—Mrs. F. H. Johnson, Mrs. E. W. Beale.
Mt. Zion—Mrs. Emma Martin.
New Lebanon—Otha Cockes.
Newport News—W. H. Baker, C. D. West.
Norfolk—
Christian Temple—Mrs. A. B. Jarvis, L. G. Robinson.
First, Berkley—Mrs. A. F. Hosier, Mrs. T. W. Kight, Mrs. J. M. Harris.*
Little Creek—F. E. Andrews.
Ocean View—Mrs. L. F. Todd.
Old Zion—Mr. W. W. Starnes, Mrs. W. W. Starnes.
Oak Grove—G. E. Rountree.
Oakland—Mills E. Godwin, Jr., Mrs. R. B. Wood.
Portsmouth—
First—Mrs. C. F. Rudd.
Elm Avenue—S. G. Knick.
Shelton Memorial—*Mrs.* W. F. Lawrence.
Richmond—Mrs. L. L. Bond, John T. Kernodle,* Mrs. R. L. House.*
Rosemont—Mrs. C. L. Gibson, Mrs. J. F. Morgan.
South Norfolk—Mrs. A. L. Hanbury, Mrs. F. C. Robinson.
Spring Hill—G. C. White.
Suffolk—Mrs. J. E. Rawls, Mrs. Annie S. Calhoun, Mrs. W. V. Leathers,* Col J. E. West,* Maj. W. E. McClenny,* Mrs. Claud E. Eley,* Mrs. John G. Truitt,* Mrs. J. S. Rollings.*
Union (Surry)—David C. Huber.
Union (South)—R. H. Joyner.
Wakefield—Mrs. W. G. Seeley.
Waverly—J. B. Little, F. A. Epps, Junior.
Windsor—J. W. Roberts.

Ministers.

Revs. R. E. Brittle, Ellis Clarke, Kenneth Cornwell, Herbert G. Councill, Jr., H. E. Crutchfield, W. H. Denison, Jesse H.Dallar, H. S. Hardcastle, R. L. House, Richard L. Jackson, I. W. Johnson, Elwood W. Jones, L. L. Lassiter, F. C. Lester, Frank H. Lewis, T. N. Lowe, J. E. Neese, J. L. Neese, A. R. Flowers, W. C. Moore, J. F. Morgan, N. G. Newman, W. B. O'Neill, Geo. R. Olejar, G. A. Pearce, S. W. Phillips, O. D. Poythress, J. M. Roberts, H. E. Rountree, Arnold Slater, L. E. Smith, John G. Truitt, J. H. Warren, T. Fred Wright.

---

* Members *ex officio.*

PAPER, TIMES, DEFENSE, AND SUN SUBSCRIPTIONS.

Wood is more plentiful than rubber. Paper is more plentiful than tires. Increasingly our medium of fellowship must be that of publication rather than convocation. A heavier responsibility will rest on our Church paper as we gradually revert from the automobile era to the days of the horse and buggy. Deprived of frequent meetings, we must turn to the last alternative of fellowship, the fellowship of the printed page. A subscription to **The Christian Sun** will mean more than usual to the individual and church in the approaching days of disrupted fellowship.

The Christian Sun cannot be classed as a luxury. Vitally necessary as it has been during our peace-time economy, it becomes more necessary in a time of war, confusion and dictated thinking. In the midst of the destruction of war, it is more important than ever to conserve the values of our civilization as expressed in the Christian faith. This spiritual commodity is necessary in the home to counteract the volume of secular, and sometimes pagan, thinking so prevalent today. The need for discipline and discrimination in our thinking and speaking will increase with every passing day.

Let us not overlook the spiritual phases of National Defense. What shall it profit a nation to win a war and lose its soul? Our entire spiritual heritage is now being jeopardized. Material defense is so rapidly monopolizing our time and resources, we face the subjugation and annihilation of spiritual forces. What will be our status in the post-war world if total concern for material defense has monopolized our thought and energy and eliminated those Christian assumptions on which rest our ultimate defense? Without a supporting faith in the divine order of society, we are defenseless against the onslaughts of pagan panaceas.

Dr. William T. Ellis has this to say about the strategy of the spiritual defense: "Manila, Hong Kong and Singapore fell to the foe because they had been defended only on the seaward side: land approaches had been left open to an unexpected attack. Our national material defenses have been ample: never before in history have people had so many accessories of comfort and ease and activity. We have built a civilization of things. All the while we have stupidly neglected the defenses of the spirit. We have let idealism and religion slump, forgetting that the citadel of the soul is the ultimate defense. Now this war is upon us, and it is primarily and essentially a struggle for the great Christian ideals which made us a nation."

In this setting we make our final call for subscriptions during the present Campaign. Many subscriptions may yet be secured with a bit of directed effort. This kind cometh not, dear friends, by a mere announcement from the pulpit—although that is a good beginning. Subscriptions, like converts, must be secured by the Andrew method, the method of personal solicitation. This type of effort in every church will bring forth gratifying results and enable the Board of Publications to give an excellent report at the Convention.

CONVOCATION OF CHURCHES.

More than six hundred delegates were at Burlington last week for the North Carolina Convocation of Churches. This unique institution in the South brought together representatives from the various denominations of the state for wholesome fellowship and serious study. Using as its theme, "The Light of Christ in the Twilight of Today," the Convocation faced the darkness of the present hour with the light of the eternal Gospel of Christ. The central emphases may be summarized as follows:

1. We must not minimize the gravity of the present situation. We are witnessing the rise of multiplied misunderstandings and divisive influences, the unleashing of ancient hatreds, the opening of old sores, the liberation of latent poisons, the spread of apocaliptic beliefs. Simple explanations are no longer adequate.

2. We face the judgment of God. "All life is lived out in the presence of God," said Dr. A. T. Molligen, "and nations as well as individuals face the judgment." Bishop Paul B. Kern reminded the Convocation that "the law of retribution works on us as well as Hitler." Dr. H. Shelton Smith declared, "the war hasn't caused the present crisis; it is simply revealing it." He then added the statement, "The judgment of God on our sins of concentrated wealth and unshared material prosperity, short-sighted statesmanship, political isolation, luxury loving ladies and money making men, the "deification of the secular," tariff walls, the economic exploitation of personality—all this was faced realistically.

3. Judgment calls for "intelligent repentance." Bishop Kern traced our problems of today to our mistakes and blunders of yesterday. "Our Gehenna results from our failure to exert leadership creatively in the preservation of the peace." A church which has catered to an intellectual aristocracy and a nation whose "profit mindedness has killed its sense of sin," must experience repentance before it can hope for salvation.

4. Christianity has a responsibility, **Now!** Said Professor Liston Pope, "We must not run away from the problems of the war by merely considering the problems of the peace." Moreover, "peace begins at home." This necessitates a rigid and honest consideration of our own unsolved economic, racial and religious problems. Our utopian blueprints must be redrafted; our confident proposals of yesterday must be reassessed. Bishop Kern also called attention to the unparalleled opportunity for developing patterns of life. "The entire structure of life is undergoing readjustment," he said. The Church must be equal to the tumultuous fury of the present hour and furnish leadership in these malleable days. Religion must lead now or be silent

later. The Church must move into this fluid hour," concluded the Bishop, "or it does not deserve a controlling voice in the peace."

5. We must not be blinded by the problems and difficulties of the present. God who has revealed our inadequacies will also reveal the necessary solution for our present distress. While no mere sentimental attachment to Christ or reverence for His teachings can suffice, the adequacy of Christ for our stubborn world was confidently reasserted. The national and international application of His teachings now become imperative. No pagan blackout must be allowed to obscure our vision of the ideal, "the new Jerusalem."

This, the Sixth Annual Convocation, was conceded to be the best yet. The sponsors of the Convocation and participating denominations are to be commended for this conspicuous example of inter-church cooperation.

R. L. H.

Our Denominational Heritage

By ROY C. HELFENSTEIN

Minister, First Congregational Church, Mason City, Iowa.

Ours indeed is a rich heritage! The Congregational Church in America dates back to the landing of the Pilgrim Fathers at Plymouth in 1620. The Christian Church dates back to 1794, its founders, James O'Kelley, Abner Jones, and Barton W. Stone, having little thought of organizing a new sect. Both denominations had their origin as a protest, the Congregational Church being a protest against the hierarchy and the spiritual lethargy of the Established Church at that time; and the Christian Church being a protest against the diviseveness of creeds and the Arrogant Authority of Bishops, insisting that Christian character should be the only requirement for church membership in any church, and insisting upon the right of private judgment and liberty of conscience in all matters of theological opinion and ceremonial observance. Both denominations were insistent appeals for democracy in religion. Both were protests against ecclesiastical authority.

The early history of both the Congregational and Christian Churches in America witnessed a constructive service rendered to the growing nation—the which has not likely been matched by any other denomination of similar numerical strenth.

The emphasis which the Christian Denomination laid upon the union of all followers of Christ naturally militated against its growth from its very beginning, for, to be consistent with its plea for union, when having established local churches, its leaders frequently felt constrained to unite with other congregations that were later established in the same communities.

The Christian Churches in the East and in the South were established in the larger centers of population as well as in rural communities. But though the records show that Christian Churches were organized in several capital cities and County Seats in the Middle West during the early days, the later records make no mention of these churches in many of these larger centers of population, as somewhere along the line they united with local churches later established by other denominations. It is interesting to note that in the various sections of the country rarely, if ever, were Christian Churches established where there was already Congregational Churchs and vice versa. Evidently the leaders in both denominations, even in that early day, felt that there was no need of such duplication as the principles of the two denominations were so nearly identical.

The tendency of the ministers of the Christian Church in the Middle West was to establish churches in the small towns and in the rural communities where otherwise the people would not have the opportunity to receive religious counsel and direction. Their strong Missionary spirit led them to lay their main emphasis in establishing churches in isolated communities, and their emphasis on Union caused them to lose many of their churches established in larger cities of population. Thus both factors militated against their growth as a denomination.

When Horace Mann, the great educator and one of the leaders of the Christian Church in Ohio, became president of Antioch College at Yellow Springs, Ohio, in 1852, he urged the Christian Conferences of the Middle West to make it their policy to establish churches in the growing centers of population, but his counsel was not heeded except in special instances. For this reason there were no strong city churches established by the group in the East and the South. However, scores of towns and rural communities were blessed by the churches which they established down through the years, and from those rural churches came young ministers to serve the city churches of our own and other denominations in every section of the country. The Congregational Group also unselfishly established numerous rural churches in that early day, but not having so many rural churches in proportion to the total number, they did not have so great a problem when the landlords moved to town or city and the tenants ignored the churches; and when the good roads and the automobiles made the fellowship and service of the town and city church easily accessible.

From the beginning of our denominational existence, the churches of both groups have been deeply conscious of their responsibility to the civic life and welfare of the States to which they pledged their sincere allegiance. They have from the beginning been deeply concerned about the social problems of their day and generation. Though they pointed men to "the City of God," they did not forget "the cities of men"—nor did they fail to consider the needs of the homes in which men lived, while they were calling people to think of "the Homeland of the Soul." Social concern has always gone hand in hand with spiritual concern in the ministrations of both the Congregational and Christian Churches.

The old records of both groups reveal this social concern of both the Congregational and the Christian Churches from their beginning. For instance, before the Civil War the Conference records give the numerous far visioned resolutions which were enthusiastically endorsed regarding the evils of slavery and intemperance, the imperative need of education as the handmaid of religion, as well as ways and means of improving conditions for the wage earner, etc., etc.

Our denominational forebears, who brought the Cause, which we today represent, into being, believed that the Gospel of Christ was God's power both to change individual lives and to change social conditions. They believed implicitly in the power of the preached word. They believed that the Church was the body of Christ. They recognized the human equation in the organizational life of the Church, but they believed that the organization of the Church was different from every other organization effected by men for the achievement of purposes held in common. They

(Continued on page 13.)

CONTRIBUTIONS

SUFFOLK LETTER.

The 10th Annual Spring Rally for the Pilgrim Fellowship of the Eastern Virginia Conference was held in the Suffolk Christian Church Saturday, April 11, beginning at 3:00 P. M. Miss Emily Harrell, President, presided. About 100 delegates and visitors were present for the opening session. Mr. Henry Rust, National President of the Pilgrim Fellowship, Miss Angie Crew and Rev. and Mrs. Robert E. Chandler, Missionaries to Tientsin, China, were among the distinguished visitors present.

The principal features of the afternoon session were an address of "National Pilgrim Fellowship," by Mr. Henry Rust, and two discussion groups, "Youth in the World Today," led by the National President, and "Missionary Action," led by Dr. Robert E. Chandler. These numbers on the program were well prepared.

A Fellowship Supper was served in the Fellowship Hall at 6:00 P. M. During the evening session a pageant, "Light in the Darkness," written by Miss Angie Crew, was presented. A Communion Service was conducted by Revs. T. Fred Wright and Jesse H. Dollar.

The Pilgrim Fellowship, as it is being developed by the young people themselves, is destined to be a powerful factor in the growth of our denominational work. Christian young people of the ages represented by Pilgrim Fellowship are safe to work out their own plans and program for the Church. A few years ago there was a danger that revolutionary adult leaders would seek to influence the leadership and determine for them their course and their plans. But the causes and the course of the present war changed that picture.

Different notes are now being sounded in the sessions and deliberations of youth groups. Mr. Henry Rust set a high standard of religious challenge for Pilgrim Fellowship in his address to the Eastern Virginia Group. He said: "We cannot make a blue print plan for the future. But we can set up certain fundamental principles to guide us in looking to the future. We can rest assured that there will be a future. The present darkness is only a temporary 'black-out;' it is not the end of things. The light will shine out again, and we must begin building today for a Christian world. Don't be a 'black-out Christian'."

The hope for the future lies in Christian ideals of the youth of today. They will be the leaders of the world tomorrow. The Hitler trick of exploiting youth for selfish political ends is too well known now to be disguised in the immediate future. Revolutionary paganized youth will keep the world in a state of war. But regenerated Christianized youth will outlaw war and establish a just and lasting peace. Peace in the future will be maintained when the young people of the nations are taught the fundamentals of righteousness in business and politics, as well as in religion. Our Christian young people are looking in the right direction. They should be spared the ravages of war, and should hope for an era of peace and goodwill among all nations.

I. W. Johnson.

THE VALLEY CONFERENCE.

The mid-year meeting of the Virginia Valley Central Conference of Congregational Christian Churches was held with Bethlehem Church, Thursday, March 26. Bethlehem Church is one of our oldest and most historical meeting places. It is situated on the highway between Harrisonburg and Winchester. It has played a good part in Christian service through the years. The mid-year meeting of the conference was largely for fellowship and inspirational purposes. There was a good attendance present and a very good program. Mr. Roy A. Larrick of Winchester is the President and presided over the session. Rev. R. E. Newton is the Secretary and recorded the proceedings of the conference. Delegates representing the local churches within the conference were elected to the Biennial Session of the Southern Convention of Cangregational Christian Churches to be held in Richmond, Va., April 28, 29, and 30. It is hoped that every church in the Valley Conference will be represented at this important gathering.

It was a pleasure to see the Valley people again and meet with them in their conference session. Following the session of the conference, different churches expressed an interest in the Elon College All or Nothing Campaign by inviting me to visit them, speak, and work in interest of the campaign. Friday morning, a partial campaign was conducted in Mayland Church. The quota for Mayland is $350. Within a few hours $250 was raised, $185 of which was paid in cash. The remaining $100 will be raised, I have no doubt. Friday afternoon and evening was spent in the homes of Antioch church membership and a service held in the church at 8:00 that evening. Antioch's quota is $350. At the close of the service Friday evening a total of $370 was raised. Saturday and Sunday was spent in Winchester in interest of the campain in the Winchester and Timber Ridge churches. A heavy snow fell Saturday and Saturday night making it impossible to conduct the campaign. We had very delightful services Sunday morning with the good people of Winchester Church. Rev. R. A. Whitten is doing very excellent work. His people are fond of him and he enjoys working with them. I am sure that Winchester and Timber Ridge churches will do their share in the campaign. The campaign is to be conducted in this field at a later date. Sunday night and Monday were spent in Leakesville community. A very helpful service was held at the church on Sunday evening. A goodly congregation of members and visitors was present. Leakesville's quota is $500. A total of 306.65 was raised in cash and pledges, $203.65 in cash. Our good friend and brother, George Rothgeb, a substantial member of Leakesville Church was not present but later wrote stating that he would be glad to make a contribution to the campaign fund. This will increase the amount for Leakesville Church considerably. I am confident that with added efforts the entire quota for Leakesville Church will be raised. I spoke at Bethlehem Church Monday night. A very fine meeting. One volunteer contribution of $25.00 was received. The campaign will be conducted at this church later.

There are certain formidable handicaps to the campaign for the college now being conducted. The first is the lack of interested leaders who are willing to give a bit of time to this undertaking; the second is the shortage of traveling facilities caused by present conditions making long distance traveling difficult, if not impossible; and the third is the limited time in which this campaign is to be conducted. July 1 is just around the corner and will turn up on the calendar before we realize it. We shall be forced to depend upon pastors and local churches to put the completing efforts into the campaign. I know that they shall be glad to do it.

L. E. Smith.

FOR THE CHILDREN

Dear Boys and Girls:

Mother is letting me write to you again today because I am just one and one-half years old today. Eighteen months old is quite young to be writing letters but I have learned so many things in this short time! I wanted to share some of them with you.

I have been very much excited all day. This week we got an announcement about a new girl baby. She is Elizabeth Maude Lester of Elon College, who was born on Easter Sunday. Today mother told me that tomorrow I am to go to Elon with her and Daddy! I just adore little babies and I am all excited over the possibility of meeting Miss Maude Elizabeth. Her father and mother came to see me on the first Sunday of my life, so I feel that they are old friends of mine. I do hope that the weather man will be in favor of sending some nice travel weather for my trip.

There is a little Miss here in Sanford, whom I fell for while Daddy was away at the Convocation of Churches last week. She came rushing down the street on roller skates just as mother and I were starting out for a walk. I rushed to the front door with Mother at my heels. While she was fastening the door I got out of her grasp. Those new wheels on Linda Faye's feet made me forget where my feet were going. I am no bird so when I flew off the porch my head suddenly came into contact with cement. It certainly knocked all my enthusiasm for roller skates a-winding. Daddy said I looked like a little Indian when he came home and saw the "red paint medicine" which mother put on my skinned place.

Mother said that she mentioned our Easter Egg hunt in her last letter to you. We had the bestest time ever! I felt as if I were a member of a big jolly family for those two hours. Malcolm Allen and his mother came early to help mother and me color the eggs and fix the refreshments. Mother and I had boiled the eggs in the morning. I love bright colors. The red was the prettiest I thought so I asked mother to color my bantam egg red. She wrote my name on it with the "magic pencil" before dipping it in the cup of red. While mother told us about "The Little Rabbit Who Was Afraid," in the living room; Mrs. Allen slipped out the back door and hid the eggs on the back lawn. Then we lined up in a line and marched around the house to find the eggs. I was the least one so I got to be the leader. I only found one egg. That was because I picked up a piece of roofing which had blown from an old garage to play with it. I forgot about the roofing when I saw that bright green egg! I ran about with the other children until I grew tired. Then I had a very nice time playing in the red clay which daddy had put about the horse-shoe-pitching boxes. Eddie Black had the keenest eyes in the group and won the prize, which was a chocolate egg, for finding ten of the twenty-nine eggs. I especially enjoyed the refreshments for mother broke down and let me have a cookie. I think that she hates for me to get started with cookies for fear that she'll always have to be baking them! Patricia almost cried because she did not get a prize too. She is only about three years old so that she thinks everyone should win a prize. I hope that we'll have another egg hunt next Easter.

Today we went to our country church at Shallow Well. I love to go out there because it is a nice ride of three miles; it is too far for mother to bring me back to Mrs. Brame's so that she can return to sing in the choir, so I get to stay for church also; and I love to get out in the country and see all the farm animals.

Today we were invited to the home of Mr. and Mrs. Lex Sloan for dinner. Their little boy died, years ago, when he was 16 months old so they did not have any children with whom I could play. But they had a wonderful jet black doggie named Boots. Mother stayed out on the lawn with me and let me play with Boots until dinner was ready. I found a big, empty spool on the lawn. I would throw the spool and Boots would bring it back to me. I know that I shall have to go to see Boots again soon!

We had a lovely surprise last Wednesday night; only I did not know it until Thursday morning. The Minister who is also the Editor of our CHRISTIAN SUN, Mr. Robert Lee House, brought Daddy home from the Convocation and spent the night with us. I was just too sleepy to eat breakfast with him but I did give him a nice smile from my little bed. He and daddy left so early to return to the Convocation that I didn't tell them goodbye.

This morning I went in the Little Folk's class at Shallow Well while mother taught a girls' class. I was real nice and put my collection in the plate just as mother taught me to in our Class at Sanford.

We had an interesting story this morning. I am going to end my letter to you by telling it:

JOHN AND HIS CHURCH.

When John was a very little boy, he rode in a wagon. Sometimes he pulled it himself. Sometimes John and his mother went to the store. Sometimes they went to the park. Sometimes they went along the street where the church stood.

Always when they went by the church, little John would throw his head way back and look at the steeple. It reached up, and up toward the sky. Sometimes it would be ringing as they went by. John's mother taught him to say "Come! Come!" like the bell.

One day when John had grown to be a larger boy his mother took him into the church when they went for their walk. John's mother lifted him up and let him sit on one of the seats. From the seat John could see everything. There were beautiful tall windows that the sun shone through in soft colors. There was a big Bible. There was an organ, and someone was making it play sweet music. John liked the music.

John grew and grew. At least he was four years old. One Sunday morning his mother asked, "Would you like to go to Church today?"

"Oh, yes," said John. He remembered the beautiful colored windows, and the organ that made sweet music.

John's mother took him to the church and once again he saw the windows and heard the organ. Then she took him to the special room in the church for four year olds. There were blocks on the floor. There was a table with picture books. There were little chairs just the right size for him. There were other children in the room playing with the blocks and looking at the picture books.

John went into his room at church each morning after that. By the time he was five years old he had learned many helpful ways about helping to keep the room neat and clean. By the time he was six years old he helped his classmates to buy a big bunch of red tulips to go on the altar near the Big Bible in the church. They did it as a surprise. When they got home John's father told how pretty the flowers were. John said "Well I am glad you liked them for they were our big surprise this morning!"

FOOD FOR FOOCHOW.

A heart gripping story comes out of China told by an American woman doctor from New England, who is still on the line of duty as a Congregational missionary under the American Board of Foreign Missions, Boston. She is Dr. Lora G. Dyer, sister of Albert S. Dyer of Northampton, Mass., and C. Frederick Dyer of Plainfield, Mass.

Still Hungry—But Free!

Mail from overseas travels slowly these days, so Dr. Dyer's tale gives a vivid picture of Foochow, Fukien Province, China, at the time of the Japanese blockade, during the Japanese occupation, and finally after the Japanese withdrawal when Foochow was again free—but still hungry.

Dr. Dyer is on the staff of the Willis F. Pierce Memorial Hospital in Foochow. She was born in Plainfield, Mass., and was educated at Smith College and the Women's Medical College (M.D.). Dr. Dyer first went to China in 1915.

The year 1941 came in hungry. It took $4.50 to buy a satisfying amount of rice for one day for one adult. Dr. Dyer points out that one adult earned less than half that for himself and family averaging five mouths! The result was that every day men and women, whole families indeed, gave up the struggle and leaped into the river from the big bridge—until the police interfered.

Patients then and now swarm into Dr. Dyer's hospital bearing the marks of starvation. They beg for some medicine that will give them strength to work even though they have no food other than a few greens. Babies are left on the doorstep or abandoned in the street, while older children are sold and fathers and sons go to other parts of the province in search of work. Many are never heard from again.

And This Time the Wolf Came!

Since the beginning of the blockade of Fukien Province by the Japanese, there have been repeated rumors that the Japanese were landing and were coming to occupy Foochow. But nothing ever happened. The people, therefore, were ill prepared when on April 20 last, planes dropped bushels of little bombs on a launch and on houses near the jetty.

"All that night the hospital received bomb-wound patients," writes Dr. Dyer. "Next morning we were jumped out of sleep by a pandemonium of blasts: cannon, machine guns, more kinds than we could name (vigorous defense, thought we in error). Then silence, punctuated at daylight by an air raid signal and more planes. The streets were empty. At noon Japanese troops began to trickle in across the river unresisted, distributing Japanese paper flags to be displayed on all street doors."

In They Came.

"The stream continued for several days—troops, technicians, horses, trucks, tanks, autos. They filled temples and school buildings, banks and business buildings, as well as private residences. Furnishings were 'borrowed' from all over the city. Only Japanese were allowed on the streets after eight or nine P. M. Without notice traffic would be halted and everyone on foot searched for possible arms. Houses were also searched arbitrarily. All nationals must bow to Japanese sentries on demand."

The Trot of Horses.

Because the river above Foochow was blockaded by the Japanese, firewood became nil and the Chinese tore down parts of their own houses or unoccupied buildings to get firewood. "Much of the wrecking was done at night and the noise of falling walls along with the trotting of horses at daybreak became the sound symbols of occupation." The Japanese occupied Foochow for five months. Of this occupation Dr. Dyer writes:

Long Dark Nights.

"The first hundred years were the worst. For ten nights or so there was no electricity and the nights were the blackest ever. Kerosene and good candles were for plutocrats. The hospital finally developed a combination of Chinese oil and kerosene that could be burned in lanterns and tiny glass lamps bought two or three years ago when invasion had seemed imminent."

Almost daily Japanese officials or soldiers came into the hospital to collect statistics, to inspect, to take pictures, etc. The staff were very jittery and did not go out after dark or even cross the narrow streets to the dormitory. After a while they became used to the situation somewhat and work went on more normally. Nevertheless, no Chinese or Americans ventured out into the city after dark and very seldom in the daytime.

A Miracle.

Then, after months of strain, what seemed a miracle happened. Another rumor drifted about that the Japanese were withdrawing. This seemed almost impossible to believe. Nevertheless, slowly but surely army and navy private cars began to disappear. Trucks became fewer. Tanks ceased to parade. Doors were left sentryless and in the dark of the night heavy trucks lumbered down the streets. The American Consul informed the hospital that the Japanese were leaving on September 2 at six P. M. and advised everyone to stay off the street.

Still Skeptical, the American missionaries and the citizens of Foochow awoke on the morning of September 3 to find the Bund empty, the boats gone and no vestige of Japanese left, with the exception of a few bombers flying overhead, apparently speculating on the arrival of Chinese military objectives.

Again Free China.

"That night the city was like a bottle of pop with the stopper loosened," runs Dr. Dyer's description of the first day of freedom. "Hunger, rags, no work, were shoved out of mind by Chinese flags, wide smiles, packed streets, shouting boys and firecrackers. National troops singing through the streets became the center of the universe, and there was no curfew. We were again Free China."

Still Hungry and Ragged.

The withdrawal of the Japanese left Foochow facing increased problems of the blockade, depreciated currency, impossibly high prices for food and other necessities, unemployment, and a crippling poverty all around. The schools which had moved inland during the invasion are even now facing again the difficult problem of housing and feeding both students and staff. The hospital in Foochow had to break its record and go "into the red" so great has been the demand upon it from suffering humanity. Some idea of the situation being faced by Chinese Christian workers is given in one sentence from Dr. Dyer. She says: "For months on end our evangelistic workers have left the table hungry."

MISSIONARY OFFERINGS.

WEEK ENDING APRIL 10, 1942.

Sunday Schools.

Bethlehem, New Market, Va.	$ 2.23
First, Portsmouth, Va.	4.14
Pleasant Ridge, Ramseur, N. C.	9.00
Union Grove, Asheboro, N. C.	3.00
Ether, N. C.	5.05
Mt. Olivet (R), Elkton, Va.	5.00
Dry Run, Seven Fountains, Va.	3.25
Union (N. C.), Burlington, N. C.	2.00
First, Reidsville, N. C.	24.00
Newport, Shenandoah, Va.	5.10
Wake Chapel, Fuquay Springs, N. C.	5.30
Hank's Chapel, Pittsboro, N. C.	9.05
Winchester, Va.	9.42
Shiloh, Ramseur, N. C.	1.60
Antioch, Harrisonburg, Va.	5.61
Total	$ 93.75

Individuals and Churches.

Auburn, Raleigh, N. C.	$ 6.68
Hopewell, Va.	10.25
Elon College Com. Church, Elon College, N. C.	21.51
Beulah, Keezletown, Va.	2.00
Mt. Bethel, Summerfield, N. C.	10.00
Grace's Chapel, Sanford, N. C.	5.00
First, Burlington, N. C.	53.98
Total	$ 109.42
Total for week	$ 203.17
Previously acknowledged	9,360.69
Total since Sept. 1, 1941	$9,563.86

Gratefully,
MATTIE COX PARKER,
Secretary.

QUARTERLY FINANCIAL REPORT.

The following is the Quarterly Report of the Woman's Mission Board of the North Carolina Conference, January 1, 1942 - March 21, 1942:

Women's Societies.

Albemarle	$ 10.00
Asheboro	9.28
Asheville	20.00
Auburn	2.94
Bethel	5.00
Bethlehem	10.00
Biscoe	4.00
Burlington	299.93
Carolina	2.50
Church of Wide Fellowship	63.89
Concord	6.69
Durham	77.00
Erskine Memorial, Tryon	60.00
Flint Hill (M.)	1.09
Flint Hill (R.)	4.00
Greensboro, First	94.77
Fuller's Chapel	5.80
Greensboro, Palm St.	15.86
Hanks' Chapel	22.74
Happy Home	14.15
Haw River	6.25
Henderson	29.46
Hines' Chapel	7.50
Ingram, Virginia	13.40
Liberty, Vance	27.50
Liberty, Virginia	3.00
Lynchburg, Virginia	11.25
Mebane	9.31
Monticello	12.49
Morrisville	2.00
Mount Auburn	21.65
Mount Zion	8.00
New Lebanon	7.00
Parks, Cross Roads	11.85
Pleasant Grove, Virginia.	6.25
Pleasant Hill	6.00
Pleasant Ridge (G.)	8.25
Pleasant Ridge (R.)	9.70
Raleigh	75.00
Ramseur	21.06
Reidsville	105.00
Salem Chapel	15.00
Sanford	25.16
Shallowford	14.00
Shallow Well	34.00
Shiloh	8.06
Smithwood	2.50
Turner's Chapel	19.50
Union, N. C.	18.50
Union, Va.	30.83
Winston-Salem	5.00
Youngsville	3.75
	$1,307.86

Young People.

Bethlehem	$ 7.35
Burlington	1.57
Durham	12.92
Greensboro, First	6.27
Ramseur	3.00
Sanford	21.28
Turner's Chapel	3.00
	55.39

Willing Workers.

Durham	$ 9.21
Greensboro, First	5.10
Turner's Chapel	2.00
Union, N. C.	.50
	16.81

Junior Willing Workers.

Durham	8.40

Cradle Roll.

Durham	$ 3.39
Greensboro, First	.77
	4.16
Total receipts	$1,392.62

Disbursements.

Christian Publishing Company, (Prayer Cards)		$ 14.78
Mrs. M. V. Leathers, Treasurer, for:		
Thank offering	$ 30.08	
Birthday offering	20.32	
World Day Prayer	20.32	
Migrant Workers	20.00	
Life Membership	10.00	
Missions, Gen. Fund	1,086.03	
		$1,377.84
Total disbursements		$1,392.62

Respectfully submitted,
SUSIE D. ALLEN,
Treasurer.

QUARTERLY FINANCIAL REPORT.

The following is the Quarterly Report of the Treasurer of the Eastern Virginia Conference for the quarter ending March 30, 1942:

Women's Societies.

Apportionment	$947.25
Thank offering	6.36
	$ 953.61

Young People's Societies.

Apportionment	$159.20
Thank offering	3.00
	162.20

Junior Societies.

Apportionment	$ 92.12
	92.12

Cradle Roll.

Offering	$ 11.65
	11.65
	$1,219.58

Miscellaneous.

Two Memorials from Suffolk Church: Mrs. Emma G. Barbee, Mrs. M. A. Yates	$ 20.00	
World Day of Prayer offerings:		
Burton's Grove, Young People	1.40	
Antioch	1.40	
Windsor	1.40	
		24.20
Total receipts for quarter		$1,243.78

Respectfully submitted,
MRS. J. R. DARDEN,
Treasurer.

NANSEMOND, GATES, SOUTHAMPTON, ISLE OF WIGHT SOCIETIES.

With grateful hearts for the opportunities that are yet ours to worship and serve God in a free land, when in so many parts of the world Christ has been outlawed, let us set aside April 22 as a day of meditation and inspiration, and attend the District Rally to be held at the Berea Church in Driver, convening at 10:30 A. M.

The theme for the day is "Growing Christians," and a splendid inspirational program has been arranged. The highlight of the day will be an address in the morning by Dr. Ruth I. Seabury, who will also conduct a discussion during the afternoon session.

Let us make this a real Missionary Rally Day. Your presence is desired. We are counting on you.

MRS. A. C. MOORE.

IN PERILS OFT.

After 43 days on an American freighter sailing through war zones, Miss Mary E. Beals, teacher in Inanda Seminary, Inanda, South Africa, reached her home in Boston recently. Miss Beals went out as a term worker for three years, but stayed four. There were only two passengers on the freighter—Miss Beals and an engineer from California. This fellow American, plus the captain and the chief engineer, made up her family on this dangerous voyage—that is with the addition of the ship's cat, who was a very friendly soul. The ship was blacked out all the way and occasionally they were warned of submarines in the vicinity. The real strain came, however, between Trinidad and Boston when for fourteen nights everyone slept with their clothes on and with life preservers and flashlights close at hand. When Miss Beals left the ship at Boston, the captain shook her hand and said, "You have been a good soldier and a good sailor,"

Pilgrim Fellowship

"Youth at Work in the Church"

A. LANSON GRANGER, JR., *Editor*

INFORMATION PLEASE!

In order to gain as accurate an account as possible of our total young peoples' program in the Southern Convention, a questionnaire which has been prepared by the Pilgrim Fellowship Council has been sent out this week to each local church. The information which is requested is important. When it is compiled, it should enable us to understand better than we ever have what is the status of our work, and what are the needs which the Council should seek to meet. The outline of the questionnaire is not lengthy or complicated, and no painstaking effort is required to answer the questions.

In most cases the questionnaire has been sent to Sunday School superintendents. This has been done to avoid confusion and in the hope of insuring its being presented to each young people's group in the local church. The cooperation of each one to whom it has been sent and of all our young people will help us greatly to do a necessary job. Will you respond as quickly as possible, and return the questionnaire completed to A. Lanson Granger, Jr., 508 S. Cox Street, Asheboro, N. C., by April 25?

ON TO GREENSBORO!

About 40 Elon students are planning to attend the day of fun, fellowship, and new ideas which has been planned for Congregational Christian students in the colleges of North Carolina.

We invite all college students to be with us at the Woman's College in Greensboro on Sunday, April 19, to enjoy an inspiring day with Miss Ruth Isabel Seabury and Dr. Dwight Bradley as our leaders.

Hope we see you there!!

JOEL SCOTT,
Actg. Secretary,
N. C. Student Conf.

A MATTER OF MONEY.

At its recent meeting at Elon College, the Pilgrim Fellowship Council of the Southern Convention outlined specific plans for developing our youth work in several important areas. The Council proposes to coordinate and strengthen missionary activity, study, and giving; to help groups in planning and using superior worship programs; to encourage the development of the devotional life; to aid young people to share in Christian community experiences through local projects and National Work Camps; to send representatives to the Third National Council of the Pilgrim Fellowship at Deering, New Hampshire; and to work together with the North Carolina Congregational Christian Student Fellowship, when and if it is formed.

There is a matter of money to be considered in the promotion of this work. The Council agreed upon a budget of $75, which would be used for the travel expenses of Council representatives, cost of literature, secretarial supplies, and possibly for supplementing the expenses of delegates to the National Council.

How is this money to be raised? The State Fellowships in many areas are supported through the contributions from conference or association fellowships. This is a logical and practical plan. It was agreed, however, that this would not be a feasible or adequate plan for promotion of our work. Instead, it was voted to ask local young peoples' groups and interested individuals to give financial assistance to the Council directly. Every youth group is being asked, therefore, to contribute the modest sum of one dollar to the Pilgrim Fellowship Council. These contributions will become a part of a "Contributing Membership." In addition, individuals who are interested in the work of the Council are urged to give one or more dollars, as "Sustaining Patrons." One pledge of five dollars has already been received. The Council would certainly welcome others. Your contributions may be sent to Mrs. A. Lanson Granger, Jr., Asheboro, N. C.

There can be no doubt, that, for the purpose of teaching, one illustration is worth a thousand abstractions. They are the windows of speech; through them truth shines; and ordinary minds fail to perceive truth clearly, unless it is presented to them through this medium.—*E. P. Hood.*

THE CHURCH MOVES ON TO TRIUMPH.

CHRISTIAN ENDEAVOR TOPIC FOR APRIL 26. 1942.

SCRIPTURE: Isa. 60:15; Mark 4:30-32.

Daily Readings—

Monday—The Elect Assembled.—Matt. 24: 31.

Tuesday—Oneness of Believers.—John 17: 20-21.

Wednesday—God Working With Them.—Acts 14: 27.

Thursday—The Perfect Church.—Eph. 5: 25-27.

Friday—The Church Triumphant.—Heb. 12: 22-24.

Saturday—The Church Glorified.—Rev. 7: 9, 10.

In the study of this the third topic dealing with the expansion and growth of the Church, a survey might be made of the present status of the Church in the world. The Church that lives and works to draw together into God's family people of every culture and race.

This story is told of a pastor of the Oriental Missionary Society in Japan: He came to Rev. Frank C. Gale, a missionary of Nanking, China, to see how he could assist in preaching the Gospel to both Japanese and Chinese. They talked about the horrible war between the two countries; and about the untold suffering and the effect of the struggle on the work of the Church. Before his departure the two knelt for prayer. Mr. Gale prayed, but as the other did not, they arose. The other pastor, looking into Mr. Gale's face, was deeply moved. Suddenly he buried his face in his handkerchief, knelt, and wept aloud. Then he said, "Oh Mr. Gale forgive me for what my people have done to you. O Lord, forgive me for what my people have done and are doing to the Chinese people." Mr. Gale put his arm about his shoulder, and said, "Being a Christian, you feel the burden of the sins of your people. I, too, feel the burden of the sin of my people. Thus we share with Him who has borne the sins of the whole world, and we share with Him when He suffers today at what He sees."

Have short talks on the work of the Church in Mission fields. Think of Asia and Africa before the Christian missionary began work.

For Discussion—

1. What progress is your church making in the community?
2. Is the C. E. making progress?
3. What is the society doing to train leaders for the Church's forward march?
4. What can each Christian do personally to insure the onward march of the Church?

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

GROWING TENSION WITH FALSE LEADERS.

Lesson III—April 19, 1942.

Golden Text: *He that is not with me is against me; and he that gathereth not with me scattereth.*—Luke 11:23.

Lesson: Luke 11:14-54; 13:31-35.

The Master Goes Out for Dinner.

"A Pharisee asketh Him to dine with him: and He went in and sat down to meat." Jesus was no hermit dwelling apart from men, no ascetic refraining from all the normal experiences of life. He liked folks, He went where folks were, He liked to eat with folks and when one of the Pharisees invited Him to take dinner with him, away Jesus went. The first recorded miracle that He performed was at a wedding. Again and again we read of Him "sitting at meat" with people, sometimes His companions, sometimes as in this case, with His critics. And wherever He went, something interesting always happened. Jesus was no dull and drab dinner guest. There were never any dull moments, although there were occasionally embarrassing ones. For Jesus was no "yes, yes man." And although He was a gentleman, He did not hesitate to bear witness to the truth or to defend others, no matter where he was.

Straining at Gnats and Swallowing Camels.

I think I first heard this statement from my mother, and I had to ask her what it meant. I have heard it many times since then, and I have had many occasions to see what it meant. Today's lesson is a case in point. When Jesus went in to eat with the Pharisee, He did not bathe. And that was too bad. Too bad from the standpoint of the Pharisee. For the Pharisees had a very stringent, and to them a very sacred rule that one must bathe before he ate. Only thus could he become ceremonially clean. For in his going about he might have touched some gentile in the street or the market-place, or he may have been contaminated ceremonially in some unknown way. In order to be restored ceremonially, he must wash before eating, not as a matter of hygiene but as a matter of false religious scruple. Jesus would have none of it. With simplicity, but with dignity, he sat down and began his meal. (Or rather reclined, for that was the customary posture at the table.) The old Pharisee was horrified. He was amazed, he marvelled. The thing was unthinkable.

Jesus was not over-awed in the presence, or by the protest of this influential fellow. He simply called attention to the fact that the inside of the cup was all a part of the cup with its outside. And he stated with penetrating insight that the Pharisees were so careful about the external matters of religion, and so careless about the things of the inner spirit. They emphasized the letter of the law, and neglected the spirit of the law. They laid much stress on what a man did, and little stress on the spirit in which he did it. Form, ceremony, ritual, to them were all-important. They would say that the important thing about prayer was to use a certain posture, to do it at a certain time, to use certain words. Jesus would say that the important thing was the spirit in which a man prayed. To them the important thing was how a man offered a sacrifice. To Jesus it was the spirit in which he offered it. And so on.

How often do we strain at gnats and swallow camels! How often do we emphasize the external in religion, and not the internal. It is from within the man that the things that defile a man come.

Woe Unto You!

Woe unto you Pharisees! For ye tithe mint and rue and every herb, and pass over justice and the love of God; but these things ought ye to have done, and not to leave the other undone." They were so meticulous that they tithed to the infinitesimal, but they were cold and callous and calculating. Tithing was all right, said the Master, but there were other things more important than tithing.

"Woe unto you Pharisees! For ye love the chief seats in the synagogues, and salutations in the market-place." How they did enjoy their position! How they liked to appear as somebody. Actually they were as hidden graves, into which one might stumble. They built monuments to the prophets and the great ones of Israel, but they had little of the spirit which the prophets said was the heart of religion. They paid tribute to the prophets and then did the things that caused the martyrdom of the prophets.

The lawyers or the scribes were just as bad and brought forth woes from the Master. They went to great pains to interpret the law, and to add unlimited traditions to the already over-burdensome law. Religion in their hands had become so cluttered up with petty rules and details that the common man just could not possibly perform them. Instead of helping men these scribes or lawyers were adding heavy burdens to them. But they themselves were not doing anything to help them. Woe unto them indeed. Because of them religion was made a bane instead of a blessing, a burden instead of a benediction, a weight instead of wings. One wonders if many ministers and Sunday School teachers do not sometimes make it harder for folks to be religious in the sense that Jesus interpreted religion. And one wonders if the church has not lost its appeal to many people with sound religious instincts and a high regard and even a devotion to Jesus, by its undue emphasis on creeds and especially on forms and ceremonies. Religion in essence is simple. It can be made too elaborate in outward form. It is essential to keep a right inner spirit.

Carping Critics.

What a test of the Master's patience and poise the attitude of the scribes and Pharisees must have been! They were always watching Him, trying to provoke Him to say something, trying to catch Him in His talk, trying to entangle Him in arguments and to get Him into unpleasant and dangerous situations. They were always "laying in wait for Him, to catch something out of His mouth." Truly this man was the Son of God. His spirit in all of this stamped Him as such.

TURKEY NEEDS WHEAT AND DOCTORS.

The cost of living has risen sharply in Gaziantep, Turkey. Wheat doubled in price last year. This year it has gone higher still, and is now almost impossible to secure. The American Hospital at Giziantep has been supplementing the wheat supply of its workers from its own stock. Many Turkish doctors have been called for military duty. Except for our American Board staff this city of 54,000 has only the chief health officer, two doctors at the city hospital, the doctor in charge of the Trachoma Hospital and Clinic, and his superior. Three military doctors try to see patients outside their hours of duty. This means a great increase in patients at our Clinic, reports Dr. Albert Dewey.

By Chaplain H. E. Rountree

MONDAY.

Let It Not Be Unto Thee.

"I that speak unto thee am he."—Jno. 4:26.

"And their eyes were opened, and they knew him."—Luke 24:31.

Each of these passages is a revelation of Christ to individuals. The first is of the resurrection of Himself. The second is the resurrection of Himself in the individual soul. Both are cure for despair.

In the case of the disciples they had been disillusioned and all hopes were gone. They were asking why had they been led away by this opportunist. But the revelations which followed gave them an experience which, if the world knew today, would set it straight. We, like them, despair of situations, but if we could know fully that He is and that He is our salvation, there is ahead of us of a greater peace, a greater hope and a greater victory than the world has ever known.

Prayer—Dear heavenly Father, grant us the power of Thy spirit, and the peace, the hope, and the victory that overcometh the world. *Amen.*

TUESDAY.

Total Loss.

"Hope thou in God."—Ps. 42:5.

"Blessed is the man whose hope the Lord is."—Jer. 17:7.

Many never find that hope so strongly vouchsafed unto us. They give up; and they give up because they do not look at the facts as to how far we have come since the early days of Christianity. Even as late as the early centuries of this country, thousands of souls have been slain because they did not believe. In New York state seventy-five thousand were incarcerated because of debt and not one of them owed more than $25.00. The march of Christianity through the centuries is sufficient appeal to every one to hope in God despite the things that give despair.

Prayer—Our heavenly Father, deliver us from the shades of doubt, and help us to hope in Thee regardless. *Amen.*

WEDNESDAY.

When the Light Burns Brightest.

"Surely God is in this place, and I knew it not."—Gen. 28:16.

Every age, every period, every year and every day of the past has had its depression, its struggles and its enemies. Christianity has never known a time when it did not have to struggle for its character. And yet out of these struggles have come good, hitherto unknown, Christian character and world good.

Prayer—Our heavenly Father, we are ashamed of our misgivings. Help us to hope in Thee now and always. *Amen.*

THURSDAY.

They Whom You Have Passed By.

"He passed by on the other side."—Luke 10:31.

Every day, almost, presents some one in evident distress, with outstretched hands appealing for help. We ofttimes pass them up, but not without some reproach to our memories.

After all, life itself is poignant with accumulated missed opportunities, or failure to do what we might have done. How much we need a forgiving God.

Prayer—Forgive us, O Lord, for not doing the things we should do and for doing the things we ought not to do. Have mercy upon us, sinners. *Amen.*

FRIDAY.

Converted Under a Tree.

"There are diversities of gifts, but the same spirit."—1 Cor. 12:4.

One of the first impressions of the way to God which the writer has, was the testimony of a now sainted soul. He was out in the woods sitting down on the root of a big tree resting. He thought of the Word of God as he had heard it preached, as he had read it and heard it read. He prayed for the light. The answer came. Something happened to him. He knew God ever after that. It was natural for him to think of the forest and of a tree as something sacred, and as a way that men might find God. The way to the kingdom lay in the forest.

Prayer—Our Father, Thou hast many doors through which one may pass to find Thee. We would have fellowship with all who have found Thee, no matter what way. *Amen.*

SATURDAY.

The Sin of "Disremembering."

"Then shall I know fully."—1 Cor. 13:12 (R.V.)

Every now and then one is thrown into the presence of one who is thought to be a total stranger, but who afterwards proves to be an acquaintance of former days who has been totally forgotten. It is a sin to forget those with whom we have held precious fellowship in the days gone by. Their benefactions have contributed to the very texture of our own lives—and we have forgotten them. Terrible! But it seems that we cannot help it. The flesh is weak. This gives us all the more hope in the promise that one day we shall know more fully.

Prayer—Dear heavenly Father, forgive us of the sin of lost memories. We love old friends. We would not miss a one of them. They mean so much to us in Thy name. *Amen.*

SUNDAY.

As we see it, all of our old time friends, sturdy, staid and true; all the friends we have made during our brief career have been those of the church of the living God. How is it with you? How much they mean to us! This is one reason for you to turn your thoughts to the church today and do your best for it.

DENOMINATIONAL HERITAGE.

(Continued from page 5.)

believed that the Church organization was unique—that it was a divinely inspired human agency—that God was more responsible for the life of the Church than was man—and that "Unless the Lord build the house, they labor in vain who attempt to build." They believed that the church was ordered of God, inspired of God, and directed of God, but that it could not be blessed of God unless God's relationship to the Church was constantly recognized and appreciated. . . .

This belief in the Church as "the body of Christ" inspired our denominational forebears to promote the interests of the Church at any sacrifice. Had they not had that conception of the Church, there would not be any Congregational Christian Church today. Well may we thank God for the heritage of that high conception of the Church which was held by the leaders in both the Congregational and Christian Churches of that early day.

The story of their devotions and sacrifices reads like a thrilling romance. Such sacrifice and devotion was inspired by the high conception which the leadership in the Churches held as to the nature of the church—the belief that they were coworkers together with God in building and promoting the work of His Church, which in most instances, was considered as synonymous with the work of The Kingdom.

Those pioneers of faith furthermore bequeathed to us the sincere conviction that the Church was absolutely indispensable to the welfare of human society and the honor of God. They believed that the Church was essential to Christian fellowship and Christian living—that the Christian faith could not survive without the Church—that a Christian society was impossible without the Christian Church, and that, therefore, there was no alternative for Christian people to take—they must be concerned about establishing and supporting churches to the extent of their ability.

Because of their belief the Church was absolutely indispensable to Christian faith, Christian fellowship, and a Christian society, our denominational forebears were imbued with an impelling Missionary passion.

The old records of both the Congregational and Christian Churches reveal that at each Annual Session of The Association and Conference gatherings, the main consideration was the number of new churches organized during the year, the number of new buildings erected, the number of Sabbath Schools established, etc. Missionary activity characterized both groups from their very inception. They felt that they had a distinct Mission to render. They believed that they owed it to God; they believed that they owed it to their spiritual forebears; they believed that they owed it to the nation; they believed that they owed it to posterity to organize and build just as many churches as they possibly could in order to insure the proclamation of a liberal but vital Gospel down through the years to come.

It is my sincere conviction that there never has been a time when the ideals and principles of the Congregational Christian Churches were more needed by our nation than today.

The past century gave us practically all our material assets as a denomination—the beautiful church edifices and their equipments, our colleges with their beautiful campuses, their splendid buildings, their up-to-date laboratories, and their endowments. We are disgracefully unworthy of such a heritage if we fail to take the very best care of and improve upon this heritage of material assets. As the generations of the past gave us our beautiful church properties, the least that we of the second century should be satisfied with is to make those properties more beautiful and more serviceable.

Many of our churches today need to experience a revival of aesthetic interest in the House of God. Church members who want everything to be the most attractive possible in their own homes but are content with the least attractive in their church, are not playing fair with their church, their God, or their country. Neither are they showing proper gratitude for those who in the past builded what they today enjoy. No finer tribute could be paid to the generations that bequeathed to the present its church properties, than for this generation to make those church properties the most serviceable and the most beautiful centers in their respective communities. Neglected church lawns, unsightly church steps, dingy church walls, crumbling foundations, sagging bulletin boards with rusty letters, and all other evidences of indifference and neglect are a poor invitation to worship and fellowship, and reflect discredit upon any congregation. Proper appreciation for those of past generations who sacrificed to bequeath to the Congregational Christian Churchs of today their church properties, will not permit such to be. Our property heritage imposed upon us a responsibility which we dare not ignore or seek to evade. But our spiritual heritage is of even greater significance and greater challenge. The ideals of denominational and Kingdom loyalty, the ideals of democracy in religion, the ideals of a practical and rational evangelism, the ideals of daily Christian living as being of more concern than creeds, and as being the only commanding witness of Christian faith, the ideals of a Christianized Social Order long before Walter Rauschenbusch came upon the scene, the ideals of Missionary concern, these ideals and many others that compose our spiritual heritage should fire every minister and every layman of the Congregational and Christian Churches with new determination to "Carry On" in the Master's Work. It is our heaven-imposed responsibility to "go from strength unto strength."

We think of those who founded the Congregational and Christian Churches as numbered among the saints, and so they were. But they were the same kind of saints as those who carry on the work of our churches today—likely no more consecrated, no more devoted to their task, no more worthy than the rank and file of the ministers and laymen in our conferences today . . . To be sure, "There were giants in those days"—but they were giants of the same stature as have been many of those whose lives have graced our pulpits and blessed our Cause down through the years even until now.

The ministers who brought our denomination into being and who directed its growth and service down through the past century were in no way super men, and they themselves would have been the last to have laid claim to such. But they were men of vision, men of faith, and men of action. And they bequeathed to those who were to come after them the rich reward of their labors as embodied in the prestige which they gained for the Cause we today represent.

A recent selection of the British Religious Book Club speaks of the Non-Conformist Churches which include the Congregational Churches of Great Britain as "fighting for their life with their back to the wall," whereas the Established Church is experiencing a steady growth and increasing vigor.

The Evangelical Churches, which include the Congregational and Christian Churches in America, em-

(Continued on page 15.)

The Orphanage

CHAS. D. JOHNSTON. *Supt.*

Dear Friends:

In filling out our application to the Duke Endowment for assistance from the Endowment, we are required to weigh each child each year and compare the weight with the year before to see whether the child gained in weight or lost.

In our examination this year we found that every child in the Christian Orphanage had gained weight over the year before. We see no reason why they should not gain weight unless they are sick and we have very little sickness in our group, in fact, we haven't a sickly child in the entire group.

There is no reason here why a child should not be strong and healthy for they have plenty of good food. We kill about eight thousand pounds of pork each fall and salt it for use throughout the year. We have vegetables all through the summer season and greens through the winter. We have sweet potatoes from September until the following June, and sometimes later, produced on our farm. We have Irish potatoes until planting time. We generally have to buy a few bags in the late spring. Added to all this the children have plenty of good pure grade "A" sweet milk, produced by our fine dairy herd. After furnishing the buildings all they need for the children we sell the surplus to help buy dairy feed for the cows. The children are amply supplied first. The Orphanage management is very proud of its dairy cattle. The herd is made up of Holsteins, Jerseys, and Guernseys, selected from good producing stock. Quite a number of them are registered and come from some of the finest herds in North Carolina. Twenty-five years ago, when the writer took charge, the Orphanage herd of three cows was producing about five gallons per day and we had forty children. Today our herd is producing more than seventy gallons per day. What a difference!

The Orphanage family has had lots of trouble with mumps this spring. We believe it is the most troublesome disease that we have to contend with. It covers such a long period of time. We think we are through with it and they two or three more cases will break out. We have several cases at this writing. Measles, too, is a dreaded disease in a group like ours, but it spreads rapidly and all who have not had it contract it and it is soon over. I am happy that these scourges do not come oftener.

CHARLES D. JOHNSTON,
Superintendent.

REPORT FOR APRIL 16, 1942.

Amount brought forward $3,813.14

Sunday School Monthly Offerings.

Eastern N. C. Conference:

Bethlehem	$ 5.00	
Niagara	2.45	
Catawba Springs	9.30	
		16.75

N. C. and Va. Conference:

Greensboro, First	$12.19	
Durham	14.59	
Ingram	5.38	
Happy Home	5.80	
Lebanon	1.07	
		39.03

Western N. C. Conference:

Graces Chapel	$ 5.00	
Pleasant Cross	1.31	
Pleasant Hill	12.36	
Pleasant Union	2.50	
Needham's Grove	3.55	
		24.72

Eastern Va. Conference:

Christian Temple, Templeman's Bible Class	$ 4.53	
Mt. Carmel	6.45	
Liberty Spring	1.00	
First, Portsmouth	5.95	
Rosemont	47.60	
First, Norfolk	14.14	
		79.67

Valley Va. Cent. Conference:

Timber Ridge	$ 2.11	
Concord	1.18	
Mt. Olivet (G.)	5.95	
		9.24

Georgia Conference:

Ambrose	5.00

Endowments.

The Duke Endowment	1,927.23

Special Offerings.

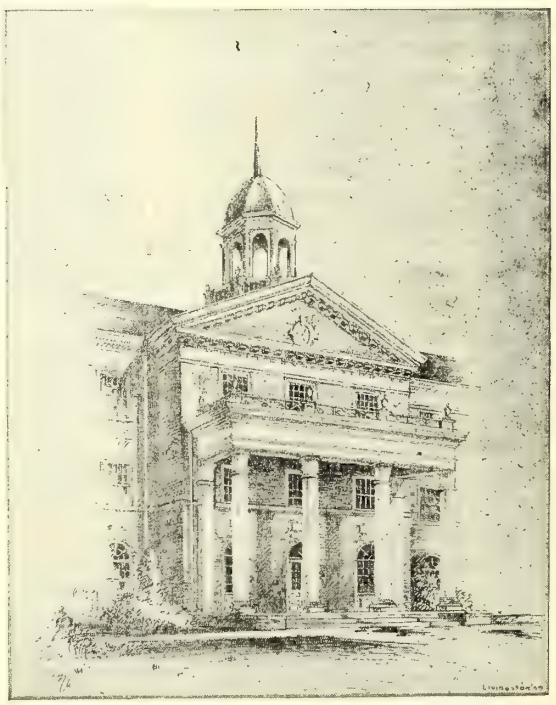
Mr. and Mrs. M. W. McPherson	$10.00

(Continued on page 15.)

ELON COLLEGE

Founded by the Christian Church in 1889

A CO-EDUCATIONAL INSTITUTION OF HIGHER LEARNING OF THE CONGREGATIONAL CHRISTIAN CHURCH



ENTRANCE TO ADMINISTRATION BUILDING

Elon College is located in the piedmont section of North Carolina. The climate is invigorating and healthful. The natural beauty of the campus is enhanced by careful landscaping.

The definite religious atmosphere of the College and its modern equipment provide the very best facilities available for the training for religious leadership.

The rates are most reasonable.

LEON EDGAR SMITH, President

Elon College North Carolina

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational and Christian Churches.

BOARD OF EDITORS.

R. L. HOUSE, B. D. ..... Editor
S. C. HARRELL, D. D. ..... Associate
W. T. SCOTT, D. D. ..... Associate
F. C. LESTER, B. D. ..... Associate
H. S. SMITH, Ph. D., D. D. ..... Associate
I. W. JOHNSON, D. D. ..... Contributing
L. E. SMITH, D. D., LL. D. ..... Contributing
C. A. LINCOLN, D. D. ..... Contributing
J. T. KERNODLE ..... Managing Editor

DEPARTMENTAL EDITORS.

H. S. HARDCASTLE, D. D. ..Sunday School
H. E. ROUNTREE ..... Quiet Hour
S. E. MADREN ..... Christian Endeavor
A. LANSON GRANGER ..... Young People
Mrs. A. C. TODD ..... Children's Page

SUBSCRIPTION RATES.

Six Months 1.00
One Year $2.00

Published by the Board of Publications, agent for the Southern Convention of Congregational and Christian Churches, and printed every Thursday by the Central Publishing Co., Inc., Richmond, Va.

Entered as second-class matter at the Postoffice at Richmond, Va., July 25, 1922, under Act of March 3, 1879.

Remittances for subscriptions should be sent to the office of Promotional Secretary, Elon College, N. C.

All other matters of business should be addressed to "The Christian Sun," 1536 E. Broad Street, Richmond, Va.

Contributions should be sent to the editor at 3206 Grove Avenue, Richmond, Va., not later than Friday preceding the date of publication. Emergency notices will be received at "The Sun" office up to Tuesday of the week of publication.

Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

In Memoriam

CRIDER.

John W. Crider was born in Rockingham County, Virginia, June 13, 1873, where he spent his entire life. He married Miss Cora Thomason, November 14, 1895. To this union were born four sons and three daughters, all of whom have married and established homes of their own. He accepted Christ and joined Mayland Christian church in 1928 and remained loyal to the end. He died April 1, 1942. He leaves to mourn their loss besides the wife and children, nineteen grandchildren, one brother and a great host of friends. Funeral services were held by this writer, his pastor, assisted by the Rev. Samuel Zigler of the Brethren church, at Bethel Brethren church at Mayland, Friday afternoon April 3.

G. H. VEAZEY.

AMBROSE.

The young people of the South Georgia area met on March 14-15 at Ambrose for the South Georgia Christian Life Conference. Miss Caroline Frost, a retired missionary of Africa, was the guest speaker. Miss Frost was a teacher in Adams College, and she spoke on "The Old and the New Among the Native Tribes of Africa," and "Wonders of Africa." The Rev. George Staley Hunt was in charge of the Sunday morning service and his subject was, "The American Dollar Speaks."

The following officers were elected: President, E. Sweat, Waycross; Vice-President, Willard Corbitt, Pearson; Secretary, Helen Johnson, Baxley; and Treasurer, Bonnie Dees, Ambrose.

ATLANTA—CENTER.

The Boys Club of the Church is taking first aid. The group enjoyed an old fashioned candy pulling recently.

Rev. J. E. Cook, Mrs. J. E. Tatum, Mrs. Joe Baker and Mrs. B. G. Densmore were elected by the church to meet each month with the Christian Council at Rich's Tea Room. We are glad to report that Rev. Cook's mother is improving.

CONFERENCE APPORTIONMENTS.

A larger number of our churches raised conference apportionments in full the past conference year than in any previous year. The raising of these funds is simplified and made easier by the plan to contribute during the year. The quarterly offerings give the church the opportunity to raise its conference apportionments for the college every Fifth Sunday. It is easier to raise the money in four installments than in one. The quarter payment plan, through Fifth Sunday offerings, is of great assistance to the college. We appreciate these contributions.

The following amounts were received during the past week:

Previously reported		$2,007.27
Churches.		
N. C. and Va. Conference:		
Elon College	$	35.66
Eastern Va. Conference:		
Mt. Carmel		3.39
Eastern N. C. Conference:		
Turner's Chapel		2.11
Sunday Schools.		
N. C. and Va. Conference:		
Greensboro, First	$	10.02
Eastern Va. Conference:		
Portsmouth, First		6.07
Eastern N. C. Conference:		
Liberty, Vance		5.52
Western N. C. Conference:		
Bailey's Grove		3.79
Va. Valley Conference:		
Bethlehem		1.60
Total	$	68.06
Grand total		$2,075.33

L. E. SMITH.

DENOMINATIONAL HERITAGE.

(Continued from page 13.)

body the same group of churches that the Non-Conformist churches do in Great Britain. The Evangelical Churches of America may not have their backs to the wall, but, today they too are fighting for their existence.

Something is happening or something is failing to happen to Protestantism as a whole in America, as witnessed in the waning numerical strength and smaller attendance of thousands of churches, and as witnessed in the closing of numerous churches each year instead of the building of new churches on the part of nearly every denomination. This fact is also witnessed by the sadly decreased Missionary Giving of ninety-nine churches out of every hundred during the past decade. The closing of Protestant Churches during the last Quarter of a Century cannot all be traced to the fact that the automobile makes it easy for rural folk to attend the town or city church, for many churches in both towns and cities—North, South, East, West—have also been closed in those past twenty-five years. . . .

The day in which we live is exacting more from and making the way harder for men and women in every vocation and profession. But the harder the game, the greater the challenge, and the greater the thrill of victory. No minister, who is worthy of his high calling, bemoans his fate or thinks that the day is more unkind to him than to others. The very nature of the minister's profession—his objective, his gospel, and his never failing assistance should keep him optimistic, even though men in other vocations and professions with like discouragements and with problems even less intricate would despair.

The point is that we cannot rest supinely upon our heritage, glorious though that heritage be; neither can we be satisfied in merely maintaining the *status quo*.

New occasions teach new duties.
Time makes ancient good uncouth.
They must go upward, still onward.
Who would keep abreast of truth.

THE ORPHANAGE.

(Continued from page 14.)

Mr. Fespermon	5.00	
Miss Edith V. Bryant	5.00	
Men's Bible Class, Rosemont S. S., for support of Robert Currin	12.50	
		32.50
Total for week		$2,134.14
Grand total		$5,947.28

JUST THE HYMNAL FOR THE SMALL CHURCH

Several weeks ago the editor presented to the readers of **The Christian Sun** several articles on music in our churches. These articles were excellent and it would be fine if all of our churches would heed the advice given. Many of our churches in the Southern Convention care little about the music they have during the worship service. This is especially true in the smaller church or the rural church. We must either hurry through the service or pick some hymn that everyone knows. Sometimes it is whatever the song leader comes across first as he thumbs through the book. Of course, the pianist must know the song. What an array of things help us to select our music for the church school or the church hour!

In many cases the books are the source of hymn troubles. Big hymnals can't be used to any satisfaction in the small church. They cost too much, and only one tenth of the hymns would ever be used. Thus the local church leaders are anxious to get a more practical book, especially a less expensive book. They buy some of the "song books" that really have as "hot" music as the jazz world knows anything about, comparatively speaking. Music goes into swinging rhythms and words mean less. God is forgotten, unless the song bemoans his inability to help man in his present hour. Man is exalted and made the center of the song. Beauty of poetry is forgotten. They are songs that are "here today and gone tomorrow."

The Pilgrim Press has recently published a small hymnal, entitled "New Worship and Song." The churches in our area know nearly all of the hymns and songs placed in this small and efficient book. Worship services and source materials are included. This small hymnal is available in two red bindings. The cloth copies sell for 35 cents in quantities, or a single copy for 40 cents. The paper copies sell for 20 cents in quantities, or a single copy for 25 cents. This price, plus transportation charges, will be your expense. Any small rural church can afford a number of these hymnals. This hymnal meets a need existent among our people and churches for a long time.

Churches and their services will be greatly edified by the use of these small hymnals. God will again become the center of your worship. If you and your church can't buy a large hymnal, write to the Pilgrim Press in Boston or ask our Promotional Secretary at Elon College to let you see a copy of this excellent book. It is particularly useful for worshippers of the Congregational Christian fellowship. Wherever Christians are gathered for worship of God, this book will be helpful.

W. J. ANDES.

HISTORICAL SOCIETY
Southern Convention of Congregational Christian Churches

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCIV. RICHMOND, VA., THURSDAY, APRIL 23, 1942. NUMBER 17.

FIRST CONGREGATIONAL CHRISTIAN CHURCH
of Richmond, Virginia

Welcomes The Southern Convention of Congregational Christian Churches

Meeting in Biennial Session, April 28, 29, 30, 1942

NEWS AND VIEWS

Dr. John T. Truitt received twenty new members during the Easter ingathering.

Rev. G. C. Crutchfield has changed his address from Burlington, N. C., to 1042 west 35th St., Norfolk. Mr. Crutchfield is now serving the Old Zion Church.

Are you reading the two articles on "Our Denominational Heritage," by Dr. Helfenstein? These articles should be required reading for all delegates to the Southern Convention.

Elizabeth Maude Lester arrived at the hospital in Greensboro on April 5, 1942. She has notified THE SUN that she is doing fine. She with "Mother Emily" is now at Elon College. We congratulate her on her choice of parents.

Rev. J. Howard Smith reported an excellent Easter Service conducted by the Christian Endeavor Society of our Lynchburg Church. A large congregation heard the Rev. Theodore Landis of the First Methodist Church speak on "The Living Christ."

The following announcement has been received from Niantic, Connecticut:

At a dinner party at their home in Hampton Tuesday evening, Mr. and Mrs. Richard M. Burchnall announced the engagement of their daughter, Miss Alice Elizabeth Burchnall, to the Rev. Emmanuel Stuart Hedgebeth, son of Mr. and Mrs. Jesse P. Hedgebeth of Holland, Va.

Miss Burchnall attended the Willimantic State Teachers' college and received her degree from the Hartford School of Religious Education. At present she is a junior at the Hartford Theological seminary.

Mr. Hedgebeth is a graduate of Elon College in North Carolina and is now a senior at the Yale Divinity School. He is pastor of the First Congregational Church at Niantic.

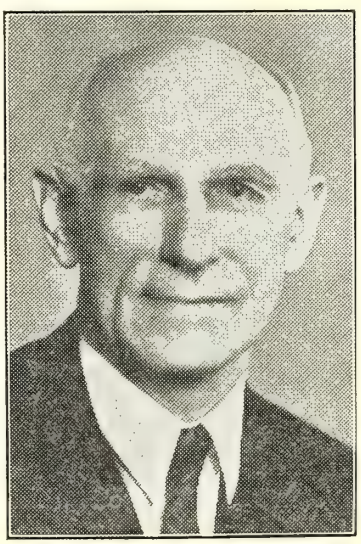
The wedding will take place in late summer.

If my people shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land. —*Chronicles 2, 7s 14.*

DR. LAUBACH WILL ADDRESS THE SOUTHERN CONVENTION.

Internationally known as "The Apostle of Literacy," and described by one newspaper columnist as "The man who is doing the biggest job in the world," Dr. Frank C. Laubach of the American Board of Foreign Missions in Dansalan, Mindanao, Philippine Islands, does a unique work for the "forgotten people of the world." He will speak at the Tuesday evening session of the Southern Convention of Congregational Christian Churches to be held in Richmond, Va., April 28-30.

Dr. Laubach began his career by developing a very simple method of teaching illiterates among the Moros. Neighboring provinces watched the



DR. FRANK C. LAUBACH.

barometer of literacy rising in Mindanao and the Governor General, senators and educators throughout the islands were studying the plan and soon were asking Dr. Laubach's help on other dialects.

Then came calls from many lands His visits to India, Ceylon, Africa, Turkey and Malasia resulted in the adoption of his system to some 106 languages.

Dr. Laubach, Princeton University, Union Seminary and Columbia University (Ph.D.) first went to the Philippine Islands in 1915. He is an educational pioneer as well as a writer, teacher and religious leader. He has written several books, among them, "The People of the Philippines," "Seven Thousand Emeralds," "Toward a Literate World," and "India Shall Be Literate." With much of the religious mystic in him Dr. Laubach's "Letters of a Modern Mystic," and "You Are My Friends," are widely read.

Among young Moros (Moslems) he has founded "The Good Life Movement," in which the members pledge honesty, purity, unselfishness and good citizenship.

While teaching the Moro people to read, Dr. Laubach established a little newspaper called *Lanao Progress,* printed in English and Maranaw and containing world news, articles and choice selections from the culture and folklore of both Moros and Christians.

Because of his radiant, friendly spirit, his tolerance and understanding, Dr. Laubach has won the loyalty of the Moros, who look on him as a real friend. He understands Moro psychology as few men in the world do. Therefore, he is often consulted by government officials as a mediator between them and the virile. often belligerent Moros who do not understand the purpose of new civic movements.

ON TO THE CONVENTION.

Delegates who are not familiar with Richmond will find the Convention Church at 3000 Grove Avenue in West End. Those who come by train or bus may take the Floyd Avenue bus or the Belmont street car and get off near the church.

Those who have not already done so should write immediately for entertainment. Please indicate the number of persons desiring entertainment, if they are willing to share a room with someone else, if transportation in town is needed, and if entertainment is desired for Tuesday or Wednesday night, or both.

One banquet will be served by the Church at $1.00 per plate. You may send in your reservation for the banquet on Wednesday evening or secure your ticket when you arrive and register. Other meals may be secured at nearby restaurants.

Rooms in the Hotel William Byrd are available as follows: Single private room with bath, $2.75, without bath, $2.50; double with bath, $4.50, without bath, $3.85.

Reservations at the Y.M.C.A. may be made at $1.00 per night for members and $1.25 for others.

Please write your specific needs immediately.

ROBERT LEE HOUSE,
3206 Grove Avenue.

Nothing is. All things are merely in the process of becoming.

—*Wadsworth.*

CONFERENCE APPORTIONMENTS.

The churches and Sunday Schools of the Convention continue to encourage us by sending in contributions. We are most grateful. We are far behind what we are supposed to receive but the total amount is a bit in excess of last year as of this date. Some of the churches that always raise their entire apportionments have sent in larger contributions than usual. We are hoping that a number of the churches that have not been raising their entire apportionment may begin now so as to make the total amount desired at the end of the year less and easier to raise. At the same time you give encouragement and valuable assistance to the college during its most needy hour. We are grateful for the contributions received this week:

Previously reported	$2,075.33
Churches.	
N. C. and Va. Conference:	
Monticello	$ 2.00
Eastern Va. Conference:	
Holland	$125.00
Eastern N. C. Conference:	
Mt. Auburn	17.35
Western N. C. Conference:	
Seagrove	$ 10.00
Va. Valley Conference:	
Mt. Lebanon	$ 5.00
Sunday Schools.	
N. C. and Va. Conference:	
Burlington	$ 33.76
Eastern Va. Conference:	
Union Southampton	$ 2.32
Newport News	9.25
Western N. C. Conference:	
Ramseur	$ 6.78
Va. Valley Conference:	
Winchester	$ 6.41
Total	$ 217.87
Grand total	$2,293.20

L. E. Smith,
President.

No Godless, churchless nation can hope to long endure. It is defeated in all its dreams before its plans for power can be executed. I hear people question the miracles of Jesus, and yet none of us question the miracles of science and invention. I take from my desk drawer a little box, that I can put in my pocket, and I listen to the voice of a human being across the seven seas! If this isn't a miracle I don't know what you would call one! But the miracle of God in people's hearts and the miracle of the work of the church wherever it stands in this world, are facts enough that the church must live and carry on, for it is the bulwark of all civilization and all hope for freedom and liberty in the world.

—*George Matthew Adams.*

DR. DOUGLAS HORTON TO SPEAK.

Dr. Douglas Horton of New York, Minister and Secretary of the General Council of Congregational Christian churches in America, will speak at the Wednesday evening service of the Southern Convention, next week. His subject will be "News of Victory."

An outstanding churchman, internationally known as a Christian statesman, Dr. Horton represents a fellowship of over a million laymen and ministers in the Congregational Christian churches of America. His parish is the world since his travels abroad in Asia, Africa and the Near East have familiarized him with the younger branches of the Congregational Christian churches abroad, and the overseas work of the denomination carried on by its foreign service

DR. DOUGLAS HORTON.

arm, the American Board of Foreign Missions.

Closely in touch with the ecumenical church movement, Dr. Horton has been a delegate to many significant international conferences and councils includig the Universal Christian Council on Life and Work at Oxford, England, in 1937; The World Conference on Faith and Order at Edinburgh, Scotland, in 1937; and the great International Missionary Council at Madras, India, in 1938.

Born in New York, Dr. Horton was educated at Princeton University; New College, Edinburgh; Mansfield College, Oxford, England; the University of Tubingen, Germany, and Hartford Seminary. He holds honorary degrees from Lawrence College and Chicago Theological Seminary.

Ordained to the Congregational ministry in 1915, Dr. Horton served pastorates in Connecticut, Massachusetts and Illinois before he took his present post of denominational leadership.

During the last World War, Dr. Horton served as a chaplain in the U. S. Navy. He is in constant demand as a speaker and preacher not only in the churches of many denominations but in schools, colleges and universities. He has lectured extensively in theological seminaries including Andover-Newton Seminary and Chicago Theological Seminary.

Dr. Horton is an author, editor and translator. Among his books are "Taking a City," "The Art of Living Today," and "Out Into Life." He is a member of the Editorial Board in the U. S. A. of the *Congregational Quarterly,* published in London. Dr. Horton is a trustee of Andover-Newton Theological Seminary and the American University of Cairo, Egypt.

FROM GRAHAM-PROVIDENCE MEMORIAL CONGREGATIONAL CHRISTIAN CHURCH.

At our regular evening service on Easter Sunday, we held a candle light service. At the back of the choir loft a large lighted cross had been placed. Banked at either side were palms and floor baskets of gladioli. Two Junior girls in vestments entered opposite aisles and lighted the candles which had been placed on either side of the double aisles and extended to the altar. While the candles were being lighted, Mrs. Clarence Piper stood at the left of the cross and sang "The Old Rugged Cross." The vested choir then entered and stood for the invocation. This was followed by a scripture reading and Rev. W. A. Grissom sang "The Holy City." After the offertory the choir presented the cantata: "Hail to the King," (Nolte). Solo parts were taken by Miss Althea Rich, Mrs. W. A. Grissom, Messrs. Donnell Braxton and Dan Alexander.

Due to the untiring effort of our pastor, Rev. W. A. Grissom, who personally conducted an every-member canvass, the "Hut Debt" has been lifted. Very soon we shall have a party in the hut for the entire membership of the church to celebrate the clearing of this debt.

Our members seem to have caught the enthusiasm of our minister and his wife. New interest has been awakened in the Sunday School and various organizations of the church. We hope with the guidance of these consecrated people to accomplish great things this year.

Beatriz Foushee,
Reporter.

COME TO THE CONVENTION.

Come to the Convention at Richmond. Come, not for a day, not for one report or address, but for the whole Convention. Much will be determined by the purpose and spirit in which you come. Therefore, do not come with an axe to grind or merely to visit friends. Come to represent your Church in the business of the Convention.

Come for Fellowship. Mingle with the ministers and laity of other churches and Conferences. Meet and greet the representatives of our national and international fellowship. Friends through the years, veterans of the Cross, recruits for the ministry, faithful laymen and loyal women will gather and enjoy the "fellowship of kindred minds."

Come for Business. As our President said with reference to Missions, "It will be too bad if we put first things second." Here we must give our attention seriously to the things of the Kingdom. Here we must place the emphasis on the **pro** rather than the **con.** Truly, in these distressing days, "the King's Business requireth haste."

Come for Guidance. Our preconceived plans may not be the most advantageous. A genuine desire on the part of everyone to study all sides of every question and cheerfully abide by the will of the majority will surely eventuate in trustworthy guidance. For our many problems, complex and difficult though they may be, we must resolve to seek Divine Guidance, push and pray on safely beyond any possible misunderstanding to unanimity of plan and purpose.

Come for Vision and Perspective. Get away from your own immediate task for a season. Come for that vision without which the Church will perish. Come not with a "one track mind," but with a broad vision of the inclusive needs of the Church. We must not be blinded or obsessed by our own individual problems. An effective corrective for our own local problems and difficulties may be found in an open-minded consideration of our larger, united task. Come praying for this vision and perspective. Let us begin seeking, even now, the promised guidance of His Spirit.

WHAT CAN ONE PERSON DO TO SAVE THE WORLD?

We are reluctant to write frequently about the war and world conditions. One hears enough about the war over the radio and reads enough about it in the daily paper. So we think. But these reports and viewpoints are secular, and there is a Christian point of view. Religion cannot ignore the war; it must define its position and assert its convictions. Every Christian must determine his duty in relation to this world absorbing condition. What can one person do now tc save the world?

1. Study. Study not only the progress of the war, but also the prospect for peace. The study of the findings of the Delaware Conference is good discipline for the secular mind. Such study enables one to bring a Christian interpretation to the news of the day. A double duty therefore rests upon the Christian individual: that of studying secular reports and evaluating them in the light of religious findings and convictions.

2. Think. Think in world terms. Stretch the mind to international proportions. Envision God's plan now and in the future. Translate individual morality into its world wide application. Picture Christ standing over the world from the vantage point of eternity as once he stood over Jerusalem from the vantage point of time. Now study the Bible anew and think of its international pronouncements. Think of the ecumenical significance of John 3:16,, "Let this mind (this cosmic mind) be in you which was also in Christ Jesus."

3. Work. Voluntarily taste sacrifice. Work longer, faster, harder, and live on less. Omit non-essentials. Concentrate on achievement rather than enjoyment. Learn the discipline of hunger and fatigue. Suffer for worthy causes. Learn experimentally the secret of the saints. Match the sacrifice of the soldier and the sailor with equally dangerous risks for noble ends. Work until you experience its sacramental value.

4. Pray. Dr. John R. Mott urged his Burlington audience to "turn the radio off and get with God." Was there ever a greater field for prayer? Pray for the aged, women and children, those in hospitals, foot-sore refugees, the hungry and naked, orphans, the persecuted ones in concentration camps, those detained for the "duration" as prisoners of war, the shell-shocked and insane, the shipwrecked and drowning, and those with loved ones now beneath the distant sod. As we pray we become one with Christ Jesus, our intercessor and High Priest, seeking to "quicken noble vision and true resolve across the world."

5. Give. Sacrificial generosity for missions was never more needed than now. Millions of people have been uprooted from their homelands, forced by the lords of war to strange lands as industrial slaves, flung helter-skelter by the waves of war. Derelict colonies plead for help. Famine and disease have begun a new crusade. Through Christian sharing we may build up now, even in the midst of war, responses of goodwill and solid grounds for an enduring fellowship.

6. Forgive. After Christ gave all, he forgave all. The utmost has not been given until the uttermost has been forgiven. Justice is inadequate in this sin torn world. Forgiveness alone can bring healing and peace.

Dr. Ernest Fremont Tittle said recently in a sermon, "It is now generally conceded that the Treaty of Versailles was vindictive. And a Second World War is demonstrating the truth of the saying. 'If ye forgive not man their trespasses, neither will your Father forgive your trespasses.' Nations that refuse to show mercy cannot themselves obtain mercy. Civilization can hardly be saved by means that produce in those who employ them a mentality which closes the door to the forgiveness of God."

R. L. H.

RESOLUTIONS BY AMERICAN JAPANESE.

At the annual meeting of the Japanese Church Federation of Southern California in Los Angeles on January 19-21 the following resolution was unanimously adopted. These are some of the people who are being moved inland by the government.

"*To Whom It May Concern:* We, the members and ministers of the Japanese churches of Christ in Southern California hereby express our feeling and conviction, our sense of duty and responsibility to the American people at this time of crisis;

"Suddenly we have been brought face to face with the grim and heartrending reality of war between America and Japan, the land of our birth and the country of our adoption. To us it is a grave tragedy because we believed that nothing could break the long friendship and economic and intellectual relationships between our countries. But now that this relationship has been broken by cruel war we wish to put on record an expression of what we have deeply believed and striven for during many years.

"Most of our people have been permanent residents of the United States for many years. These of the first generation would, for the most part, have become citizens long ago had not the laws of the nation debarred us. We have raised our families here. Our children, according to our wishes and teachings, are loyal citizens here. The government of the United States has through the years given us security; and with all Americans we have enjoyed the fundamental freedoms on which the nation is founded. For all of this we are deeply and profoundly grateful.

"We have believed in and sincerely appreciated American institutions and ideals, and the American way of life.

"We have striven, through the years, not only to guide our people to a full realization of our privileges and place in American life, but also to lead them into the stream of American thought and ideals, and into the enriching experience of the Christian way of life.

"We have had the rich fellowship of the Federal Council of the Churches of Christ in America and other inter-church organizations. Between us there has been no discriminations; there has always been friendship, understanding and the spirit of sharing.

"We have had the equal protection and fair treatment of the government of the United States throughout these years. We are now in the midst of war; but even in this tragic hour in all directions, we meet kindness, sympathy, and understanding of our difficult situation by the general public, especially the Christians. We meet constantly the spirit of American fairness and justice.

"We have always prayed and hoped for peace and harmony between the two nations. We shall strive now with whatever sacrifice we can make that out of this tragedy something finer and truer may be realized in the future. We, therefore, pledge to the United States of America our unreserved loyalty.

"We resolve and urge upon our fellow Christians to redouble all efforts to serve the nation in any capacity possible; evermore so in the service of the Gospel of Jesus Christ.

"We exhort them in the words of St. Paul 'that supplications, prayers, intercessions, and giving of thanks, be made for all that are in high places and that we lead a tranquil and quiet life in all Godliness and gravity.'

"We take to heart the words of our Lord Jesus when he said, 'whosoever would save his life shall lose it.' We feel profoundly that in this tragic hour we are called on to bear the cross of Christ: to give our lives for those great principles for which Christ gave His life."

THREE ADVANCE CONVENTIONS SCHEDULED FOR N. C.

Three United Christian Education Advance Conventions are scheduled to be held in North Carolina, April 24-27. The first one will be held in Kinston on April 24, at the Queen Street Methodist Church, with Rev. Talmage C. Johnson, Pastor of the First Baptist Church, as chairman. The second Convention will be held in Reidsville on April 25 and 26, at the First Baptist Church, with Rev. E. Lester Ballard, Pastor of the Lindsey Street Methodist Church, as chairman. The last Convention will be held at the First Methodist Church in Salisbury on April 27, with Rev. Walter B. West, as chairman.

These Conventions are brought to North Carolina by our major denominations, working through the North Carolina Council of Churches. We are happy that our state is cooperating in this national movement. 130 of these Conventions are being held throughout the nation at this time.

The leaders for these Conventions include Rev. Ralph C. Bassett, Mrs. Albert E. Beebe, Dr. Edward D. Grant, Dr. J. D. Messick, and Dr. J. Quinter Miller and other executives of Christian education, missionary leaders and a large number of state religious leaders. It has been declared that this is the widest pooling of Christian leadership for field service ever attempted by the major denominational and interdenominational bodies.

In the cases of Kinston and Salisbury, the meetings will begin at 9:30 A. M. and close at 9:15 P. M. In the Reidsville Convention, sessions will be held on Saturday afternoon beginning at 2:30 P. M., Saturday evening beginning at 8:00 P. M. and Sunday afternoon from 2:30 to 5:00 P. M.

It is hoped that each church within easy driving distance of these cities will be represented by at least five of its leaders, including the pastor, Sunday School superintendent, the director of children's work, the director of young people's work and the leader of the women's organizations. All teachers of the Sunday School are also urged to attend.

NEW SUPERINTENDENT.

The *Down South News* carries an announcement of interest to people throughout our Convention:

"Beginning June 1, Rev. William Tate Scott, A.B. Elon College, B.D. Yale Divinity School, and D.D. Piedmont College, becomes superintendent of our Conferences as well as those of Florida and Georgia. His territory reaches from Kentucky to Key West, Florida (and quite fortunately he can reach any point in it quickly because of the many through trains to and from Jacksonville, Florida). His office is in our historic Union Congregational Christian Church, 236 West Church Street, Jacksonville, Florida.

"Dr. Scott is a capable and friendly executive and is enthusiastic for the Southeast. He was born in a North Carolina village, went to school there, grew up in the Southern Convention and graduated from Elon College before going to Yale Divinity School.

"After pastoral work in the Middle West he became pastor of the Congregational Church at Salisbury, N. C., in 1930. While there he was called upon by Dr. Atkinson to take on the additional work in the organization of the First Congregational Christian Church of Winston-Salem, N. C. After trebling its membership in four years, he became pastor-at-large in Florida and Georgia in 1936, associate superintendent in Florida in 1938, succeeding Dr. Edwin C. Gillette. While in North Carolina he was on the survey committee of the

(Continued on page 13.)

CONTRIBUTIONS

SUFFOLK LETTER.

The next session of the Southern Convention will convene within a few days after this issue of THE SUN is in the mails. Tuesday after the Fourth Sunday is the date—and much business will be submitted for consideration in the three short days of the session. A few timely suggestions may be added, or repeated.

Of first importance is the matter of attendance. People are busy and many will find it difficult to attend the sessions. Every minister should attend—and that means all sessions. The opening hymn of the first day and the closing benediction of the last session should be regarded with equal interest. Every report is important. Some departments naturally take up more time for discussion, but that does not mean they are more important than others. But delegates should attend every session and give these matters of the kingdom of God their attention and support. If you have been elected to represent your Conference, go and stay through the three days, if it is possible for you to do so.

Another matter that should have serious consideration is the united support of the various enterprises of the Church. Ministers are sometimes guilty of absenting themselves from the discussions of topics not directly related to their respective fields of interest. Some are enthusiastic in their support of one department, or institution, and cool towards others. Program Committees are often perplexed because they cannot put every report, or department, in the most conspicuous place on the program. Very few committees prefer to make their report on the last day of the Convention. Somehow the impression prevails that the first day, or the second day, forenoon session, is the preferred place on the program.

And there is that ever recurring complaint that some churches and Conferences of the Convention do not properly and proportionately divide their financial support of the Boards and institutions of the Convention. The Orphanage, the College, Missions, Publications and Convention Fund all share in this observation. There are people who think that each of these are over-supported in some areas and under-nourished in others. And there are ministers and laymen inclined to think that liberal support of any of these, and the other enterprises of the church, has a tendency to cripple the financial support of the local church.

Well may we wish that our people may get away from these narrow conceptions of support and growth in the church. Liberal giving to the Orphanage, or to the College, or to Missions, will, in the end create a liberal spirit towards all the other institutions and enterprises of the Convention. It matters little today, if any one of these departments seems to have better financial support than the others. Every man should be accorded the privilege of giving his money as he wishes. Long-range teaching can change individuals and churches in their opinions, but criticism and fault-finding will do harm. Giving will develop liberality. The Sunday School Offerings for the Orphanage, Missions and the College have increased the gifts for local current expenses. The broader view, however, would include all the departments and institutions of the Convention in these Sunday School Offerings. That would be a better plan—and is worth some consideration.

It will be unfortunate if the financial plans for the future shall crowd out adequate consideration of the numerical growth of our churches and church membership. There is our greatest need. We need money—but we need more churches and more church members. Then we would have more resources for raising money.

I. W. JOHNSON.

AN OPEN LETTER TO THE DELEGATES ELECT.

The Church in general and our Church in particular is facing many serious problems. Problems that must be solved if the church is to render the service and become the stabilizing factor in present chaotic conditions existing throughout the world.

Our Convention is a constituent part of a great church—a church that has played a telling role in national and international affairs. It has championed the cause of political freedom and religious liberty throughout its entire existence. Its contentions and achievements in these fields have been unusual. Existing conditions are unusual and lay an impelling challenge at the heart of the church. Our particular church cannot and does not want to ignore the challenge. We gladly accept it and put ourselves on record to walk in the foot-steps of our fathers that religious liberty may continue to be the priceless heritage of a liberty-loving people.

In times of war it is difficult to know the course to take. We can best discover the right course in communion and counsel with each other. There are so many things that might be done to help solve the problems immediately at hand. Our Missionary program needs workers and money at home and abroad. Don't withhold yours simply because you feel that you cannot do as well as others. You have no right to withhold your gift because it is not as large as other gifts. You are only required to do what you can. Our program of education needs a new emphasis, broader curriculum for the local church, the local conference, the Convention, and Elon College. Perhaps the educational program of our church is suffering more for lack of funds than any other program incorporated in our united responsibilities. Publications and benevolences including the Orphanage all have their needs and are suffering for the lack of proper support. These problems are ours. They belong to no one else. Time, circumstances, and Providence have placed them upon our hearts. They are there and will remain there until they are solved.

The total membership of our Convention has placed this responsibility upon delegates representing every local church elected to the Councils of the Church. These delegates, everyone of them, are asked to assemble in Richmond, Virginia, April 28, 29, and 30 for the purpose of facing situations as they are, considering the problems that confront us, and after reports and discussions, to reach a decision as to the course for the days and years that lie ahead, and you, my brother or sister, elected as a delegate, cannot afford to ignore these responsibilities or to absent yourselves from these important councils of your church. To Richmond you were elected! To Richmond you are invited! To Richmond let's go!

L. E. SMITH.

No man can tell whether he is rich or poor by turning to his ledger. It is the heart that makes a man rich. He is rich or poor according to what he is . . . not according to what he has. —*Beecher.*

FOR THE CHILDREN

Dear Friends:

Just one more page for you in the month of showers and then we will welcome the queenly month of May. May with the garlands of flowers in her hair. May of the sunny smiles and azure skies. Do you remember what Sunday the second Sunday in May is? Yes it is Mother's Day. That is why I started talking about the Month of May here before April is over. If we do anything nice for our mothers we shall have to start early enough to carry out our plans.

When Miss Angie Crew was visiting in our home she told me something which gave me an idea of what one might do for a Mother's Day surprise. If you teach a class of children in Sunday School I think that you and your cless will enjoy doing this. Save up your oatmeal boxes and even your long and square boxes. If you do not happen to have many come to your house perhaps the children in your class will have some that they could bring from their homes. Cover them with crepe paper and paste handles on them or glue them on, or with some weights of cardboard you might sew handles on them. Fix one for each child in your class. Then the Saturday before Mother's Day you can go out and gather enough flowers to fill each basket with flowers for Mother! The large oatmeal boxes may be cut in half; the lid glued on to the other end for the bottom and thus you can make two May Baskets with one box.

If you don't think that this is a good idea you might try this one. All of you have tin cans of different sizes and shapes come to your homes. Cut the tops out smoothly and cover the cans with scraps of colored paper pasted on. When the scraps of paper are all pasted on if you wish to, you may cover them with shellack which will make them last longer and look prettier. Then fill them with earth and set a plant in each or plant some flower seed.

Next week is the time for a Missionary Program for the month of May. I have attended our Spring Missionary Rally and I shall be able to have a real good program planned for next month—don't forget to look for it. Then after you have found it be sure to use it, either with your Sunday School Class or your Junior Missionary Group.

Sincerely,
DOROTHY TODD.

THE SILLY LITTLE BROOK.

The Little Brook woke up and opened her eyes.

"How do you do?" said the Sun, and laughed. "Who are you?" asked the Little Brook; "I never saw you before!" "Of course not," said the Sun, laughing more. "You have never been awake before. Look beside you. You have been asleep a long time; time now for you to go to work, I guess."

The brook looked back, saw a big black hole. "I don't see anything but a hole." "That's all there is to see," said the Sun. That's where you came from. You have been asleep there a long time, but now look ahead."

The Little Brook blinked and did nothing. "Look ahead," said the Sun again. The Brook looked, and saw a wee stream of clear white water trickling down the mountain side. It was herself. "Now hurry," said the Sun, "be a useful Little Brook and make everyone glad you woke up. You will bring drink to the thirsty plant and flower roots which grow beside your pathway; you will find the birds and animals of the wood coming to you for a drink and a bath; children will come to you with their toy boats and home-made water wheels and your clear face will reflect the joy which will shine forth in their small faces!" "Goodbye," said the Sun; and the Little Brook's feet slid from under her down the hill and began to go. At first she liked it, and tumbled and jumped along. Then she got into some woods and into a hollow beneath some trees, and all was so nice and cool there that she stopped and lay down. "This is much better," said she.

The first day the birds came and sang to her and dipped their nice little bills in her clear water. She had a beautiful time. "I hate that cross old Sun," said she. "I shall stop here as long as I like." So she did. She dreampt fine dreams, and the next day the birds came again, but the next after that though they came, they flew away without stopping to talk after they had whispered together. "Better not stop there," they said to one another. The Little Brook became very angry. She could have cried but no tears came. She noticed now that the moss on the stones in the hollow was dry. She did not sleep well. Early a voice waked her. It was a Robin. The Robin said, "Dear Brook I want to tell you something."

"What is it?" asked the Brook sadly. "Don't you know why the birds fly away? Don't you know what has happened?" "No!" "Look at yourself," said the Robin. The Silly Little Brook looked. She had grown much smaller and there was a green scum all over her. She screamed, "This isn't me!" "O yes" said the Robin. "You have turned into this ugly pool because you stayed still. Dear Brook do go on!"

And the Brook tried, but she couldn't, so many little twigs and leaves had fallen over her. The Robin was ever so kind. He tried to help pull out the leaves, but there were too many. He grew too tired. He hung his head. The trees hung their leaves, the clouds grew heavy. The Brook squeezed out real tears. "What shall I do, what shall I do?" she sighed and mourned and screamed. The Robin had a bright idea. He flew off and got together a lot of other Robins. They all helped. They cleaned the pool. They pulled out the muddy leaves, they tugged at the muddy sticks which were stuck in the pool until many of them sat down abruptly on their tail feathers. The Brook felt that she could go now, but she was too small. Then the clouds said, "Let us help." They dropped down hundreds and thousands and millions of drops. The Brook grew larger again. She slipped over the rocks. She went running down the hillside half mad with happiness.

"Don't ever stop again," cried all of the Robins together, "But go on, and on, and on!"

—*Author Unknown.*

EXPRESSIONS.

To see the rippling water of a cool and limpid brook;

To gaze at a spider's lacy web in some deep hidden nook;

To hear the gentle whispers of the balmy summer wind;

To feel the animal's glossy coat and know that it's a friend;

To watch a storm as it tosses and turns—the pebbles, the sea; the trees beside the house;

To hear the cry of a creature as tiny as a mouse.

'Tis wonderful, this beauty, as down life's path we go,

That God is still our constant friend, 'tis wonderful to know.

—Ray Day, Elon College.

THE PLACE OF RELIGION IN THE PRESENT STRUGGLE.

By J. Scott Lidgett.

What should be the attitude of the Christian religion to the terrible world war now raging? The popular statement in Britain is that we are out in support of Christian civilization. This shows that the heart, if not the mind and the practice of the English-speaking peoples is still profoundly influenced by the Christian religion. The values of freedom and truth, of righteousness and humanity are at stake. All these, if not entirely derived from the Christian faith, have been deepened and enlarged, asserted and diffused, by the Christian church in all the world. The universal church of Christ is still the main factor in the maintenance of these high values and their full appreciation to mankind. All these values are threatened and outraged by the dictators and the totalitarian states. The allies are waging war above all for their preservation, and not for self-seeking territorial or economic gains. This supreme fact determines the attitude of the Christian faith and church to the present struggle.

The supreme values at stake have been concerned, born, and brought up in peace and for peace. They aim essentially at the subjugation of force, at its radical transformation and its impregnation by the values of the Christian inheritance, so that all that is predacious in the exercise of force may be eliminated from it forever. These values are the stronghold, the fortress of humanity and of all that is humane. Hence the revelation and restoration, the maintenance and diffusion of these values was an essential part of the ministry of Christ. For the diffusion of these values, peace is indispensable. Therefore, the great witness and missionaries of the Christian faith have never defended themselves. There is no place for a bomber in support of a missionary, no place for the sword in the promotion of the gospel.

Yet two things have happened since Christ appeared. First, the church has become part of the sovereignty of the state, at least in democratic nations, where each individual has responsibility for the government of the whole. Secondly, these values have penetrated the whole fabric of our civilization, and have become part of it. These consequences of His revelation were not dealt with by Christ. He left his followers, under the guidance of his spirit, to decide how best they could serve him by upholding all that which he had imparted to mankind. He did say that "nation shall rise against nation, and kingdom against kingdom," and therefore he foresaw occasional outbreaks of war in the future. He left His followers, however, to decide their action when they became not only members of His church but also, as citizens, part of the world.

Hence, I have to make my own personal affirmation, which is that in the present situation, concerned entirely with the maintenance of the values of our Christian civilization, there is no alternative but to use in their defense a force that will control, and by and by destroy, the force that seeks to overthrow.

The mystery of man is that he is the meeting-place of two worlds—the spiritual and transcendent, the animal and mundane. Everything depends for his well-being and progress upon the complete control by the higher over the lower. Hence these spiritual values upon which mankind depends are militant. They are not nurtured in isolation from the whole life and struggles of mankind. Faith, hope, and love are not merely inward qualities of the spirit; they are the organs by which man apprehends and molds the universe in the light of the supreme Reality—God as revealed in Christ. Without the influence of faith, hope, and love, even the most earthly life would be impossible. What the Christian faith does is to inspire and uplift them to embrace the Whole, to apprehend its Source, and to direct its process to the satisfying consummation expressed in the Lord's Prayer, "As in heaven, so on earth." For this, the universal church witnesses, contends, and seeks through the present strife, so ruthlessly imposed upon the world, effectively to maintain.

—*N. C. Christian Advocate.*

MISSIONARY OFFERINGS.

WEEK ENDING APRIL 17, 1942.

Sunday Schools.

Mt. Herman, Garner, N. C.	$	5.00
Big Oak, Eagle Springs, N. C.		2.47
Bethel, Elkton, Va.		14.00
Turner's Chapel, Sanford, N. C.		10.79
Oakland, Suffolk, Va.		10.00
Leakesville, Luray, Va.		20.94
Newport News, Va.		8.75
Beulah, Zebulon, N. C.		2.00
Hope Mills, N. C.		10.00
Total	$	83.95

Individuals and Churches.

Flint Hill (R), Sophia, N. C.	$	2.00
Mt. Bethel, Stokesdale, N. C., by Mrs. E. J. Lester		5.00
Flint Hill (M), Biscoe, N. C.		.70
Union Grove, Asheboro, N. C.		10.00
Auburn, Raleigh, N. C.		12.23
Seagrove, N. S.		10.00
Windsor, Va.		50.00
Wakefield, Va.		25.00
Concord, Timberville, Va., Easter Offering		2.50
Concord, Timberville, Va.		1.46
Spring Hill, Waverly, Va.		5.00
Total	$	123.89
Total for week	$	207.84
Previously acknowledged		9,563.86
Total since Sept. 1, 1941	$	9,771.70

Gratefully,
Mattie Cox Parker,
Secretary.

VALLEY OF VIRGINIA CENTRAL CONFERENCE.

Following is the program for the District Missionary Rally to be held at Beulah Congregational Christian Church on Sunday afternoon, May 3, 1942, at 2:30:

Theme—"Forward With Christ."
Hymn No. 19—"Send the Light."
Worship—Antioch Young People.
Words of Welcome — Mrs. Dottie Armentrout.
Response—Mrs. G. H. Veazey.
Business.
Special Music—Bethlehem Society.
Remarks—Presidents of the Missionary Societies, Young People's Societies, Ladies Aid Societies.
Remarks—President of the Conference Missionary Society, Mrs. A. W. Andes.
Recognition of Ministers, Visitors.
Special Music—New Hope Society.
Book Review—Mrs. B. F. Frank.
Hymn No. 220—"O, Zion Haste."
Offering.
Missionary Play—"The Challenge." Linville Young People.
Prayer and Benediction—Rev. G. H. Veazey.

Our Denominational Heritage

By ROY C. HELFENSTEIN

Minister, First Congregational Church, Mason City, Iowa.

NUMBER 2.

Though the churches today are fighting for their existence, and though they are facing different and perhaps more baffling problems than the churches of the past century had to face, a study of history reveals the significant fact that the Church never has walked a path of roses. It has always traveled the "Via Dolorosa." The Church has never faced a friendly world. It has always had its baffling problems. It has always faced opposition. And the periods when the Church made its greatest growth and its greatest contributions to the world, have been those periods imdiately following its most discouraging and most trying experiences. Recall the advent of Christianity, the birth of Protestantism, and the subsequent periods of new light and new life in the Church. So the fact of the persistent opposition which the Church has to meet today, and the fact of the vicious criticisms that today are being hurled at the Church —some unjustly but many justly; the fact of the hostile forces arrayed against the Church; the fact of the wide-spread religious indifference; the fact of the increasing power of organized evil—these facts should not discourage, but, rather they should put new purpose and new courage into the hearts of all Christian leaders. These facts challenge the ministers and the laity to greater prayer, greater consecration, and greater effort. And in response to greater faith, greater hope and greater endeavor, we have a right to face each new day on the tip-toe of expectancy, believing that each new day may bring the greatest opportunity, or the greatest victory that the Church has yet experienced.

The hour is long past due for another epoch making advancement of the Church of Jesus Christ. Such an advancement has certainly long been scheduled by the will of God and the need of man. The Congregational Christian Churches must have a worthy part in that advance.

The Congregational Christian Churches cannot be content in the knowledge of their glorious heritage. That heritage in itself is a challenge from God to go forward in Kingdom service. We but show our unworthyness of that heritage unless we build more largely and more efficiently than did those who have gone before. What was good enough for the past century is not good enough for this century. Those valiant Heroes of the Cross laid deep and sure the foundations of our denominational life. The early history of Congregational Christian Church efforts not only witnessed the laying of the foundation for a great work, but it also witnessed the building of the superstructure of a great denominational organization and the realization of a most commendable service to our nation and to the Kingdom at large. And the Lord God of our denominational fathers is speaking to us today, as He spoke to Moses of old, "Speak unto the Children of Israel that they go forward."

A glorious heritage is not enough to justify even our continued existence as a denomination. Not "heritage," but "progress" should be our watchword. Progress should be ours as a denomination. We have had too many Congregational Christian Churches during the past twenty-five years to call it "Their day" and pass away. Other denominations with less promising outlook, and with a heritage far less challenging have been organizing new churches at the same time that we have been closing old ones. It is God's will that the Congregational Christian Churches should go forward. He wants that our denomination shall enter into that larger progress for which the men and women of our churches in the past prayed so earnestly and labored so faithfully. We have been content long enough in merely marking time. There is little of interest in watching a company of soldiers "mark time." But when the order is given to "March Forward," the eye of every spectator is held upon those marching columns. So the world pays but little attention to any denomination that is merely "marking time"—doing the same old things in the same old way—getting nowhere—making no progress—failing to go forward. Some of our local churches may be content in just marking time—just holding their own so to speak. But the time has come when we as a denomination dare not longer be content in marking time—in merely holding our own—in maintaining the *status quo.* The time has come when we must either "Go Forward" or "pass out." To be content even to hold our own is to disown Him whose we are and whom we profess to serve. We worship a God of progress in a world of change. Progress is the watchword of the Church of God. We have prayed for progress, we have talked about progress, and planned for progress long enough. The time has come when we must make progress or else make apology. The Congregational Christian Churches must Go Forward in order to prove their right to existence. The law of self-preservation demands it. Our perpetuity as a Church depends upon it.

Society scorns any institution that fails to keep pace with its day. A sense of obligation impels us to Go Forward. Our obligation to Christ, whose name we bear, impels us to make advance. A sense of obligation to the men and the women of the past, who labored and sacrificed in establishing and building the churches that we now have, impels us to Go Forward. They started with nothing but their faith, and gave us all that we have as a denomination. Certainly our faith plus our gratitude for the heritage which they left us—plus the far greater opportunities that are ours—should enable us to leave a still greater heritage for those who come after us. Our obligation to ourselves demands that we Go Forward. The reflex influences upon our individual lives and upon each local church in the knowledge that our church is Going Forward is both inspiring and rewarding. The knowledge that, instead of our churches feebly struggling along to keep alive, that they are vigorously expressing life—that instead of our Conferences longer closing churches in unpromising places, that we establish and build new churches in struggling places is necessary to maintain our denominational self-respect, and to prove our right to existence as a denomination.

Other denominations have also closed some of their churches in the open communities, but they have been increasing the number of their churches in the cities, whereas we have fewer churches in some of our cities today than we had a half century ago. For instance, in 1910 I was a college student in Des Moines, there were six Congregational and three Christian Churches in our capital city. Today we have but one church representing both groups; whereas in 1910 the Disciples of Christ had nine churches in Des Moines, and today they have fifteen. The Methodist Church likewise has been increasing their number of churches in the principal cities of

(Continued on page 13.)

Pilgrim Fellowship

"Youth at Work in the Church"

A. LANSON GRANGER, JR., *Editor*

FIRST NORTH CAROLINA CONGREGATIONAL CHRISTIAN STUDENT CONFERENCE HELD.

About forty Congregational Christian students from North Carolina colleges gathered at the Woman's College of the University of North Carolina in Greensboro on last Sunday for their first student conference. Although not as many colleges were represented as had been anticipated, the conference provided stimulating fellowship and thought, and resulted in the formation of a promising North Carolina Student Pilgrim Fellowship Council. The Council has the distinction of being one of the few student fellowships in the nation. It will seek to develop and encourage local campus projects and joint college activities which will keep alive and growing the students' relationship to the church. For immediate action the Council plans to aid campus fellowships in creating "cell groups," little centers of spiritual fellowship, thought, and action; enlist students for Student Summer Service work and for Work Camps; and endeavor to draw into its fellowship Congregational Christian students from other colleges.

Delegates to the conference arrived at Woman's College in time for the college worship service at which they listened to Dr. Ruth Seabury speak on "Darkness Cannot Conquer It." In the afternoon Miss Seabury spoke informally to the conference on "The College Student Confronts an Age of Skepticism," in which she listed three questions as being foremost in students' minds now: "Can the world be saved at all; does it deserve to be saved, especially when we knowingly allow it to go wrong?" "What's the use; with the draft, uncertain future, what's the use?" "What is the meaning of life; does it have any meaning, and if so, where can one find it?"

The answer to this skepticism, Miss Seabury suggested, is to be found only in a convincing philosophy of life. She emphasized three essential elements of such a philosophy. "The surest clue to the nature of God," she affirmed, "is Jesus Christ. He puts meaning into life in so far as we live as he guided us. We must begin to live upon what we see and know to be true." Finally, she said, "from the experience of the generations, the nature of the universe is to be found in man at his highest. Jesus is man at his highest."

In the midst of the present disillusionment many young people are nevertheless discovering a new spiritual vitality. This is evidenced, for one thing, in the "cell" movement. It is to be seen also in the Work Camp experience in which young people through their labor are bringing to areas of human need a "gift of love." A new and inspired missionary zeal has captured hundreds of youthful hearts. At present our own denomination is preparing 75 young men who as soon as possible will go into the warring countries, helping to heal the wounds which conflict has caused.

FELLOWSHIP ELECTS OFFICERS.

Officers of the North Carolina Student Pilgrim Fellowship Council were installed at the Conference vesper service in a brief service of installation conducted by Lanson Granger. The Council is composed of Chairman, Dorothy Hendrix, Woman's College; Secretary, Joseph Thomas Stevens, Elon; Campus Representatives, Dorothy Cox, Woman's College and Helen Messick, Elon; Delegate-at-large to Southern Convention P. F. Council, Johnson Griffin, Elon. This Council will work cooperatively with the Student Life department of the National Pilgrim Fellowship and with the P. F. Council of the Southern Convention. Miss Dorothy Hendrix and Johnson Griffin will represent the student group on the Southern Convention Council.

Following the installation service, Dr. Dwight Bradley, Executive Director of the Council For Social Action, gave the vesper address. He stressed the need for a renewal of the emphasis that man is a spiritual creature, not primarily a being of the earth, but of thought, of will, and of feeling. Upon this basis he urged his hearers to deepen and broaden "the inner world," for only so, he said, shall one be able to face outward stress and moral laxity and decay.

NEW JOBS FOR A NEW DAY.

CHRISTIAN ENDEAVOR TOPIC FOR MAY 3, 1942.

SCRIPTURE: John 6:27-29.

Daily Readings—

Monday—Be Strong to Work.—II Chron. 15:7.

Tuesday—Slothfulness Reproved.—Prov. 6:6-11.

Wednesday—Labor to Give.—Eph. 4:28.

Thursday—Expediency of Work.—John 9:4.

Friday—From Failure to Success.—Luke 5:4-6.

Saturday—Labor to Eat.—II Thes. 3:10.

In a world at war the question of vocational choices must be considered in a new light. This topic should take into consideration the whole matter of faithfulness to duty. Numbers of people, and especially the young are not being asked what they want to do. They are merely asked to serve on the basis of training and experience. War duties interfere with many cherished plans. On the other hand Christian young people must not be unmindful of purposes which God has for lives dedicated to Him. Individuals must think of their own lives after the war.

The book "Jobs for Today's Youth," by Dr. T. Alto Nall and Bert H. Davis, should be used in getting helps for this meeting.

Several persons may be asked to make short talks on special types of work that men and women may expect to find after the war is over; some are listed:

1. Those who can attract buyers and sell goods.

2. Men and women who are trained in personal problems will be in demand in factories where a number of workers are employed.

3. Social work, as juvenile delinquency, divorce, family welfare, migrant groups, etc., offer a splendid opportunity for special training for persons with Christian ideals.

4. The Church of tomorrow will need special workers. There will be a need for Missionaries with special training. Just now The American Board of Foreign Missions is in need of young men and women who will prepare for service in foreign fields when conditions permit their going.

5. Choice men are needed for the ministry.

For Discussion—

1. Name some jobs that need to be done in the Christian enterprise, and discuss the qualifications for such workers.

2. In advising a high school boy or girl about a life work, what would you say about preparation?

S. E. M.

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

WAYSIDE CONVERSATIONS.

Lesson IV—April 26, 1942.

Golden Text: "*Whosoever does not bear his cross, and come after me, cannot be my disciple.*"—Luke 14:27.

Lesson: Luke 13:22-35.

Wayside Conversations.

Much, indeed most, of the Master's teaching and preaching was done in informal, way-side conversations. Along the road, in the streets, along the shore of the lake, from a boat, on a mountain-side, in the outer courts of the temple—wherever there were people, there the Master preached and taught. He went to the people, as well as the people coming to Him. It is still sound strategy. More and more the church must go to the people with its message. To be sure there is still a place for the public service of worship, in the house of God. But there is a large place for service to the public by taking the message to the people.

Journeying On Unto Jerusalem.

"And He went His way . . . journeying on unto Jerusalem." He knew what was involved in going to Jerusalem. He knew what would happen to Him when he went to Jerusalem. He did not go out of his way to seek it. But it was a part of the Father's will for His life. It was in the line of duty. So He set His face to go to Jerusalem. Here was practical consecration, the acceptance of all that was involved in doing one's duty, the yielding to the Father's will, in the calm confidence that the Father would minister unto Him. Suffering is not to be sought for itself. But suffering is not to turn us from our duty.

How Many Will Be Saved?

"Ane one said unto Him, Lord are they few that are saved?" It was asked out of idle curiosity. The man had little if any concern over the fact that some undoubtedly would be lost. He was interested in statistics, instead of in souls. He was an onlooker and not a participator. He liked to speculate, but he did not want to act. He wanted information, instead of sharing in redemption. There are a great many people today who seem to be concerned about who, or how many will be saved, but they do not do anything about the matter. Who can say who will be saved? Who are we to pass final judgment on the souls of men. One thing is sure—there will be some whom we think will be saved who will be lost, and some whom we think will be lost who will be saved.

Religion as Serious Business.

"Strive to enter in by the narrow door; for many, I say unto you, shall seek to enter in, and shall not be able." People take their religion too lightly. A man's relation to his God is of supreme importance. One does not come into a religious experience without discipline and self-mastery. Easy-going habits and attitudes do not develop soul stature and fibre. To be sure there is nothing that a man can do to save himself. He is saved by grace not by works. But Jesus made it clear again and again that one never found life at its best without discipline and denial of self. Character is an achievement, not a gift. God gives the increase in the soul, but man must cultivate. Habits of devotion have to be developed, self-denial must be practiced. Sustained effort must be devoted to the interests of the soul and spiritual life. There is a place for will, as well as emotion, in religion.

With the Master, But Not of Him.

"We did eat and drink in Thy presence, and Thou didst teach in our streets. And He shall say, I tell you, I know not whence ye are." Mere profession is not enough. To be a member of the church does not guarantee eternal life. To be in the company of Jesus disciples is not sufficient in itself. Even to call Him Lord, Lord, may have little value. One finds life in God through obedience. Obedience is the first law of discipleship. The fact that a man is a minister, or a deacon, or a Sunday School teacher, or that a woman is president of the Woman's Society, or Counselor of a Young People's Group does not mean that they are in the Kingdom of God. The Master Himself is authority for that statement. Religious privilege does not always mean possession of eternal life. Correctness of belief, orthodoxy of creed, perfection of ceremony, attention to ritual, even performance of religious duty, do not in themselves save a man.

God's Scale of Values.

"And behold, there are last who shall be first, and there are first who shall be last." We human beings sometimes get things upside down. We sometimes put first things second and second things first. We call some things great that ought to be called small, and some things small that ought to be called great. We think some folks are great, who are not great at all in the sight of God, and some folks small who are not small at all in the sight of God. Man looketh on the outward appearance, but God looketh at the heart. God puts first some of those we put last, and some last that we put first.

The Resort to Fear.

"In that very hour there came certain Pharisees saying unto Him, Get Thee out and go hence; for Herod would fain kill Thee." This young Teacher was making the Pharisees uncomfortable. His teaching was cutting across and deep into their prejudices and privileges and pride and position. They wanted to get rid of Him, to get Him out of the way. They suggested that He had better be careful, in fact they stated that Herod would be glad to kill Him. They thought they could scare Jesus, could appeal to his fear of the king. They should have known better. Jesus was a moral and spiritual hero. Courage finds a new meaning in Him. But it was not the first time, nor the last that the enemies of Jesus and his cause have appealed to fear to stifle the voice, or stop the activity of His followers.

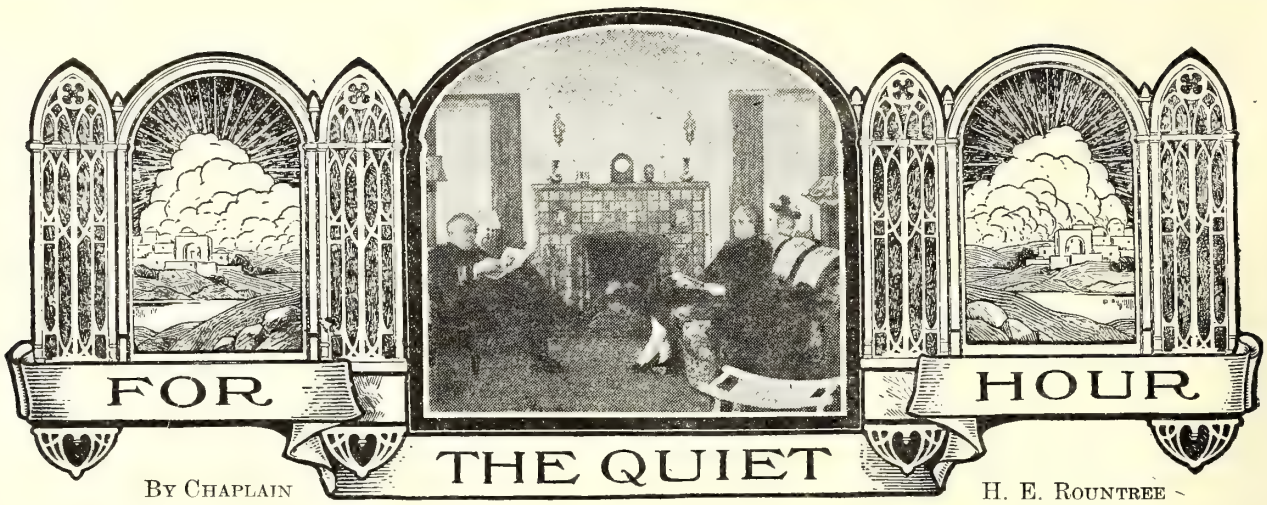
The Divine Compassion.

"O Jerusalem, Jerusalem . . . how often would I have gathered thy children together, even as a hen gathereth her own brood under her wings and ye would not." Here is a glimpse into the compassion of God, of His concern for His children, of His heart-ache and heart-break over great cities, with their slums and their sins and their sorrows and their sufferings, and their shames. How God yearns to share with them the secret of His peace. If he that keeps Israel neither slumbers nor sleeps, it is partly due to the burden of cities on His heart.

SUPERANNUATION.

Previously acknowledged	$1,318.70
Mt. Bethel, Stokesdale, N. C.....	10.00
First, Burlington, N. C.	20.10
Total to April 17, 1942	$1,348.80

Board of Superannuation,
By: *Mattie Cox Parker.*



By Chaplain H. E. Rountree

MONDAY.

Preaching as You Walk.

"They took knowledge of them, that they had been with Jesus."—Acts 4:13.

There is a story from the life of Saint Francis of Assisi. He said to his assistant one morning, "Come along and let us go down town and preach a sermon." They went, visited some stores, chatted along the streets, passed through the market place, and then turned toward home. The assistant said to him, "But Father, haven't you forgot something?" "No," said he, "I think not." "But," said the assistant, "you were going to preach a sermon." "We preached a sermon," said St. Francis. "We preached, where did we preach?" "We were preaching as we walked," said St. Francis. There is no use to preach any where unless you preach as you walk.

Prayer—Dear Heavenly Father, we are thine, but we realize that we are very poor witnesses. Make our faces to shine with Thy spirit that we need not preach in words. We would live so that our lives will speak for themselves. *Amen.*

TUESDAY.

Thinking Big.

"Whatsoever things are true . . . honest . . . just . . . pure . . . lovely . . . of good report . . . if there be any virtue, and if there be any praise, think on these things."—Phil. 4:8.

Our little fire places today where we use small kindling wood, and at great cost (a am speaking of southern California), have no comparison with the big fire places of old where we had the joy of sitting for a whole evening before blazing big logs which needed no attention. Father used to say "burn big logs."

Life says that too. "Burn big logs." Think big thoughts. Do big deeds. Cultivate big things. It is as easy to give one's mind to great things as it is to trifles.

Prayer—Our Lord, Thou art summoning us to larger things. Help us to put away the trivial and things of littleness, and imitate Christ as far as Thou wilt give us to do. *Amen.*

WEDNESDAY.

God, Others and We.

"And other sheep I have which are not of this fold."—Jno. 10:16.

In all our travels in the United States, Europe and Asia, we have found the church, found religious people and found priests of the faith. It mattered not how different, each and all bearing the signs of spiritual life. We have attended some of their meetings and through this have become aware that God has direct dealings with other men who are not of our faith. The whole world is full of souls in quest of God, though we believe that some seek and worship ignorantly. There is a reality in having them in our prayers.

Prayer—Our Father, we pray for all souls who stretch forth their hands unto Thee. Hasten our, and hasten their findings. *Amen.*

THURSDAY.

The Sin of Seeing Defects.

"Who art thou that judgeth another?"—James 4:10-17.

Criticism does not make for betterment, be it ever so correct, unless it be a constructive criticism indirectly applied. This is true in anything, but it is very especially true in Christian effort. If we have only enough religion to see the defects in others, we are not religious at all.

Prayer—Our Father, forgive us of the attitude of the Pharisee, but may we be more like the Publican, criticise ourselves and pray for God's mercy.

FRIDAY.

Obligates to the Best.

"Let your manner of life be worthy of the Gospel of Christ."—Phil. 1:27.

Paul urges the Philipian Christians that they shall fail unless they live daily unto the noblest ideals as they may be in Jesus Christ. These ideals should extend to every outward appearance as well as to the inner feelings. "Man looketh upon the outward appearance, and too often judgeth by that. Many a rich soul has had his influence cut terriffically by some uncouthness, manner of speech of dress. Avoid the appearance of evil."

Prayer—Dear Father, in things little and things big, we would represent our Saviour Jesus Christ. Help us. *Amen.*

SATURDAY.

The War's Detonation.

"Blessed are the peacemakers."—Matt. 5:1-12.

Christ beginneth His sermon on the mount by declaring who are blessed in this life, who are the salt of the earth, who are the light of the world; what it is to kill, and commit wrongs of speech and deeds. He exhorteth to suffer for wrongs, to find a way to love enemies, and to labor for a better day.

There is a high-sounding note of "winning the peace" everywhere in our country today, lest we miss the peace after this war. We must win that peace by clear thinking of good will to all men; by a resolute purpose not to be stampeded into passionate action; and by a definite effort to bring the mind of Christ to bear upon every person whom we may reach.

Prayer—O Lord, send peace into our hearts, into our times, into Thy world. Make every disciple of Thine

(Continued on page 14.)

DENOMINATIONAL HERITAGE.

(Continued from page 9.)

Iowa. What has been happening in this regard in Iowa is but an illustration of what has been happening throughout the Middle West. This condition ought not so to be. The Congregational Christian Churches have as much, and naturally we think or ought to think have more to offer the people of the various States where we have Conferences than has any other denomination. Our Nation needs more—not fewer churches of our faith and principles. "Arise let us too be building!"

To deplore, as we all must, that our denominational strength has not been growing in the past quarter of a century in no way implies that the fault has been with those chosen to supervise our work. The fault does not lie there. The fault has been and is with the failure of the local churches to cooperate as they should with the State and National leadership. Too many of our churches have lost their denominational consciousness. In rightly protesting against denominational bigotry, too many of our people have wrongly implied, as well as wrongly concluded, that our denominational responsibility was nil. Many of our people have even boasted of having no denominational concern. Hence, denominational loyalty has waned, and our cause has lamentably suffered in consequence. In contending that Kingdom Loyalty should be the supreme concern of all Christians, we have too often forgotten that lack of denominational loyalty may militate against the Kingdom's interest. The Congregational and Christian Churches felt a hundred years ago that they had a distinct mission to render their day and generation. The Congregational Christian Churches of today should feel that their mission to our generation is no less distinct. Denominational pride of being, rather than denominational apology for existence, is absolutely essential in every generation for every church member and for every church. The lack of denominational concern, the lack of denominational pride, and the failure to accept denominational responsibility has been largely to blame for our denominational retrenching, as well as for our failure to advance as a denomination. If we are consistent in putting the interests of the Kingdom *First*, and if we are concerned about a United Protestantism, we will be compelled to strengthen our denominational life in every way feasible so that we may be able to make the largest contribution possible to a United Church. A lack of denominational concern usually evidences a lack of Kingdom concern.

I trust that we all belong to the Congregational Christian Church because we appreciate its heritage, and because we believe that its principles and practices most nearly conform to what our Lord would approve. Every member of the Congregational or Christian Churches should be proud of their heritage and fellowship. The two denominations had separate identities for more than a century, but their principles and practices—their emphasis on character rather than creed—their emphasis on democracy in religion—were almost identical down through all the years of their separate existence. That is why many local Congregational and Christian Churches in the principal cities of New England and in other parts of the nation united long before the Merger of the two denominations was effected. And that fact explains why there was a natural interchange of Congregational and Christian Church ministers in both groups of churches in the cities of New England for more than fifty years. The Chritsians were one with the Congregationalists in spirit long before the Merger. Many of the ministers of the Christian Church were trained in the Congregational Seminaries during all these years.

Too many of our churches have lost the Vision of World Service, the Missionary Passion which inspired our churches a half century ago. Too many of our churches have wrongly concluded that they could exist unto themselves alone. Too many of our churches have lost their denominational consciousness, their denominational pride, their denominational loyalty—all of which needs to be quickened and vitalized in our churches today in tribute to those who bequeathed to us our heritage, and in behalf of those who shall come after. . . .

With pardonable pride, we point to the achievement of our denomination in the past, and with humility and faith we accept the responsibility to "carry on." Our denomination has a past of which we are not ashamed, but of which we are justly proud. As a denomination, we have the present and the future that challenge hope and faith. We have championed a cause that must not die, and that should not decline.

We stand like a mighty army for "Democracy in Religion"—"The Brotherhood of Believers" — "The fellowship of All Followers of Christ" —and for the promulgation of the belief in the Religion of Jesus as the only answer to the world's needs. Again as the Lord said unto Moses—"Wherefore criest thou unto Me? Speak unto the Children of Israel that they go forward"—so He calls to the Congregational Christian Churches of America today that they "Go Forward!"

NEW SUPERINTENDENT.

(Continued from page 5.)

General Council and at present he represents the South on the executive committee of the General Council.

"In Georgia he has been interested to promote 'The Georgia Plan' of church efficiency. He has been greatly interested in social as well as religious conditions in Georgia and has earnestly written and spoken concerning the needs and progress of the Southeast."

We congratulate Dr. Scott on this promotion and wish him continued success in this position of wide opportunity and high responsibility.

PASTOR-AT-LARGE.

On June 1, Rev. David Shepherd. A.B. Elon College and B.D. Vanderbilt University, leaves the pastorate of the Lagrange, Georgia, United Congregational Christian Church to become our pastor-at-large and to live in Alabama. He will be coming home, for his first charge was our United Church at Phenix City where he went in 1931 for a successful pastorate. In three years there he took in 24 members. Going from there to the Barnesville group of churches in Georgia, he received 93 members in four years. He has been successful at Lagrange and a leader in that city since 1938.

Surely there is no finer name for a minister than the Shepherd, David, and we predict that he will be a true pastor to the larger area. Born in our old Christian Church fellowship in North Carolina, he went to Elon College, where he won distinction as a speaker and in athletics. At Lagrange he has been the gracious and friendly host to the Ministers' Convocations which have met there, and was the moderator of the Georgia Conference in 1930.

Mrs. Shepherd (nee Jean Williams Fullington of New Port Rickey, Florida) was one summer one of our Student Summer Service Workers in Kentucky. She is a graduate of Rollins College, Winter Park, Florida, and in 1937 and 1938 was president of the Woman's Work in Georgia.

We are glad that these fine leaders are moving into our territory.

—*Down South News.*

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

The weather was so clear and warm from April 13th to the 18th that our farmer made good use of the time. During the week we prepared the land and planted forty acres of corn. We have never seen land work prettier than it did. Besides preparing and planting the forty acres we hauled and spread a coat of manure on twenty acres. We have often heard it said it is well to make hay while the sun shines and we did not fail to make use of our fine weather.

Our little boys and girls did a lot of teasing to let them go without their shoes. Some of the little fellows would come in and say the children in the other buildings are going without shoes why not let us? They brought all kinds of pressure to bear in order to win their point.

We agreed that when they brought us a bunch of dogwood blossoms we would let them take off their shoes. It was not long before the blossoms came in. They had won their case.

Last Christmas a friend donated three little wagons for the small children. But since Christmas until recently the weather did not permit their use. Last week we got them out and gave one to each building and then the fun began. All the little folks wanted to ride at the same time, but we soon got them straightened out and showed them how to divide time and all could ride. It was not long before two of the wagons had broken tongues and they brought them to the writer for repairs. Bolts had been lost which necessitated a trip to the store for bolts and a trip to the welder to have the broken parts welded. They are now in commission again and happiness reigns once more. It takes a little time to give the little fellows a real treat but it is worth the price.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR APRIL 23, 1942.

Amount brought forward $5,947.28

Sunday School Monthly Offerings.

Western N. C. Conference:		
Ether	$ 1.78	
Smithwood	1.29	
Flint Hill (M.)	.40	
Ramseur	10.00	
Pleasant Ridge	6.65	
		20.12
N. C. and Va. Conference:		
Mt. Zion	$ 5.80	
Concord	3.00	
Burlington	40.26	
Shallow Ford	13.08	
Bethel	5.00	
		67.14
Eastern N. C. Conference:		
Auburn	$ 7.00	
Hope Mills	5.00	
Pope's Chapel	4.50	
		16.50
Eastern Va. Conference:		
Cypress Chapel	$ 8.80	
Oakland	10.00	
Oak Grove	1.52	
Berea, Nansemond	6.00	
		26.32
Valley Va. Cent. Conference:		
Leakesville	$ 6.93	
Bethel	1.00	
Antioch	5.33	
		13.26
Alabama Conference:		
Roanoke		2.56

Special Offerings.

Mrs. Simmons	$25.00	
Mr. Denton	60.00	
Mr. and Mrs. H. Barney..	5.00	
Cash	5.00	
Rev. M. D. Watkins.....	1.00	
Miss Oma Holt	5.00	
Mrs. J. G. Holt	5.00	
Mr. Fespermon	5.00	
Mrs. Brame	5.00	
		116.00
Total for week		$ 261.90
Grand total		$6,209.18

THE QUIET HOUR.

(Continued from page 12.)

in the world a heavenly messenger of that peace. *Amen.*

SUNDAY.

Jesus was so patient with the blunders of His disciples! The Sabbath is given that we may restrain our powers, regulate our lives for Christian usefulness, and for serene and fruitful living. "Remember the Sabbath day to keep it holy," and this shall be done. *Amen.*

ELON COLLEGE

Founded by the Christian Church in 1889

A CO-EDUCATIONAL INSTITUTION OF HIGHER LEARNING OF THE CONGREGATIONAL CHRISTIAN CHURCH

ENTRANCE TO ADMINISTRATION BUILDING

Elon College is located in the piedmont section of North Carolina. The climate is invigorating and healthful. The natural beauty of the campus is enhanced by careful landscaping.

The definite religious atmosphere of the College and its modern equipment provide the very best facilities available for the training for religious leadership.

The rates are most reasonable.

LEON EDGAR SMITH, President

Elon College · **North Carolina**

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational and Christian Churches.

BOARD OF EDITORS.

R. L. HOUSE, B. D.....Editor
S. C. HARRELL, D. D.....Associate
W. T. SCOTT, D. D.....Associate
F. C. LESTER, B. D.....Associate
H. S. SMITH, Ph. D., D. D. .....Associate
I. W. JOHNSON, D. D.....Contributing
L. E. SMITH, D. D., LL. D....Contributing
C. A. LINCOLN, D. D.....Contributing
J. T. KERNODLE.....Managing Editor

DEPARTMENTAL EDITORS.

H. S. HARDCASTLE, D. D..Sunday School
H. E. ROUNTREE.....Quiet Hour
S. E. MADREN.....Christian Endeavor
A. LANSON GRANGER.....Young People
Mrs. A. C. TODD.....Children's Page

SUBSCRIPTION RATES.

Six Months..... 1.00
One Year.....$2.00

Published by the Board of Publications, agent for the Southern Convention of Congregational and Christian Churches, and printed every Thursday by the Central Publishing Co., Inc., Richmond, Va.

Entered as second-class matter at the Postoffice at Richmond, Va., July 25, 1922, under Act of March 3, 1879.

Remittances for subscriptions should be sent to the office of Promotional Secretary, Elon College, N. C.

All other matters of business should be addressed to "The Christian Sun," 1536 E. Broad Street, Richmond, Va.

Contributions should be sent to the editor at 3206 Grove Avenue, Richmond, Va., not later than Friday preceding the date of publication. Emergency notices will be received at "The Sun" office up to Tuesday of the week of publication.

Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

In Memoriam

ANDERSON.

Mrs. Hattie Anderson, aged eighty four years and twenty four days, died at the home of her daughter, Mrs. Albert Fletcher, with whom she made her home, High View, W. Va., Thursday morning, April 9, 1942. Mrs. Anderson was a faithful member of Timber Ridge Church from the early days of her childhood. She leaves two children, one daughter, Mrs. A. A. Fletcher, and Turner Anderson, Gore, Va., besides a number of grandchildren, and great grandchildren. Funeral services were conducted in the Church, Sunday afternoon, April 12, with burial following in the Church cemetery. Services conducted by her pastor, Rev. C. H. Anderson and Rev. C. R. Sine. A very large congregation attended the rites.

ROBERT A. WHITTEN,
Pastor.

Democracy has the only approach to human relationships that can make for a free flow of life forces.

—Dr. Frank Kingdon.

Georgia and Florida News

By Rev. W. T. Scott, D. D., *Associate Editor.*

ATLANTA—CENTRAL.

The Church is evidencing signs of growth. A personal visitation week on prospective members resulted in quite a few new members joining our Church.

The Church lost to the Army one of its staunchest, most faithful members when Major O. M. Fuller joined the colors. Others who are serving in the armed forces are: H. Burton Ray, Radio man with the Navy; Virgil Simpson, Air Corps; Robert Bentley, Camp Croft; H. E. Paddock, Commander of a United States destroyer in the Pacific; and Guerry Perrow with the Medical Corps.

MACEDONIA PARISH.

Bad weather in North Georgia delayed Rev. and Mrs. White in their plans to move into the parsonage, but they are now settled.

The members of the churches of Macedonia Parish met at the Macedonia Church Sunday, April 12, to inspect the parsonage and decide upon needed improvements. The women's rally, a Christian Life Conference, and a visit from friends in the East all came on the week end of the parish meeting.

Dr. Clarke spoke to all the churches of the parish some time ago and has continued to show a personal interest in the churches.

DEMOREST—UNION.

During the past decade Union Church has lost several members who were over eighty years of age and who have all been missed, but none so much as Willard F. Chrisler who passed away on October 4, 1941.

Mr. Chrisler has been identified with the city of Demorest and Union Church from their incorporation. He also served in various offices in both the city and the church and was particularly active in inducing Mr. C. C. Spence to found the Jesse S. Green Institute, later Piedmont College. He was the first to collect books for a library which is now housed on the Piedmont campus.

Mr. Chrisler was active in the raising of funds to build the present Union Church.

Born in New York State in 1856 Mr. Chrisler moved to Wisconsin with his family when about eight years of age and later moved to Nebraska from where he moved to Georgia and about fifty years ago. Two children survive him, Vivian L. Chrisler of Washington, D. C., and Isabel Chrisler of Demorest.

The most recent loss to the Demorest Church came through the death of Mrs. F. A. White in February. Mrs. White was eighty-four years of age and a leader in the church and in the Woman's Christian Temperance Union. With the passing of Mrs. White the Union Church loses the last of quite a group of members who were "born before the war."

RICHLAND—FIRST.

The First Christian Church of Richland entertained the Middle Georgia Christian Life Conference March 27-29. The program innecluded, "What Kind of a World Does God Want?" led by Rev. D. W. Shepherd, LaGrange; "What Kind of a World Do We Want?" led by the Richland Young People; "I Dare You," led by Rev. W. Carl Parker, Barnesville; and "Lord, Reform the World Beginning With Me," led by Miss Marjorie Askin, Barnesville. Mrs. R. H. Booth of Columbus led a discussion on the "West Tampa Mission," and the Columbus Young People presented a playlet entitled, "The Little Democracy." Rev. S. M. Penn, Richland, was in charge of the morning service.

The churches had good representations and the young people presented fine reports of their work.

INDIA'S WOMEN LEARN.

In the spring Miss Gertrude E. Chandler of Aruppukottai, India, found 12 young unmarried women in the village of Puthupatti eager to learn to read. It was Harvest Season. They worked long hours in the fields but in the evening, despite weariness, they came to study from 8 to 10. Five months later a Women's Conference was held in this village. More than 200 women attended this meeting from six villages. The presiding officer was Pestov L. Ponnuswamy who has great skill in drawing out shy village women. They reported: "Our society has bought seventeen mats for the church," and "Our women take part in the Sunday morning service by reading the Bible, taking up the collection, on the women's side, and sometimes leading the prayer." . . . "The women try to keep the church clean."

Southern Convention Sessions and Officers

Compiled by JAS. H. LIGHTBOURNE, *Convention Secretary.*

This recapitulation of the sessions and major officials of our Southern Convention is presented with some hesitation. The study was made that such a recapitulation could be placed with other records and valuables in the Kerr-Sun Monument. Corrections and additions are sought.

Dr. W. W. Staley in a series of sketches of the sessions of the Convention states that Dr. W. B. Wellons was president of the Convention from its organization to the time of his death in 1877. But the minutes for the session of 1858 read that Dr. E. F. Watson was elected president of the Convention and that Dr. W. B. Wellons retired from the chair.

A session was planned for 1862 in Raleigh but was not convened due to the war.

No.	*Year*	*Place*	*President*	*Secretary*	*Treasurer*	*Editor "Sun"*
	1856	Union, N. C.	W. B. Wellons	E. F. Watson		H. B. Hayes
		Organizational Session. Five Cardinal Principles adopted.				
1—	1858	Cypress Chapel, Va.	E. F. Watson	A. S. Hill	T. J. Kilby	W. B. Wellons
		First Regular Session. "Sun" transferred. Missionary Society organized.				
2—	1866	Mt. Auburn, N. C.	W. B. Wellons	C. A. Apple	A. Moring	W. B. Wellons
		"Sun" resuscitated. Principles and Government adopted.				
	1867	Mt. Auburn, N. C.	W. B. Wellons	C. A. Apple	A. Moring	W. B. Wellons
		Extraordinary Session.				
3—	1870	Suffolk, Va.	W. B. Wellons	C. A. Apple	A. Moring	W. B. Wellons
		Fraternal delegates from New England present.				
4—	1874	Graham, N. C. (Providence Memorial Church)	W. B. Wellons	C. A. Apple	A. Moring	W. B. Wellons
		Christian union emphasized.				
5—	1878	Lebanon, N. C. (Caswell County)	J. T. Whitley	C. A. Apple	A. Moring	J. T. Whitley
		W. B. Wellons died 1877. J. W. Wellons appointed Convention Evangelist.				
	1879	Suffolk, Va.	W. S. Long	P. J. Kernodle	A. Moring	J. P. Barrett
		Extraordinary session called to revise Principles and Government. No action taken.				
6—	1882	Morrisville, N. C.	W. S. Long	P. J. Kernodle	A. Moring	W. T. Walker
		Plans for a denominational college discussed. Delegates sent to American Christian Convention.				
7—	1886	Mt. Auburn, N. C.	W. W. Staley	P. J. Kernodle	A. Moring	J. P. Barrett
		Foreign Mission Board named. J. P. Barrett appointed Children's Secretary. Delegates sent to A. C. C. D. D. A. Long elected President of A. C. C.				
8—	1888	Graham, N. C. (Providence Memorial Church)	W. W. Staley	J. P. Barrett	A. Moring	J. P. Barrett
		Extraordinary session. To plan for a denominational college.				
9—	1890	Suffolk, Va.	W. W. Staley	P. J. Kernodle	A. Moring	J. P. Barrett
		Elon College opened 9/2/90. Delegates to A. C. C. appointed and Christian Churches of North and South united. Biennial sessions established.				
10—	1892	Elon College, N. C.	W. W. Staley	P. J. Kernodle	A. Moring	W. G. Clements
		Christian Missionary Association organized.				
11—	1894	Memorial Christian Temple, Norfolk, Va.	W. W. Staley	P. J. Kernodle	J. A. Mills	W. G. Clements
		Executive Board of A. C. C. met with Convention. Committee appointed to consider plans for an orphanage.				
12—	1896	Burlington, N. C.	W. W. Staley	P. J. Kernodle	J. A. Mills	E. L. Moffitt
		Christian Endeavor endorsed.				
13—	1898	Raleigh, N. C.	W. W. Staley	P. J. Kernodle	J. A. Mills	E. L. Moffitt
		A plan adopted to raise funds through the conferences for Elon College.				
14—	1900	Franklin, Va.	P. H. Fleming	P. J. Kernodle	J. A. Mills	J. O. Atkinson
		A "20th Century" fund for Elon College established.				
15—	1902	Asheboro, N. C.	P. H. Fleming	P. J. Kernodle	J. A. Mills	J. O. Atkinson
		No important actions of a new order.				
16—	1904	Berea, Va.	W. W. Staley	P. J. Kernodle	J. A. Mills	J. O. Atkinson
		Elon College reported out of debt. (Berea, Nansemond-Drivers.)				
17—	1906	Burlington, N. C.	W. W. Staley	P. J. Kernodle	J. A. Mills	J. O. Atkinson
		Charter secured for orphanage. Land for same purchased at Elon College, N. C.				
18—	1908	Greensboro, N. C. (First Church)	W. W. Staley	P. J. Kernodle	J. A. Mills	J. O. Atkinson
		100 ministers, 200 churches and 20,000 members reported.				
19—	1910	Suffolk, Va.	W. W. Staley	P. J. Kernodle	J. A. Mills	J. O. Atkinson
		Emphasis onMissi ons, Teacher Training, Young People's work.				
20—	1912	Elon College, N. C.	W. W. Staley	I. W. Johnson	J. A. Mills	J. O. Atkinson
		Woman's Board of Home and Foreign Missions elected.				
21—	1914	Portsmouth, Va. (First Church)	W. W. Staley	I. W. Johnson	W. C. Wicker	J. O. Atkinson
		Dr. C. H. Rowland elected Field Secretary of Missions.				
22—	1916	Burlington, N. C.	W. W. Staley	I. W. Johnson	W. C. Wicker	C. B. Riddle
		Dr. J. O. Atkinson assumed duties as Field Secretary of Missions.				
23—	1918	Franklin, Va.	W. W. Staley	I. W. Johnson	W. C. Wicker	C. B. Riddle
		Mission Board organized. "$100,000 Mission Campaign" inaugurated.				
24—	1920	Raleigh, N. C.	W. W. Staley	I. W. Johnson	W. C. Wicker	C. B. Riddle
		Men and Millions Forward Movement initiated.				
25—	1922	Suffolk, Va.	L. E. Smith	I. W. Johnson	W. C. Wicker	J. P. Barrett
		Dr. J. O. Atkinson elected Secretary of Missions. $533,911.70 reported subscribed on Men and Millions. Bethlehem Junior College organized.				
	1923	Henderson, N. C.	L. E. Smith	I. W. Johnson	W. C. Wicker	J. P. Barrett
		Extraordinary session. Evidently called because of the volume of business accumulated.				
26—	1924	Christian Temple, Norfolk, Va.	L. E. Smith	I. W. Johnson	W. C. Wicker	J. O. Atkinson
		Closer cooperation with the General Convention.				
27—	1926	Durham, N. C.	L. E. Smith	I. W. Johnson	W. C. Wicker	J. O. Atkinson
		Convention incorporated. O'Kelly Memorial at Elon College. New financial plan.				
28—	1928	Richmond, Va.	L. E. Smith	I. W. Johnson	W. C. Wicker	J. O. Atkinson
		Union with Congregational Church initiated.				
29—	1930	Raleigh, N. C.	L. E. Smith	I. W. Johnson	W. C. Wicker	J. O. Atkinson
		Union with Congregational Church on basis of merger adopted.				
	1931	Burlington, N. C.	L. E. Smith	I. W. Johnson	W. C. Wicker	J. O. Atkinson
		Extraordinary session called discuss situation at Elon College.				
30—	1932	Burlington, N. C.	S. C. Harrell	I. W. Johnson	W. C. Wicker	J. O. Atkinson
		Co-meetings of Southeast and Southern Conventions. Merger problems considered.				
31—	1934	Suffolk, Va.	S. C. Harrell	I. W. Johnson	W. C. Wicker	J. O. Atkinson
		Merger problems acted on. Name changed to Southern Convention of Congregational and Christian Churches.				
32—	1936	Burlington, N. C.	S. C. Harrell	I. W. Johnson	L. L. Vaughan	F. C. Lester
		A Convention of excellent fellowship.				
33—	1938	Portsmouth, Va. (First Church)	S. C. Harrell	J. H. Lightbourne	L. L. Vaughan	F. C. Lester
		Office of Promotional Secretary established.				
34—	1940	Greensboro, N. C. (First Church)	H. S. Hardcastle	J. H. Lightbourne	L. L. Vaughan	F. C. Lester
		Basis of membership in the Convention changed. Rural Church Committee established.				

Southern Convention of Congregational Christian

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCIV. RICHMOND, VA., THURSDAY, APRIL 30, 1942. NUMBER 18.

Just for Today

A Prayer

By ERNEST BOURNER ALLEN

Pilgrim Congregational Church, Oak Park, Ill.

Dear Father, I would talk with Thee today about my life. Thou knowest the mistakes I make and all my willful wanderings. Forgive me, I pray Thee, and help me to try again.

Teach me how to increase my faith in Thee and in the future of Thy kingdom here on earth. Likewise in my fellow man, lest I become critical, cynical, and selfish. And also in myself and in all Thy plans for my life and service.

Teach me the mood of hope. Keep me from pessimism and cowardice, from daily despair and grouchiness, and from forgetfulness of my God—and His might.

Teach me how to love those around me. I would be true to my convictions and yet kind, just and yet ever merciful. Let me show Thy spirit of love in every relation of life.

And when the shadows lengthen and the evening falls, let me look back upon a day devoted to loving deeds—yea, upon a life of joyous service. In Jesus' name and for His sake. Amen.

NEWS AND VIEWS

SOUTHERN CONVENTION MEETS IN RICHMOND.

At 2 o'clock Tuesday afternoon, April 28, the Biennial Session of the Southern Convention of Congregational Christian Churches was called to order by the president, Dr. H. S. Hardcastle, and devotional exercises were conducted by Rev. W. E. Wisseman.

On Tuesday morning there had been held a special meeting of the boards and representatives of the institutions of the Convention.

Dr. James H. Lightbourne, secretary of the Convention, reported for the Executive Board and President Hardcastle appointed the special committees for the Convention.

Mr. Wilbur MacClenny, the historian, made a quite interesting report.

Prof. L. L. Vaughan, Convention treasurer, made his report, which covered all items received by the Conference and transmitted them to the Convention. This report while accurately showing these items could not possibly present a picture of the work done by the Convention. In the future, the various boards of the Convention are asked to report all monies received directly from the churches to the treasurer that he may present the Convention a record that will accurately portray the financial activities of the church.

Rev. F. C. Lester, the promotional secretary, next reported. Mr. Lester's report covered his work as collector for THE CHRISTIAN SUN, and executive secretary of the Board of Christian Education, as well as his work with the Convention itself. This work included the establishment of a Junior High Camp, Ministers' Retreats, co-ordination of the work of Convention and Conference committees, one-night institutes in local churches, work with the Pilgrim Fellowship and the aiding in the establismment of the work of the Rural Church Committee. Mr. Lester has also assisted in obtaining pastors for pastorless churches and has supervised the work of ministerial students in various churches.

Miss Angie Crew, Missionary on leave from Japan, has been doing very effective work in the Convention under the general direction of this office.

The last item on the program of the afternoon session was the preliminary report of the Finance Committee. This report called for the continuation of the financial program of the past biennium, with whatever changes the Convention might make at a later session. There being no changes reported at a later session the program as reported stood.

After routine business and announcements the Convention adjourned until the evening session.

At the Tuesday evening session the preliminary program was under the direction of Rev. R. L. House, the local minister. Rev. Richard Jackson, pastor of the Waverly Church, read the scripture lesson, and Dr. Frank C. Laubach, of the Philippines, addressed the Convention, using as his subject "Christ in the Philippines." Dr. Laubach is a most impressive speaker and the story which he told of his work in the Philippines among the Moros was one of most unusual interest. The communion service was in charge of Dr. Douglas Horton, Minister of the General Council.

After worship services, Wednesday Morning, President Hardcastle delivered his address on the subject, "The Church in a World at War." In this address he stressed the need for increased activity on the part of the Church on both home and foreign fields. Dr. Hardcastle's earnestness and the simple manner in which he presents his theme always carries weight.

Reports which followed this address included those on Superannuation, the report of the Orphanage at Elon and the report of the Committee on Evangelism. The report on Superannuation showed that there had been appropriated by the committee $4,665.00 during the biennium, these appropriations going to superannuated ministers or minister's widows. The Orphanage report showed income for the biennium of $47,649.44, with expenses totaling $46,182.49. Of this income $14,582.09 came from sources outside of the Congregational Christian Church. The report on Evangelism created quite a bit of discussion not less than seven persons speaking to the report. It was brought out in the discussion that during the first year of the biennium the churches of the Convention received 1,037 members on confession of faith, and that the total number received amounted to 1,557. On the other hand the Convention suffered loss in total membership during the second year of the biennium.

Dr. Laubach again addressed the Convention, using as his subject, "Teaching the World to Read." He brought out the startling facts that in the Philippines literacy had been raised from 4 to 74 per cent since their being taken over by the United States, while in the Dutch Indies and India, though under control of the white man for hundreds of years the literacy was still only about 8 per cent. He said that the United States was the only country of the white race that was not hated by the Asiatic. He said that unless we give Christ to Asia in the next twenty-five years, Asia would take the sword and by that sword we would perish.

At the afternoon session Dr. L. E. Smith reported for the Board of Christian Education. Dr. Smith also appealed to the Convention to support the campaign now in progress to liquidate the debt of Elon College. Dr. Wisseman gave the financial report. In the absence of Mrs. Granger, secretary of the Pilgrim Fellowship, Rev. Lanson Granger, Jr., read the report.

Dr. John G. Truitt reported for the Board of Publications. Reports were also received from the Treasurer of the Board, Mr. Dollar, and the editor of THE SUN, Mr. House, and the managing editor.

The Committee on Nominations reported through its chairman, Mr. W. H. Baker. Dr. Hardcastle was re-elected president of the Convention, with Revs. W. E. Wisseman and Arnold Slater as vice-presidents. Dr. Lightbourne retains the office of secretary. Mr. Geo. Colclough was elected assistant secretary.

At the Wednesday evening session the program was again in charge of the local church. Dr. Douglas Horton was the speaker of the evening and brought a most inspiring message. His subject was "News of Victory.

At the close of the afternoon session on Thursday, there had been registered one hundred, twenty-two delegates and visitors to the Convention.

J. T. K.

Miss Lila Claire Newman writes: "We all greatly appreciated the lovely issue of THE SUN in memory of papa and would like to thank each one responsible for the lovely tributes to him. I can almost hear him say, 'I do not deserve that.' The College, the Orphanage and THE SUN were his great pleasures as he neared the end of his journey. Thanks so much from mother and the children."

EXECUTIVE AND GENERAL COMMITTEES OF ELON COLLEGE ALL OR NOTHING MEET IN NORLINA.

The Executive Committee and the General Committee of the Elon College All or Nothing Campaign was called to meet in Norlina Hotel, Norlina, North Carolina, Thursday, April 23, at 10:30. The meeting was called on short notice which accounts for the absence of many of the members. The entire membership of the Executive Committee was present. The purpose of the meeting was to review the campaign to date and tabulate results and to determine the nature of the campaign from now until July 1. Reports were made from members of the committees present and a very frank discussion of all phases in this critical time. The more important actions taken were:

The committee voted:

1. To request the President, Mr. C. E. Lovett, Mr. F. C. Lester, and all others who could possibly spare a day or so to offer their services to the different members of the General Committee from now until July 1 in a determined effort to raise this money.

2. To observe Sunday, May 24, or the Sunday most suitable to the local church, as Elon College Day in the Sunday Schools and Churches—a day on which superintendents and pastors are to be provided with information concerning the college, particularly the progress of the campaign and the amount needed to complete the campaign. It is the hope that every individual pastor and church will join enthusiastically in this undertaking that we may surely raise the amount necessary. Should we raise no more, we would lose more than $30,00 plus efforts and expenses.

3. That we ask all pastors and churches to provide the General Chairman with a list of all members of his church, men, women, and young people who have personal incomes. The purpose of this listing is that if on June 7 we do not have the entire amount, letters might be dispatched to every wage earner in the Convention asking for a minimum contribution of one day's wage, or its equivalent, that our college might be free of debt.

4. That appeals be made to the alumni through class representatives to be selected by Mr. Colclough.

5. That since Commencement is coming on Saturday this year that the Alumni business meeting be held following the address by Mr. Granger at 11:00 on Saturday. This is only a suggestion to the Alumni Association.

It was also decided that there would be a luncheon meeting of the above two committees and all pastors Wednesday noon of next week in Richmond during the session of the Southern Christian Convention.

L. E. Smith.

BETHLEHEM CHURCH.

With the coming of spring everything seems to take on new life and since the coming of our new pastor, Bro. G. H. Veazey, our church too, has taken on new life. As usual the Mid-Year Conference met with us in March. We always look forward to these meetings and enjoy the fellowship. We were pleased this year to have with us Miss Angie Crew, a returned missionary, and Dr. Smith of the College. Dr. Smith remained in the Valley for a few days and spoke again at our church Monday night in the interest of the College. We are planning and working to raise our quota for the College. During the rest of the week our pastor conducted Lenten Services which were enjoyed by all attending. All the while we were working and praying for a great service Sunday morning, when ten young people united with the church on confession of faith and eight older folks by letter. At the close communion was held. It was truly a great service. The church was decorated with ferns, potted plants, hydrangeas and Easter lilies, some of which were given in honor of departed loved ones.

At night the Young People gave the pageant, "In Joseph's Garden," to a nearly filled house. We felt when all was over we could truly sing "The End of a Perfect Day." We are planning other things among which is a Teacher's Training Class to be taught by our efficient Sunday School Superintendent, Mr. Clarence Phillips. The class is to meet Friday night each week until the course is completed. We have invited Mayland and Concord to join with us in these classes. Realizing the importance of worship in the Sunday School we have bought hymnals for the children and are teaching them hymns so they may join in the worship program. We are also getting new chairs for the choir: members of the church are asked to give a chair. Ever since our pastor has been in the Valley he has been very busy. Not only has he been busy but he sure knows how to keep others working too. As a whole I think our church is in better shape spiritually and financially than it has been for some time, yet there is plenty of work to be done in the Master's kingdom.

Ella Pickering.

THE CHRISTIAN CHURCH IN INDIA GOES AHEAD.

Dr. Bhaskar P. Hivale, Bombay, member of the Executive Committee of the United Church of South India, reports important decisions and a high note of spirituality at the recent meeting of the 100 commissioners. The Christians of Assam, who make up a large part of the United Church members, he says, were animists 100 years ago. Today they are a "simple people, grateful to the God of Love who has saved them from fear of ghosts, devils and epidemics." Dr. Hivale is a member of the Adult Literarcy Committee appointed by the Assembly.

The *San Diego Union* features a column of Half-Minute Interviews. A recent one is with Chaplain R. W. Truitt, a Virginian, who had just returned from the war theater where he was in two major battles. The following interesting testimony is taken from the Interview Column:

Chaplain Truitt: "When a fellow is in the thick of it and the dangers of death are on every hand, men you have known and loved come into your mind as an inspiration. Chaplain H. E. Rountree was in my thoughts. God gave a few men of his kind to every community, and the U. S. Navy was blessed by his efforts for many years."

The philosophic Hammerton tells us the story of a woman who worked in a cotton factory in one of the great manufacturing towns in Lancashire, and who, on an excursion, went for the first time to the coast. When she caught the earliest glimpse of the Irish Sea, the expanse lying out before her eyes, looking like the limitlessness of the ocean in its rush and roll of billows, she exclaimed, as she drew one boundless breath of freshness and glory: "At last, here comes something there is enough of!"

—*Dr. C. Robinson.*

Correction: The sentence in Dr. Helfenstein's first article "Our Denominational Heritage" (last paragraph of the second column) which reads, "For this reason there were no strong city churches established by the group in the East and the South," should read as follows: "For this reason there were no strong city churches established by the group *as* in the East and the South."

EVANGELISTIC EDUCATION.

Christian Education has become definitely evangelistic. The major denominations in America are now cooperating in a Christian Education Advance movement, seeking to "reach every person with Christian teaching." During the three weeks from April 13 through May 2, one hundred and thirty-five Conventions are being held in the United States.

Leadership Education is being evangelized. It is defined as the "process of developing effective Christians, with thorough knowledge of the essentials of the Christian faith, with an ever-deepening experience in Christian living, and with skills for sharing this knowledge and experience with children, youth or adults." Leadership Education is becoming interested not only in persons with skill and knowledge but also in persons with undeveloped personalities; it is concerned not only with those who are in the classroom but how much more with those who never enter the classroom, that "other half" who never attend Sunday School or church. Christian education is now grappling with this question, "How long can we go on as a people, half Christian, half pagan?" The conclusion is "if half our people grow up without religious teaching, we cannot hope that the other half will permanently have the right to it. Only a virile, evangelistic, dynamic Christian education can meet the aggressive spread of modern paganism."

It may be objected that in all this there is nothing new. Perhaps there is nothing new but the emphasis. The Christian Education Advance in the local church should begin in the area or point of greatest need, and the needs are legion: to deepen our own spiritual livest, life the general quality of our work, invest in better literature and church hymnals, clarify our goals, devise some systematic way of "holding the upheld and reaching the unreached." Dr. J. Fisher Simpson is right, "The world at its worst needs the church at its best." The average church is operating far beneath its best today. Nothing less than a United Advance can make our churches equal to the secular challenge of the hour.

R. L. H.

CHRISTIAN FAMILY WEEK.

This is the time to begin thinking about Christian Family Week and Mother's Day. Some preparation must be made if these occasions are to have any real significance. Christian Family Week begins with the first Sunday in May and closes with the Festival of the Christian Home, or Mother's Day, on the second Sunday.

This will be a hard year for Mother's Day. December 7th has made a difference in a mother's world. So many boys are away from their mothers; some of whom will never return. Genuine caution must be exercised to keep the service from "dripping with emotion." How is it possible to use the occasion in a systematic and yet a constructive way?

Various suggestions have been made. One church provides transportation for all members of the Home Department. Another church is not content to merely give flowers to the oldest mother, or even to all mothers (with apologies to the florist!), but is determined to give a more constructive turn to the occasion. Mothers will not be the silent and passive recipients of the usual verbal boquet. Mothers will assume some active responsibility, perhaps that of entertaining soldiers for dinner. This is the best antidote to grief. It is indicative of the fact that not even the exigences of war can take us beyond the circle of God's family.

The significance of this day is being enlarged by observing the Festival of the Christian Home. The Home, a place where people often let down or blow up, is strategic in our democracy. Someone asked, "Why don't the nations get along just like one big family?" And the answer is, "They do!" This Festival is therefore an opportune time to consider the problems, worth, and future of the Christian home.

So little can be done in one day, even on Mother's Day. This is the reason for recommending a Christian Family Week, May 3-10. A week offers an opportunity to make more lasting impressions and accomplish a more thorough task. That church or minister which inaugurates a parent's class and a parent's program will be engaging in a constructive program. "Bringing Up Father" has been simply a laughing matter. But delinquent fathers and children should provoke something more profound than anecdotes. The hour has long since struck when the church should seriously launch into a systematic program of parent education. Christian Family Week is a good time to begin.

I saw a picture the other day in a shop window, with which I was greatly pleased; it represented a room in which was a window looking out to sea; a lady with a grave, anxious face sat by the window, and two little children were playing on the carpet. On the table lay a letter, which seemed just to have been opened, and against the wall was hanging the portrait of a gentleman. There was very little writing underneath the picture, and very little was wanted; for I could understand the story which the picture was intended to tell, as plainly as if the painter himself had told it to me. The father of these little children was evidently absent from them beyond the sea. There on the wall was his portrait, but he was far away. But he had written them a letter containing the joyful news that he was coming home again soon. And so there was the mother sitting at the window, patiently waiting and dreaming day after day, and looking across the wide waters, in the hope of at last seeing the white sails of the ship, the ship of hope, which would bring the long expected one home. Now this picture, I think, may remind us of what the Lord Jesus used to tell His disciples about His "coming again."

—Ready for Work.

ABOUT OUR FUTURE

The Christian Message in a World of Secularism

Notes from a lecture by DEAN JOHN K. BENTON, *Vanderbilt School of Religion.*

What sort of an attitude should the Christian and the Christian Church take toward the currents of our present crisis? We need to look back; also to presage the future. God is not King in this world nor does His will rule the earth. But it is our great confession of faith and our great hope. Zechariah gives expression to that hope when he says, "And the Lord shall be kind over all the earth; in that day shall there be one Lord, and his name one." (Zech. 14:9). In this great hope Christians are certain.

Every prophet schematized along the thread of what the kingdom will be like. The prayer Jesus gave us contains the petition "Thy kingdom come Thy will be done on earth as it is in heaven."

The messages of the prophets were —if ye repent and return to righteousness then it will be possible for His kingdom to come. Amos heard the people sigh for "The Day of the Lord." He told them to fear the Day of the Lord when He reviews their injustices. Let righteousness flow like a river then the kingdom will come. Other prophets emphasized love and holiness. Jesus Himself said the kingdom of God is here; it is like heaven; it is within you (but not completely).

People have been looking toward the hope of the church for many years. Too often the notion of progress was an evolutionary process. "Every day in every way we are getting better and better." Then came the first World War and its staggering blow to hope. But the recurrent surge of hope soon followed and we were to evangelize the world in one generation. Scheme after scheme was tried and failed bringing the heavy reward of pessimism and despair.

The church is now soberly looking at the world and asking: What about the future? We remember Jerome Davis. "The Church must do something." Do something. Many teachers thought is was "just around the corner." Some held the creed that we should work for the Kingdom of God and vote the prohibition ticket then the millenium would come. After prohibition was written on the books we sat back to enjoy the blessed peace, and the liquor traffic licked us. Today it is hard to find a prohibitionist. The reason for this is that one generation soon forgets the struggles of another. One generation fought for Liberty, Equality, and Fraternity, the next generation showed no appreciation for the effort. One wonders whether this generation will give up liberty simply because it doesn't care. The Kingdom of God cannot come in the world because one generation so easily forgets.

The Kingdom of God cannot come because even though individuals are kindly disposed to individuals of another group they are ready to fight them at a moment's notice. The friendly relations between German and English university students and business men before each world war are striking examples. Our lives are schematized according to group consciousness. We do things as a group we would never think of doing as individuals.

There is also the condition of novelty to be considered. Results are never quite what we expected. Prohibition brought a crop of problems. There is no end to the problems developed in history.

Then too, groups cannot see the needs of other groups. Therefore the Kingdom is not to be expected in all the world at one time.

Social changes are to be encouraged but what kind of changes are necessary? We are told civilization is hanging on a thread; a dark age is impending. There is an irresponsible plunging into varied efforts to forget. Christians are all excited. There is almost a panic in America over the dire prediction in our papers.

In asking the question, "Is it worth saving?" Sorokin of Harvard tells us, "Our culture is completely doomed, sensate, sick to its very heart; it cannot be carried on. It must be redeemed at its heart. There must be a new orientation." John Bennet, in his book, *Christian Realism* says that we must be concerned about the social situation. Disagreements are inevitable. In every branch of study from mathematics to economics there are wide disagreements. For instance: Ought we to have a New Deal? How strong a hand shall we take against Japan? When we face only evil consequences all are involved in the evil. We are in that position so often; war is an instance. We abstain or indulge in war and either action brings evil consequences. One solution is to take one side and say: "This is the will of God." There is a tendency to assert an action to be the will of God without repentance even though both are choices of evil. Barth's assertion that the present conflict should be considered a Holy War because of the resurrection of Jesus Christ, is all too vague to many Christians.

A second choice lies in the recognition that all our Christian standards are so remote from present actions that we sin. We can repent and keep aloof from all choices of evil. This is the approach of the Society of Friends.

A third choice is possible. We can differentiate between a righteous war and a holy war. The present war can be considered a righteous war, but sin and evil are its consequences. We must repent.

We must not let it be said the Church is socially irresponsible. The Church should look upon the world in its struggles and find a way. The Church must create to will and find the way to solution.

It can do this by: 1. By keeping the people sensitive to the ills of self and society; 2. By finding a way to feed the multitudes who are hungry; 3. By finding a way to have the people share community; 4. By finding the way to national and international peace.

IN CONCLUSION:

1. There must be a new orientation. Christians ought to be able to live and face the storms of life and live on. Christians ought not to wait for the morning papers to know how to feel.

2. In Jesus Christ the character of the Universe is revealed.

3. We must preach always the reality of our values. Truth, righteousness and love are not dreams; they are realities. Where they are observed they make for a quality of life of the best; they are their own reward.

HER SMILE WAS CATCHING.

Dinah is little, black, and seven months old. Her face shines with a lovely, crinkly smile. But not when she first came to the Health Center at Alexandria in Johannesburg, South Africa. Her father mistrusted European doctors. When her anxious mother secured medicines at the clinic the father dumped them on the ground and substituted native remedies. One day he permitted Dinah to be brought to the clinic for special feeding. Under the new regime his small daughter blossomed out. Her smile soon spread to pop's face, too,

CONTRIBUTIONS

SUFFOLK LETTER.

The Spring Rallies in the Woman's Missionary Societies of the Eastern Virginia Conference were held last week as follows: Nansemond-Isle of Wight-Gates District at Berea Church, Driver, Va., on Wednesday, April 22. Mrs. E. C. Skinner Superintendent, presided and Mrs. A. C. Moore was Secretary. Two hundred and twenty people attended during the day. A delicious luncheon was served by the ladies of Berea Church. The presence of Dr. Ruth Seabury was appreciated. She delivered two very helpful addresses which were heard with pleasure and profit. Miss Seabury is well informed and has the ability to inspire her hearers by her keen analysis and deeply spiritual insight. She is captivating and convincing as she speaks concerning the great work of the Church. One wonders how she is able to do so much work and do it so effectively. Mrs. E. C. Skinner, Superintendent of the District, and Col. J. E. West of the Missions Board, also delivered encouraging addresses. The same officers were reelected for the ensuing year.

For the Norfolk-Portsmouth District the Rally was held in the Shelton Memorial Church, Portsmouth, Va., on Thursday, April 23. Mrs. R. B. Wood Superintendent, presided and Mrs. Pulley of Newport News was Secretary. The Superintendent's message was based upon the Scripture: "Study to Show Thyself Approved Unto God." Miss Seabury delivered two very inspiring addresses, and Col. J. E. West delivered an historical address tracing the growth of the Missions Work under the direction of the Convention Missionary Board. More than one hundred women were present.

The Waverly District Rally was held in Burton's Grove Church, near Wakefield, Va., on Friday, April 24. Mrs. Annie M. Brown Superintendent presided. Mrs. Horne was Secretary. Miss Seabury and Col. J. E. West were the invited speakers on the program and called for increased support of the Missionary Work of the denomination. Forty-eight people attended that Rally.

This means that approximately four hundred women in the Eastern Virginia Conference attended Missionary Rallies during the week. And those who heard the inspiring addresses and encouraging reports from the various Societies were profited by giving this time and attention to the work of the women in our Church.

There are three vital elements in the development of missionary work. The first is Instruction. The second is Inspiration. The third is Giving. Instruction includes learning, as well as teaching others. The Mission Study Books are planned to provide for that need in the church. If raising money, or giving money is the chief purpose of a missionary society it would be more economical to dispense with all the meetings and make an annual gift covering the amounts one would give through the society in that period. But the giving would soon come to an end if instruction and inspiration are left out of the program. No meeting of a society can be well rounded without some period for study or learning about the needs of the unsaved and the obligations of the saved to help them. Hence every society must have a missionary program.

Herein lies the difference between a missionary society and other organizations to raise money for the church. When the missionary motive loses its emphasis and is relegated to second place, there is danger that missionary programs will be discarded, or, if not discarded, will not be properly emphasized. The Woman's Missionary Society has, in the past, sought to meet that need. And the development of this movement in our Southern Convention justifies the faith of its founders. I. W. Johnson.

SHALL WE OR SHALL WE NOT?

Elon College is our church's institution. We are a part of the church. For the past ten years the college has been struggling with a debt out of proportion to its ability to pay. Considerable progress has been made in efforts at other times to pay the debt.

On September 16 we launched what is known as "The Elon College All or Nothing Campaign," meaning that contributions and pledges received would be returned unless the entire amount was pledged on or before July 1, 1942. To date $16,000 has been paid on the debt reducing the same to $89,000. A total of $31,393.66 as of April 1 has been forwarded to the college in pledges making a grand total of $47,393.66 in cash and pledges. Many members of the church and alumni and friends have contributed to this amount. We have done a very good job so far. Shall we complete the job, or shall we rest on our oars and lose what we have gained? While a large number has contributed, a great many more have made no contribution at all, not necessarily because they are not interested or are not willing to contribute but it may be that they have not been reached personally or otherwise. If this job is to be completed on schedule time, there are certain things that must of necessity, be done:

1. The entire church and alumni must be informed. They should be informed concerning the contributions of the college to students, to the church, to the cause of education, and to society as a whole. But for Elon College many individuals who are now in business and professional life would not have had their preparations which made it possible for them to achieve, the Christian Church in the South would have suffered more keenly for the lack of trained ministers, the boards and institutions would not have been blessed with much of their present and past leadership. Society as a whole would have, in all probability, gone on just as it has, but our church and her institutions would have been put at a far more serious disadvantage than they have. The public must also have information as to the actual financial condition of the college, progress of the campaign, and the balance needed to clear the college of its debts, also the economic value of the institution and all of its material assets. They should know something of the work that the college is now doing and of its future plans.

2. The natural constituency of the college should make an inventory of its holdings to ascertain if possible its actual ability to contribute, not to see how little but how much we can contribute to the cause of Christian education in the name of the Church in a day like this.

3. Our present program must be recast and rejuvenated, inspired to carry the appeal of the college in its present predicament to every home and heart in the church and alumni. The present organization is adequate but it must be inspired to do its work. The very fact that the debt has been reduced from an almost impossible amount to approximately $58,000 (including pledges on the All or Nothing Campaign) should inspire everybody who has an interest in the church or the college to do his best and a little more in order that we may have the joy and the blessing of a college without debts.

L. E. Smith.

FOR THE CHILDREN

Dear Junior Friends:

As I promised the page this week is especially for those boys and girls who are interested in Missions, and who are doing their bit to brighten their homes, communities and churches with the light of Christ's love which shines through their lives, into their deeds.

I thought of you while I was listening to Ruth Seabury at our Spring Rally. Ten years from now it will be you who will stand up at the Missionary Rallies. You will have better reports than we had. You will be able to do greater things than we are doing because you will have learned by our blunders how, not to make those same blunders again.

When I looked back into my childhood to see where I got the spark of enthusiasm for the work of Christ, one incident stood out above the others. A new minister came to our Methodist Church in Whitesburg, Tennessee. He was young and very handsome. All of the children of our church adored him because he would let them sit on the front pews and sing a song or two by themselves at the morning service. He told us that we were not just members of the Sunday School but the Children of the Church. That we should give our nickels and pennies to help the Sunday School; but that we should also learn to bring nickels to put into the offering for the Church.

I went home and thought about the things our minister had said nearly all the rest of the day. That night I told mother what he had said to us. I told her that I wanted to give some money to the church and asked her how I might earn some. Mother gave me a silver-laced wyandotte pullet and told me that if I would care for her that I might have her eggs to sell and put the money in the church offering. I called her Dorcas and she and her children and the eggs the laid furnished my first money for Missions.

We owe a lot to our mothers don't we? Our program for the month of May I want to be around the theme of the light which Christian Mothers keep burning in our world. Miss Seabury spoke of her mother at the Rally and Mrs. Wisseman spoke of her mother and father. Miss Seabury's afternoon message at our Rally was on the theme "A Candle In My Hand." She told of five kinds of light that the candle in our hands should send forth. A light for each finger on our hand. I want to use her idea in a little different way so as to make the service honor our mothers. I think that it would be grand to have our mothers and the women's missionary group meet with you as guests for this service. You might plan some simple refreshment for the closing fellowship if you wish.

(Arrange a table for a worship center. Put a white cloth on the table and place five candlestick holders with five candles in them on the table. On either side of the candles or behind them, you might arrange vases of roses or other flowers. Five boys and girls will need to have short candles in their hands to light one of the five candles on the table.)

MAY MISSIONARY SERVICE.

Rays of Light from Christian Mothers.

Quiet Music.

Call to Worship—"Praise God from Whom All lessings Flow."

The Prayer Jesus Taught His Disciples. In unison).

Musical Response—"Into My Heart." (1st verse).

Scripture Admonition and Response:

Leader—Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.—Ex. 20:12.

Response—O Lord, we thank Thee for our parents; incline our hearts to honor them.

Leader—My son, hear the instruction of thy father, and forsake not the law of thy mother.—Prov. 1:8.

Response—O Lord, give us willing ears to heed the instructions of our parents.

Leader—Children, obey your parents in the Lord, for this is right.—Eph. 6:1.

Response—O God, giver of every good and perfect gift, we thank Thee this day for the blessing of homes and families.

Response—We thank Thee, O our God, and bless Thy holy name.

Hymn—"Joyful, Joyful We Adore Thee."

(Choose a mother who will stand with lighted candle in her hand. Each boy or girl will take his candle and getting a light from the candle of the mother will light one of the altar candles.)

Rays of Light Which Honor Our Mothers.

Leader—Our Christian Mothers with candles of Christ's light of love in their hands brighten every darkened way for their children with their lights of Faith, Hope, Truth, Love and Prayer.

First Boy or Girl—(lighting candle) This candle sends forth the flashlight of faith. By the light of this candle we can see the rough places in our pathway of life so that our feet need not stumble over them.

Second Boy or Girl—(lighting second candle) This candle sends its beacon light of hope "far down the future's broadening way" so that we may see the goal of our ideals shining brightly before us. This light of hope keeps our light of faith alive.

Third Boy or Girl—(lighting third candle) The light of this candle is the searchlight of truth which our mothers instill into our lives. Just as ships are guided over treacherous shoals at sea, so our feet are guided safely through rocky paths of falsehood into the bright high way of light and truth.

Fourth Boy or Girl—(lighting fourth candle) This candle represents the lantern light of love which our mothers keep burning for us. The darkest storm of our wrongdoing can't put out the light of love which shines in the lantern-heart of every Christian mother to lead her children's wayward feet back into the homeward way.

Fifth Boy or Girl—(lighting fifth candle) This candle represents the candlelight of prayer. Even before we come into the world, our mothers light this candle of prayer for us. May we by its light walk always with a prayer in our hearts for the mothers of all men and women, in every race and of every land.

Hymn—"For the Beauty of the Earth."

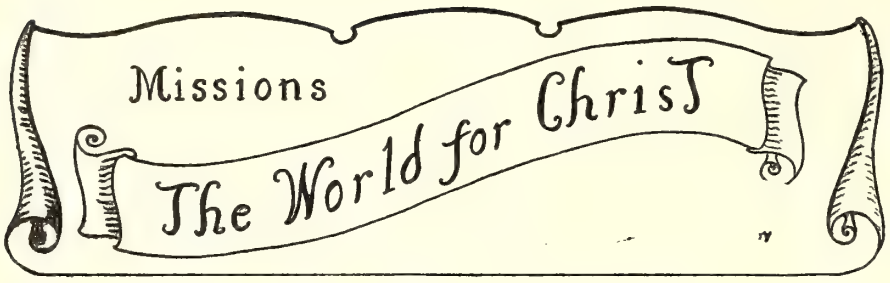
Offering.

Closing Chorus—(to tune of Into My Heart)—

Shine out of my heart, out of my heart, shine out of my heart, Lord Jesus, Shine out today, shine out alway, shine out of my heart Lord Jesus.

(This program may be followed by a social time—during which you may ask your mothers to teach you to play the favorite games of their childhood.)

The hope of democracy is to keep its ideals within the moral order, to seek its ends only through righteousness and justice. The whole life of mankind shows that this is the divine will and that that is according to the moral laws of life. It is true of the nation and of all great activities within the nation.—*Minot Simons.*



AMERICAN BOARD MISSIONARIES TRAVEL—AND STAY PUT.

By Wynn C. Fairfield.

American Board travelers through dangerous seas have continued to reach their destinations safely. Miss Mary Beals of Inanda, South Africa, arrived in New York in February after a forty-two day voyage, the last twelve days blacked out. A radio received February 24 from Miss Eva Peek reported her safe arrival in Ceylon, after an adventure-filled voyage that included a "ringside seat" as her vessel entered the harbor of Honolulu during the attack on Pearl Harbor on December 7.

A cable received March 19 from Ceylon reported that Mrs. Bunker and Mrs. Lockwood with their children had left for Kodaikanal in India, for their normal hot-weather vacation, and the other missionaries would join them "shortly." This is not interpreted to mean they have left under advice from government.

We are trying to appraise the relative dangers of remaining in India and the Near East and of attempting to travel to America for furloughs due in the summer of 1942. Those in India due for furlough have been authorized to take extended vacations in India itself, if they prefer that to attempting the sea routes open. Some missionaries in Angola, West Central Africaa, have chosen to take short furloughs in the more temperate climate of the Union of South Africa instead of taking overdue furloughs.

A radio from Dumaguete in the Philippines on March 10 from Mr. McKinley reported: "Located safely; have provisions; making garden; all well." Another cable of the same date reported the Dumaguete situation unchanged and all well after the shelling reported in papers on March 4. A radio from Dansalan on March 11 was entirely concerned with business, which was interpreted to mean that all there were well. Radios to other boards and newspaper despatches give grounds for hope that Mrs. Tong and her children at Baguio had been released from internment, if indeed she had ever been interned; and that our six missionaries in Manila may have been given their freedom.

The development in the Philippines may have been due to the conclusion of an agreement in principle between our government and that of Japan providing for the repatriation of certain categories of non-official persons, including religious workers and their dependents, at the time the exchange of official personnel may be effected, subject to the capacity of the exchanging vessel. The exchange is to take place at Lourenco Marques on an unspecified date. We hope that at least some of our missionaries may have the opportunity to be included and will avail themselves of it.

A message by a circuitous route from one of our North China stations reports: "All well; food plentiful; freedom in compound; activities suspended; local shop lending funds." This can probably safely be taken as representative of the situation in most of the stations on January 19 when it was sent. It arrived on March 16. Other messages report the Peking Union Medical Hospital was closed on February 1. A despatch has reported Mr. Leete in Shanghai safe.

A number of letters have now been received from North China, written after the Board had cabled on October 21 advising against further delay in sailing for any who expected to leave in the summer of 1942. One of the youngest members of the mission wrote on October 30: "My soundest political instincts and rational thought lead me to the conclusion that to stay on here is utterly foolish . . . However, when I let my emotions play, I am on a sort of borderline between political thinking and Christian thinking. All of my soundest and deepest Christian beliefs tell me that I ought to stay. No one ever promised that the Christian way of life was going to be an easy one, one in which we could seek safety and peace, one in which we could always escape suffering . . . Where would the Christian Church be today if Paul, Luther, Huss and the hosts of others had been more concerned about prisons, beatings, shipwrecks, principalities and powers, etc., than they were about doing the will of God and the preaching of Christ crucified? And what would there be of Christianity if Christ had not suffered the cross, in physical and mental agony, and overcome it and risen above it? And who am I to believe that I can escape, or even desire to escape, what three or four mission men and families of Europe have already undergone, and what a large number of Americans will probably have to?"

"Then, of course, there is the loyalty which I feel to the . . . particular section of the Church where I hope to be able to spend my life. It seems to me that someone who, God willing, can be around for the next thirty years ought to stay by and get into things as much as possible now." He stayed.

MISSIONARY OFFERINGS.

WEEK ENDING APRIL 24, 1942.

Sunday Schools.

Concord, Burlington, N. C.	$ 3.00
Mt. Carmel, Walters, Va.	2.15
Holy Neck, Holland, Va.	67.93
Linville, Va.	23.34
Pleasant Hill, Liberty, N. C.	13.93
South Norfolk, Va.	5.00
Happy Home, Ruffin, N. C.	16.32
Morrisville, N. C.	5.18
Oak Grove, Sunbury, N. C.	1.42
Durham, N. C.	9.10
Spoon's Chapel, Asheboro, N. C.	2.60
Pleasant Union, Angier, N. C.	5.87
New Hope, Harrisonburg, Va.	12.54
First, Richmond, Va.	13.41
Pleasant Cross, Asheboro, N. C.	3.35
Antioch (R), Seagrove, N. C.	2.75
Biscoe, N. C.	4.62
Total	$ 192.51

Individuals and Churches.

Pope's Chapel, Franklinton, N. C.	$ 3.00
Newport News, Va.	340.00
Piney Plain, Raleigh, N. C.	2.00
Wake Chapel, Fuquay Springs, N. C.	28.60
Liberty, Nathalie, Va.	5.62
Rosemont, Norfolk, Va.	77.87
Randleman, N. C.	10.00
Newport, Shenandoah, Va.	13.25
Ocean View, Va.	20.00
New Lebanon, Summerfield, N. C.	20.00
Total	$ 520.34

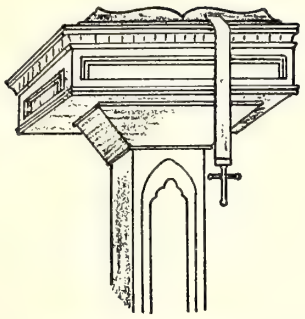
Woman's Board S. C. C.

Mrs. W. V. Leathers, Treasurer, Suffolk, Va.

Home Missions	$1,120.00
Foreign Missions	1,168.96
	$2,288.96
Total for week	$3,001.81
Previously acknowledged	9,771.70
Total since Sept. 1, 1941	$12,773.51

We are most grateful for the splendid offerings acknowledged above. Again we are happy over the offering from our Newport News church. Last year they doubled their apportionment for Missions and have gone

(Continued on page 9.)



OUR MINISTER THIS WEEK IS REV. W. R. CATTON, FIRST CONGREGATIONAL CHURCH, ST. JOHNS, MICHIGAN.

JESUS AND THE EASY LIFE.

"Come unto me, all ye that labor and are heavy laden, and I will give you rest."—Matthew 11:28.

And yet those who honestly try to follow Jesus don't have such an easy time of it. They hadn't had a very easy time of it even when Matthew wrote these words. Following Jesus had frequently proved to be a very strenuous career. It sometimes involved being a social outcast. It sometimes meant being "put out of the synagogue." Sometimes it even meant martyrdom. Indeed, one gospel writer, commenting on Jesus' last words to Peter, remarked, "This He said, signifying by what manner of death He should glorify God." Martyrdom, for some of these apostles, was almost a certainty: only the manner of death remained to be determined.

Of course no one anticipates such a consequence for the follower of Jesus today. Religious persecution seldom goes to such violent extremes. And accordingly people might easily conclude that following Jesus is increasingly easy. All you have to do is put your name on a little card, it would seem; tell the minister you wish to join the church, submit to a somewhat bothersome bit of ceremony, get your name enrolled on the membership list, attend church occasionally, and subscribe what you care to toward the church budget. Certainly that isn't very hard.

Indeed, it isn't very hard; and also it isn't being a Christian. It isn't following Jesus. Not the Jesus of the sermon on the mount, or of the two great commandments. It isn't following the Jesus who "went about the world doing good." It isn't following the Jesus who, "early in the morning, a great while before day, went out into a desert place to pray. Not the Jesus of Gethsamene and Calvary.

Can following that Jesus give one rest? This is a difficult, an heroic undertaking. It cannot possibly be an easy one.

And yet Matthew did know what he was talking about. And the Christian experience of the centuries bears him out.

Following Jesus does give rest; gives the peace that passeth all understanding. How?

Why, Jesus gives us a goal for all life, a goal that gives moral meaning to existence; a goal that enlists all our energies and all our loyalties.

He introduces us into the profoundest of all experiences, the experience of God; the experience that sustained and exalted Jesus in all his earthly career; the experience into which He deliberately proposes to lead all His followers.

Jesus gives us Himself! He gives us His own companionship along life's difficult way. Having gone over the road Himself before us, "tempted in all points like as we are," he reaches to us His strong helping hand, and with it the understanding and compassion that sustains us.

He invites us, not to a life of ease, not to a life that is relieved of pain and hardship, but to a life that is at rest because of the assurance of its faith.

The Christian must not expect, he will not wish, to lead an easy life. But, following Jesus, he will lead a life of victory! And he will know peace: the peace of God, that shall keep his heart and mind in Christ Jesus. To whom we pray, "Thou hast made us for Thyself, and our hearts are not at rest until they rest in Thee."

MISSIONARY OFFERINGS.

(Continued from page 8.)

over the top again this year. This is a record to be proud of and we know it will inspire other churches to do likewise. So please send in your Easter offerings, monthly offerings, etc., now. Help us now to make this the best year we have ever had.

Gratefully,
MATTIE COX PARKER,
Secretary.

QUARTERLY REPORT.

The following is the quarterly report of the Woman's Board of Missions of the Southern Christian Convention ending March 30, 1942:

Receipts.

N. C. Conference:		
Women's Societies	$1,293.08	
Young People	55.39	
Juniors	25.21	
Cradle Roll	4.16	
		$1,377.84
Va. Valley Conference:		
Women's Societies	$ 62.98	
Young People	3.60	
		66.58
Eastern Va. Conference:		
Women's Societies	$ 976.41	
Young People	163.60	
Juniors	92.12	
Cradle Roll	11.65	
		1,243.78
		$2,688.20

Disbursements.

Home Missions:		
General Work	$1,100.00	
Migrant Workers	20.00	
		$1,120.00
Foreign Missions:		
General Work	$1,100.00	
War Relief	5.00	
Thank Offering (Mary McClure School)	39.44	
Home Mission Council North America	24.52	
		1,168.96
Total Disbursements		$2,288.96
Balance		$ 399.24

Respectfully submitted,
MRS. W. V. LEATHERS,
Treasurer.

PLEASANT RIDGE MISSIONARY SOCIETY.

Our Missionary Society at Pleasant Ridge planned last fall to try to reach the standard of excellence again this year. We had the Thank Offering program and took our Thanksgiving offering which was to help Mary McClure's work in China.

We were glad to help send Mrs. Wisseman to the meeting in Evanston, Ill., by giving one dollar as a Christmas gift to her.

We joined the Shiloh group with their World Day of Prayer service. This was certainly an inspirational service and we enjoyed it a lot. At this time we took gifts for the migrant children. In March we had a birthday party at the home of Mrs. C. L. Allen. She had a beautifully decorated cake with candles on it. The candle lighting service was held and we presented our gifts: one cent for each year of our age.

We sent a box of clothing to the orphanage a few weeks before Easter.

For our public service we wanted to do something special so we gave the pageant "A Voice in the Garden," on Easter Sunday night. We had a large crowd out for this service.

One of the highlights of this year's meetings was the Missionary Rally at Flint Hill (R.), Friday, April 17. There were eight from our society in attendance and everyone enjoyed hearing Miss Seabury's interesting address and received inspiration to do more in the future than we have done in the past.

OLLIE MAE BEANE.

Pilgrim Fellowship

"Youth at Work in the Church"

A. LANSON GRANGER, JR., *Editor*

WORK CAMPS.

How about using a part of your summer in practical Christian living and service in a Work Camp? Last year the National Pilgrim Fellowship sent into several strategic centers of need groups of young people to do the constructive job of helping to reshape community life. It provided the tools and project materials and a place to live. The young people did the rest. In Cleveland they built a recreation center from a slum dump, where children from the surrounding overcrowded tenement district have since had a place to play. In other places they constructed buildings for a rural center, dug irrigation ditches, and helped to meet labor shortages.

The emphasis of the Work Camp, however, as Miss Ruth Seabury has pointed out, is not upon "Work" or upon "the Camp." Rather, the Work Camp is a means of providing a gift of loving service to some community—it is proving the power of an idea to change life.

Surely there are many Southern Convention young people who would welcome the opportunity of being a part of such a camp family. Your Southern Convention Pilgrim Fellowship Council voted to recommend at least one high school young person for the Camp at Deering, New Hampshire, and one college young person for the Camp at Pleasant Hill, Tennessee.

Our Congregational Christian Church is developing at Deering, New Hampshire, a rural life center, where youth and adult conferences may be held. The young people who go here to work for the summer will constitute a camp family, whose work will include service in the dining room and kitchen, repairing and maintaining the buildings and the grounds, etc.

Pleasant Hill Academy is located in the Appalachian Mountains, Tennessee. A new life movement program is underway in this community, and the duties of the Work Camper would include work on dormitories, repairing the hospital, working on the school farm, assisting with the cooperative store, gasoline station, and credit union, and helping with harvesting on neighboring farms.

This is a real opportunity for high school and college Christian young people. If you or any of your friends are interested in either of these Work Camps, you may write to the Editor of this page: Rev. A. Lanson Granger, Jr., Dogwood Acres, Asheboro, N. C., for any further information, and for application. Such requests should be sent in immediately, as the Camps will begin work about June 26.

ON TO DEERING!

More complete information has reached us concerning the National Council meeting at Deering, New Hampshire, June 18-25. The president of each Conference in our Southern Convention and the president of the Intercollegiate Council have been designated to go. So now we have only to work out the mere details!

The expense for delegates will include a Registration Fee of $2.00; contribution to a travel pool, $5.00; board and lodging, $12.50. Of course a proportionate part of the travel pool will be returned to those who go from the Southern Convention.

Registrations must be in by May 15! So if you presidents or your alternates need further information, write to the editor of this page immediately.

Thus far we have heard from only three of the new presidents who are considering the possibility of going: Dorothy Cox, North Carolina-Virginia Conference; Thelma Thomas, Western North Carolina Conference; and Dorothy Hendrix, Intercollegiate Council. Won't you other presidents pass on your plans and intentions through this page?

QUESTIONNAIRE.

Replies are coming in from the Questionnaire recently sent to Sunday School Superintendents concerning young peoples' work. Has yours been properly filled out and returned?

Ambition is the germ from which all growth of nobleness proceeds.

—*T. D. English.*

WHAT TO DO WHEN THINGS GO WRONG.

CHRISTIAN ENDEAVOR TOPIC FOR MAY 10, 1942.

SCRIPTURE: Prov. 24:10; II Tim. 2:3.

Daily Readings—

Monday—Commit Thy Way to God.—Ps. 37: 5.

Tuesday—Nehemiah Prayed.—Neh. 4:4-6.

Wednesday—Wait Upon God.—Isaiah 40: 29-31.

Thursday—Be of Good Cheer.—John 16-33.

Friday—Paul's Self-Control.—I Cor. 9: 26, 27.

Saturday—Strength in Weakness.—II Cor. 12: 10.

There are many times in the personal life of each individual when things go wrong. Things go wrong for nations. Just now things are going wrong for a world--a world at war. All of us are called upon to live, not a normal life, but a subnormal life. It is not a life by choice. We are compelled to learn how to carry on despite the fact that things go wrong.

Let some person speak on three possible ways to face life when things go wrong. First, we can berate ourselves, excuse our mistakes, and pretend that everything is all right. Second, we can give up, lose hope, and resign to fate without a struggle. Third, we can face life squarely, admitting things are bad; then study the situation to find out what is wrong, and work zealously for a new and better day.

Two other speakers may use as topics: "God Himself is on the side of those forces which are working to make things right;" "We can strive to make each day count for good under whatever conditions we are forced to live."

For Discussion—

1. Do you think that love and truth are extinct? or are they operating behind the scenes? Give examples.

2. How would you encourage the following people: (1) a young man called into the army from a good job; (2) a young girl whose best boy friend is called to service; (3) a Chinese orphan who has lost father and mother and all loved ones; (4) a Polish businessman, whose business has been taken from him, his wife and daughter abused by enemy soldiers, and his son killed before his eyes by a firing squad; (5) a Japanese Christian interned as an enemy alien.

Suggested Hymns—

"Awake My Soul, Stretch Every Nerve."

"Marching With the Heroes."

"Jesus, Saviour, Pilot Me."

S. E. M.

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

SUNDAY: THE DAY OF ACCLAIM.

Lesson V—May 3, 1942.

Golden Text: *"Blessed is he that cometh in the name of the Lord."*—Mark 11:9.

Lesson: Mark LL; 1-11; Luke 19:41.

Devotional Reading: Isaiah 40:1-11.

His Last Week.

With today's lesson we begin a series of eight lessons centering around the last week and the closing events of the earthly ministry of Christ. Although these lessons come after the Easter season, they are timely for they deal with the timeliness. They ought to refresh our minds concerning that period of the Master's life which is so important, and which all the gospel writers devote a great deal of space to.

The Messiah.

Jesus had already acknowledged His Messiahship, but only in a private way or to a small group of His own disciples. He told the woman at the well of Sychar, the Samaritan woman, that He was the Messiah, the Christ, the One Who Should Come, God's Anointed, the long-promised, and the long-looked-for Messiah. In reply to John the Baptist's question as to whether He was the One Who Should Come or whether they should look for another, he answered in terms of His ministry as the Messiah, especially as the servant who went about doing good. And at Caesarea Philippi he accepted Simon Peter's confession as to the fact that He was the Christ, the Son of the living God. But until the incident which forms the background for today, Jesus had not publicly announced His Messiahship, he had not publicly offered Himself as the King of the Jews.

Gentlemen, The King.

What we call the Triumphal Entry was the occasion which Jesus chose to proclaim publicly His Messiahship, when he offered Himself as the King of Israel. Without going into a detailed exposition of the lesson, the writer wishes simply to call attention to four significant places He went.

The King and Material Things.

The first thing that Jesus did in making His triumphal entry was to lay His hands on a piece of property. He commandeered for his use the colt. He used it to ride into the city when He announced his Kingship. It is a parable of life. The material things which men have are vitally related to the spiritual kingdom which Christ the King came to establish. He would assert His lordship over things, and have His followers dedicate them to His service as a means of bringing in the kingdom. A sense of stewardship of what men have, what they produce, what they create, what they make is basic to the coming of the Kingdom. As has so often been said, the kingdom of God will never come by money, but it will never come without money.

The King and Political Life.

Jesus entered Jerusalem as King. Jerusalem was the political capital of the Jewish nation. It was the seat of government. And it was to Jerusalem that He went when He asserted His kingship. Is this not also a parable of life, a pattern for the coming of the Kingdom. Would it not make a difference, all the difference in the world if Berlin, and Tokyo, and Rome, and London, and Vichy, and Washington and the other political capitals of the world were governed by the ideals and spirit and principles of Jesus Christ! Would towns and cities and states and nations be happier and richer and at peace, if Jesus really were King. In Jesus' scheme of the "new order" public office is a public trust, the powers that be are ordained of God and are to hold in a sacred sense of stewardship their powers and the use thereof. Nations are to be governed by the spirit of fair play and good will and the spirit of peace in their relations to each other. Christ must be, and eventually will be "the King of Kings and Lord of Lords."

The King and Religious Life, the Church.

Jesus not only entered Jerusalem as the political capital of the Jewish nation; He also went there because it was the religious capital of the nation. It was the center of the religious life of His people. And He not only went into Jerusalem, but He went into the temple, the seat of the worship and the teaching of the nation. He would have organized religion brought under the influence of His spirit. He would redeem religion from formality by the power of His spirit. He would have the educational process undergirded and permeated by spiritual power. He would have the church express His will and His love to all peoples. It is significant that the first place which Jesus visited as King was the temple. Perhaps this is a prophecy of what He would do were He to come to our cities and communities today in the flesh. Judgment would begin first at the house of God. He would purge it and cleanse it, and present it unto Himself a glorious church, not having spot or wrinkle or any such thing. As the church faces the present world situation, it needs to humble itself and repent and confess.

The King and the Home.

In the evening He went out to Bethany, and went into a home. Here again, is no mere coincidence. Here again the King would emphasize the place and power of the home, and His desire to reign as King in the home. He would have the relationship between husband and wife, parents and children, members of the family sanctified by His presence and His spirit. He would have the home a little Kingdom of God, a democratic institution. He would dignify and elevate all the intimate relationships of the home, and sanctify the home with His spirit and His presence. He would have the home to become a training school for life, indeed a laboratory of Christian living and Christian loving. Perhaps one of the weaknesses in the present-day strategy in the Kingdom planning and program is the insufficient emphasis upon the Christian home, is the failure to make the homes of our land, genuine Christian homes, not in any formal or arbitrary way, but in ideals and atmosphere, and in action. If Jesus is made King in the home and in the lives of members of the family circle, it will be much easier to extend the program and the spirit of the Kingdom into the other areas of life.

DANGEROUS LIVING.

Africa is still wild country. Miss Ivy E. Craig of Chikore, East Africa, writes that the young people are not walking home from school in couples, but in groups, because the lions have been so fierce that they have attacked human beings as well as donkeys! Parents have sent word that their children must travel by daylight. Famine has increased the fierceness of the lions and reduced the resistance of the people to disease. Influenza and pneumonia have caused many deaths.

By Chaplain H. E. Rountree

MONDAY.

Honesty "Unhonest".

"That ye may walk honestly toward them that are without."—1 Thes. 4:12.

The Lum and Abner Radio Program often furnishes food for real thought. A while back they gave a series of skits on honesty and dishonesty. A stranger in Pine Ridge was offering ten thousand dollars to the hundred percent honest man. The whole community began trying to qualify. The watchword was "It's a wonderful world." Lum regarded himself as an honest man but he was especially so now and he must not fail even at the expense of being dishonest. He is so anxious to win this prize that he silences every attempt of Abner to remind him of his trickery. Lum lost out.

One is honest, he thinks, yet, to gain advantage, he evades the truth, or he is silent about wrong, or he passes an unsavory rumor; come to think it through genuinely, we see, Oh, just so many little things—turns of life—that give a shade of dishonesty. What a wonderful world it would be if everybody were honest in everything. This is one of the big things of life to think about.

Pray as you feel.

TUESDAY.

That Which Is Edible.

"That ye may know to refuse evil and choose good."—Isa. 7:15.

It has been said that life is like an artichoke (the leafy kind); you take the leaves off one by one but only a small part is edible.

Each day presents the fullness of life and yet in that fullness has been set before us both life and death from which we choose and in which we live. There is a part which is not good for Christian character, and at times the most of it may be this way. Christ within enables one to choose that which is good.

Prayer—Dear heavenly Father, we would be Thine, we would be true, we would be faithful. We give ourselves to Thee through Jesus. Make us Thy children. *Amen.*

WEDNESDAY.

The Most Important Thing.

"The just shall live by faith."—Hab. 2:4.

"The righteousness which is of God by faith."—Phil. 3:9.

A few years ago one of the most interesting topics was "Has Science Discovered God?" The most intellectual and the most devout were asking that question. We turned to the idea easily seeking to know what Science could tell us about God that we did not know. Today we are coming to know more than that. It is not how much we know but what and how much we believe. There is a great part of life that has to be lived by faith. It is in this part we find Him; and they find Him who seek Him.

Pray as you feel.

THURSDAY.

Admirers, or Disciples.

"Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my father."—Matt. 7:21.

Dr. William T. Ellis once differentiated most succinctly between admirers of the Lord Jesus and those who actually followed Him. He said that admirers of Jesus are increasing all the time. Statesmen and scholars and people of every walk of life praise Him. They who do this are growing by leaps and bounds. But he questions the equal increase of real adherents of Jesus, those who are yielding their lives in obedience to Him. The latter we must be. Nowhere in the Bible are we called upon to be admirers of Christ, but everywhere we are called upon to be His disciples.

Prayer—O Lord, our God, deliver us from the sin of praising Him without giving Him our hearts in love and service. *Amen.*

FRIDAY.

Back to the Old Ways.

"Ask for the paths."—Jer. 6:16.

In the present world crises and devastations all of us are going to be sent back to some of the simple old things and old ways. Our present civilization is tottering beneath us and fails utterly. We must learn that to live simply is to live truly and surely. Life must be sustaining always by truth.

Prayer—Dear Father, teach us always to make our hearts right as right is in Thy sight and through the Lord Jesus Christ. May we never outgrow life's ageless, truest needs. Whatever the crises, the suffering and the conditions we must meet may we find refuge in a Christlike heart and a sufficiency in Thy Word and Thy ways. *Amen.*

SATURDAY.

Life's Existence.

"He that is faithful in very little is faithful also in much."—Luke 16:10.

We have a little midget of a camera, almost small enough to slip into the vest pocket. Its lense is a very tiny thing, and yet what vast landscape it will reflect in every detail, giving every color therein.

The sum total of existence is not in the great tumultous adventures of body, or of the spirit. It is a com-

(Continued on page 13.)

ELON COLLEGE FIFTY YEARS AGO.

LIFE IN THE VILLAGE.

What is now Elon College was once only a railroad crossing. Altamahaw and Ossipee Cotton Mills on Haw River used it as a shipping point for their goods. The cloth was packed in bales and hauled over red clay roads on two-horse wagons. The driver usually made two, sometimes three, round-trips a day. A local telephone line ran from the small railroad depot to these and other mills on Haw River, also to Burlington. Walter Smith, and later Sandy Jordan were the depot agents. One of the first stores to open was Herndon and Young, a drug and general merchandise business. Dr. W. T. Herndon was both a minister and a physician. He was the Financial Agent of the College and, during those early years, drove by horse and buggy over much of Piedmont North Carolina soliciting subscriptions. A. F. Young was a younger man and the merchant who managed the store. He at present, I believe, operates a hotel in Lynchburg. Another business that figured in the life of the student body was a livery stable operated by Peter Hughes. "Uncle Peter" was an unusual character, a one-arm Confederate veteran, rough in his manner and speech, but a good friend of the boys, for it was from them that he drew much of his patronage. The young fellow who was able to save enough out of his allowance from home to take his girl friend for a buggy ride occasionally was considered unusually fortunate. Uncle Peter's horses were far from thoroughbreds, but with a little whip encouragement they usually made it in fairly good time. The stable's vehicles consisted of open buggies, top buggies, a carriage and a two-horse omnibus. Traveling salesmen (drummers) in those days had to depend on trains. To get to the cotton mills out from the College, they went by horse and buggy, usually making it a point to get back to the station in time for the next train. There were no paved roads in Alamance County or elsewhere and travel was slow. In traveling, a lap robe was very essential as protection from spattering red clay mud.

The social life of the village centered in the College. Through the interest of one Jack Shelburn, a photographer in Burlington, amateur theatricals were organized and put on by the students. Performances by these would-be actors and actresses were put on in Burlington, Altamahaw, Ossipee and in Greensboro. The College also had a Glee Club(?). The farmer-folk who lived in the vicinity of the College, for several years, were slow to attend the College's social functions. To them the College was a bit too "high brow."

Of the families who lived at Elon fifty years ago I recall the following: Thomas Stroud who lived where the Fosters now live; Jacob Long, prominent attorney and brother to President Long. They lived where Mrs. J. O. Atkinson now lives. Down the railroad a bit lived "Uncle Jesse" Winborne, an uncle of Prof. Atkinson and a favorite with all the villagers. Dr. J. U. Newman lived where the family now lives. Close by lived the Porter family. Rev. C. A Boone lived where the Orphanage now stands. Across the railroad and opposite the southeast corner of the campus lived Dr. W. S. Long, President of the College, later the home of the Wickers. Next to Dr. Long, and east along the railroad lived Dr. W. I. Herndon, Rev. M. L. Hurley, and John M. Cook. Next to Dr. Long and facing the campus were the homes of his son-in-law, Prof. S. A. Holleman, and the Misses Maring, Berta, Bessie and Lelia. Across from the northeast corner of the campus lived "Uncle Sam" Crawford, a country gentleman of the old school. Back of where "Uncle Sammy" lived and down the road a piece lived Rev. P. I. Klapp and Mr. Sam Tate, a farmer. Nearby was Samuel L. Adams, an insurance man who took an active part in religious activities of the College. As I recall there were no homes opposite the north or west sides of the campus. Walter Smith, depot agent, lived near the station where, I believe, Mrs. Smith still lives.

As the village grew and police and fire protection became necessary the community was chartered as a town to be known as Elon College. As I recall Prof. Holleman was the first mayor.

S. M. SMITH, -'95.

QUIET HOUR.

(Continued from page 12.)

pound of little things: Little routines, little chores, little words, little experiences, little pains, little laughs, and thousands of little things. As the little lense of the camera reflects the larger views of life, so the little things of life's expressions show forth the character. But as the operator of the camera must do his part in setting each part of the mechanism right in its relation to the great outside, so must the living soul tune his life with God, for every day's duty is an opportunity for the expression of His character.

Prayer—Help us, O Lord, to achieve a heavenly scale of values for our lives. *Amen.*

SUNDAY.

Paul said, "I bear in my body the marks of the Lord." Do we? Christ said, "My sheep hear my voice and follow me." Do we? There is set before us, in the Sabbath, both the opportunity of personal indulgence and the opportunity to sacrifice at least some of them for the sake of Christ. Shall we consecrate ourselves to the Lord today?

SERVICES TO OPEN RALEIGH'S CELEBRATION.

With some changes made in the original plans because of the war, Raleigh will celebrate its Sesqui-Centennial Anniversary this week. Religious services to be held on Sunday afternoon and evening will open the week of events. On Sunday afternoon the negro churches of the city will unite in a mass worship service at Memorial Auditorium. Bishop R. C. Ransom of the A. M. E. Church will be the speaker and choruses from Shaw University and St. Augustine College will furnish the music. Governor J. M. Broughton and Judge Biggs will be in attendance. The service will begin at three o'clock. At eight o'clock on Sunday evening the congregations of the white Protestant churches and the Synagogues of the city will unite at a service in Memorial Auditorium. Dr. George Truett, noted Baptist leader of Dallas, Texas, himself a native Tar Heel, will preach the sermon. He will be introduced by the Governor. Bishop J. Kenneth Pfohl of the Moravian Church and Dr. J. Gideon Humphries of High Point College will assist in the service and the Raleigh High School Glee Club and the Raleigh Male Chorus will sing. Dr. John C. Glenn, pastor of the Edenton Street Methodist Church, is chairman of the committee in charge of arrangements.

JEWISH BEQUEST TO MINISTERS.

The Fayetteville Ministers Association, composed entirely of Protestant ministers, has received a $500 legacy from one of the city's leading Jewish citizens who died on March 22. Jacob J. Stein who left the gift to the ministers, was a prominent member of the Beth Israel Synagogue.

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

The good women were real nice to us during the Easter season and sent us many pretty Easter dresses for the children. The first installment of the report covering these receipts is being printed in this issue. We will continue from week to week until the report is complete. One good body sent us a real nice suit for a boy about 14 years of age. A boy of that age came into the office a few days ago and wanted us to buy him a new suit. We tried this suit on him and it fitted like a tailored suit and he was very happy. It also saved the Orphanage the price of a suit. We sometimes wonder if a good many members of our church haven't real good suits that their sons have outgrown and are of no more use to them, yet in good enough condition that we might use them here to good advantage. If a garment is badly worn it would be no use to us, but garments in good condition come in nicely.

Our Junior-Senior school banquet was held Friday night, April 24. It and the Commencement exercises are as important now as college exercises were when I was in college. The writer was invited and was present and enjoyed the program very much. They had a great time. They served a most excellent dinner and after dinner they went to the auditorium and played games until they tired themselves out and were ready to go home. The orphanage had eight girls in the Junior-Senior classes and they all had to have evening dresses. Most of them had relatives or friends who made provisions for them. The Orphanage had to buy one. The girls looked real pretty and we felt real proud of them. We have four girls and one boy to graduate this year. The boy wants to go into the Navy. One girl will go in training and one wants to go to college. The others have not decided yet.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR APRIL 30, 1942.

Amount brought forward $6,209.18

Sunday School Monthly Offerings.

Eastern N. C. Conference:		
Morrisville	$ 3.70	
Wake Chapel	7.20	
Oak Level	2.00	
		12.90
Western N. C. Conference:		
Biscoe	$ 5.93	
Spoon's Chapel, Easter	4.45	
		10.38
Eastern Va. Conference:		
Bethlehem	$ 8.20	
First Richmond, Jan., Feb., Mar.	18.96	
Isle of Wight, Easter	5.00	
South Norfolk	5.00	
		37.16
Valley Va. Cent. Conference:		
New Hope, March-April	$ 4.54	
Newport	2.40	
		6.94

Special Offerings.

Miss Hontas Rawles	$ 3.00	
Mr. May	3.00	
Mr. Stout	15.00	
		21.00
Total for week		$ 88.38
Grand total		$6,297.56

The following items have been sent in since our last report:

Mrs. C. M. Taylor, Burlington, N. C.: 1 coat and 1 pair shoes.

Ladies Bible Class, Gibsonville Christian Church: 2 dozen towels.

Willing Workers' Society, Cypress Chapel Church: Handkerchiefs.

Pleasant Ridge Women's Missionary Society, Randolph Co.: Box assorted clothing.

Hines Chapel Women's Missionary Society: Pillow cases, sheets, towels, bath cloths, 1 blanket.

Ladies' Missionary Society, Hope Mills church: Dresses and underwear.

Women's Council of the Christian Temple Church: Dresses and little boys' suits.

Congregational Christian Sunday School, Winchester, Va.: Box clothing.

Mrs. J. H. McEwen, Burlington, N. C.: Dresses, coats, house coat, hats, skirt, blouse and ties.

Ladies' Aid Society, Isle of Wight Christian Church: Dress material, 1 coat and 4 dresses.

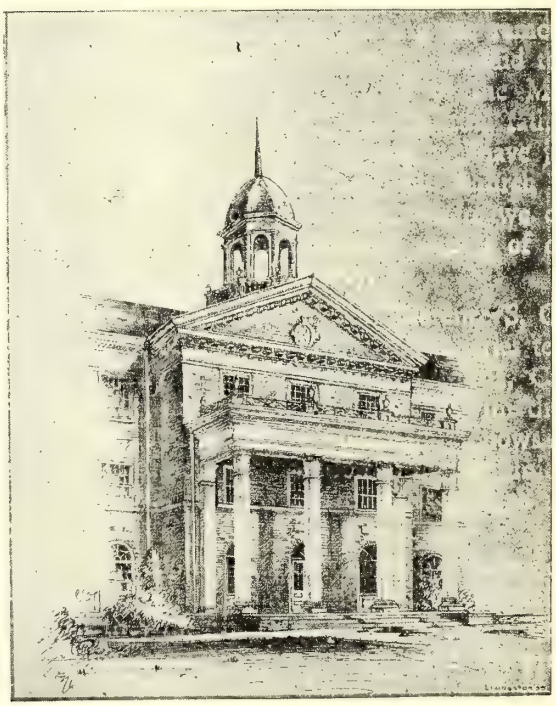
Happy Home Bible Class: Dresses, shoes, hat, handkerchiefs, anklets, boy's pants, sweater, skirt and underwear.

(Continued on page 15.)

ELON COLLEGE

Founded by the Christian Church in 1889

A CO-EDUCATIONAL INSTITUTION OF HIGHER LEARNING OF THE CONGREGATIONAL CHRISTIAN CHURCH



ENTRANCE TO ADMINISTRATION BUILDING

Elon College is located in the piedmont section of North Carolina. The climate is invigorating and healthful. The natural beauty of the campus is enhanced by careful landscaping.

The definite religious atmosphere of the College and its modern equipment provide the very best facilities available for the training for religious leadership.

The rates are most reasonable.

LEON EDGAR SMITH, President

Elon College **North Carolina**

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational and Christian Churches.

BOARD OF EDITORS.

R. L. HOUSE, B. D.....Editor
S. C. HARRELL, D. D.....Associate
W. T. SCOTT, D. D.....Associate
F. C. LESTER, B. D.....Associate
H. S. SMITH, Ph. D., D. D. .....Associate
I. W. JOHNSON, D. D.....Contributing
L. E. SMITH, D. D., LL. D....Contributing
C. A. LINCOLN, D. D.....Contributing
J. T. KERNODLE.....Managing Editor

DEPARTMENTAL EDITORS.

H. S. HARDCASTLE, D. D..Sunday School
H. E. ROUNTREE.....Quiet Hour
S. E. MADREN.....Christian Endeavor
A. LANSON GRANGER.....Young People
Mrs. A. C. TODD.....Children's Page

SUBSCRIPTION RATES.

Six Months..... 1.00
One Year.....$2.00

Published by the Board of Publications, agent for the Southern Convention of Congregational and Christian Churches, and printed every Thursday by the Central Publishing Co., Inc., Richmond, Va.

Entered as second-class matter at the Postoffice at Richmond, Va., July 25, 1922, under Act of March 3, 1879.

Remittances for subscriptions should be sent to the office of Promotional Secretary, Elon College, N. C.

All other matters of business should be addressed to "The Christian Sun," 1536 E. Broad Street, Richmond, Va.

Contributions should be sent to the editor at 3206 Grove Avenue, Richmond, Va., not later than Friday preceding the date of publication. Emergency notices will be received at "The Sun" office up to Tuesday of the week of publication.

Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

MIGRANTS PRESENT CHALLENGE.

With the coming of Spring, agricultural migrant workers begin their trek northward through the Atlantic Coast states. Many of them are coming into North Carolina to pick the season's strawberry crop. Often these workers have lived under the most abominable conditions with the most meagre shelter and bad sanitary conditions. Through the assistance of the Farm Security Administration, motorized tent-camps are being made available to many of these workers, accompanied in some cases by such necessary things as portable laundries and trailer clinics with government doctors in attendance. Church folk are gratified by the prospect of better conditions but are eager that the ministry of the church, which has long over-looked this group in our population, should begin to do a better job of reaching them. The Home Missions Council of North America is working on the problem enlisting the help of local churches in the areas where these workers are used.

EMERGENCY CAMPAIGN MEETING WITH SUCCESS.

Churches of the Disciples of Christ denomination throughout North Carolina have been participating with churches of that fellowship throughout the land in an "Emergency Million Movement," which seeks to raise a million dollars for foreign missions, home missions, Christian education, ministerial relief, church work in camp and defense areas and aid to war victims. The current issue of the "North Carolina Christian" gives the good news that the churches of this state have raised almost fifteen hundred dollars more than their goal of $18,000. Although the campaign will not come to a close until June 30, 1943, nearly one-half of the proposed million has been raised. Definite appropriations have already been made to 18 churches in communities near army camps and defense areas, and additional sums have been sent to the Orient for missions work under war conditions.

NEW COUNCILS ORGANIZED.

Churches throughout the country have a new sense of responsibility as they meet the difficult problems which they must face now and in the effort to strengthen their ministry, the Protestant forces in many communities have organized into local Councils of Churches. According to a report made by the Intercouncil Field Department, Chicago, 37 new councils of churches have been organized in the last five months. One of the most recently organized is the Fayetteville, North Carolina, Council of Churches, composed of the minister and two lay representatives from each Protestant congregation. Fayetteville's proximity to Fort Bragg has dumped many a problem into the lap of the churches and the Council is one answer to these emergency problems.

AGRICULTURE AND THEOLOGY MIX WELL.

The Zulu is a farmer. When Dean Henry A. Stick, Adams College Theological Department, Adams, S. Africa, asked an older student confidentially what would make a good Christmas gift, he replied promptly, "Hoes." Mr. Stick gave hoes. When the boxes were opened exclamations of glee filled the room. "Oh, teacher, just what we wanted!" So deeply does the Zulu love the good earth and so does his living depend on his hoe!

GEORGIA EVANGELIST IN NORTH CAROLINA.

Dr. John R. Williams of Atlanta, Georgia, a well-known evangelist of the Southern Presbyterian Church, is conducting a series of services in the First Presbyterian Church of Mebane, of which the Rev. William M. Baker is the pastor. The Georgia minister, who is drawing large crowds to the Mebane church, is expected to conduct a similar series in the First Vanguard Presbyterian Church of Raleigh, early in May.

THE ORPHANAGE.

(Continued from page 14.)

Burlington Women's Missionary Society: Dresses, hat, pajamas, little boys' suit, underwear, sweater, dress material, and underwear.

Concord Missionary Society: Dresses, shoes, little boy's suit, sox and underwear.

Miss Violet Holt, Burlington, N. C.: 2 dresses.

Primary Class, Happy Home Sunday School: Box anklets and underwear.

Hanks' Chapel Missionary Society: Dresses, underwear, skirt, sweater, dress material.

Brown's Chapel Christian Church: 2 dresses.

Woman's Auxiliary, Reidsville Christian Church: Dresses, skirts, sweater, little boy's suit, shirt, trousers, dress material, girl's suit, anklets and underwear.

Woman's Missionary Society, Ramseur, N. C.: Suits, dresses, little boy's suits, sweaters, anklets, blouses and underwear.

Woman's Missionary Society, Roanoke, Alabama: Dresses, and anklets.

Facing much more work than the little staff at Chilesso, West Africa, can possibly handle, Miss Florence C. Malcolm of Chilesso reports that extreme poverty and ignorance on the part of some parents hold back eager children who wish an education. This summer Miss Malcolm held four camps with some 360 girls enrolled. The life of the average African girl is a monotonous routine of cultivating fields, and pounding corn into meal. These summer camps, so crude that they would hardly be recognized as camps by girls in the States, give a glimpse of the real meaning of service and the Christian life. At the end of the camp the girls put on a program to which the villagers are invited. Among the spectators at one was a young teacher who said to Miss Malcolm, "Dona, our days of trouble are many, of pleasure few. This is one of the few."

JAPANESE EVACUATION

By DR. DOUGLAS HORTON.

The telephone rang—long distance.

Telegrams came in.

So did letters—and they were all about the same matter. They were proof that the conscience of the Congregational Christian Churches on the West Coast is alive to social issues.

It was at a meeting in Utah at which Superintendents and leaders of the Conferences of the western states were gathered. The communications came from other Congregational Christian leaders in the Coast cities. They told the facts: all Japanese—not only aliens but all—were to leave or be evacuated from a broad belt of territory along the Pacific Coast. They asked the question: how can we help?

This page would curl up in smoke if I were to write upon it what some sensitive Congregational Christians—and not least those in the Pacifific States—think about the racial discrimination which lies behind the deportation of American citizens of Japanese lineage. Doubtless the Army has been wise in ordering the evacuation, since the Japanese need to be protected. But the eager suspicion on the part of some of our American citizens, fanned into hatred by some of our newspapers, which made it necessary for our Army authorities to take this step, is another matter.

Since the evacuation has been ordered and is already in process of being effected, however, it would be profitless now to go into the motives which prompted it. The question for us all is that of the West Coast members of our fellowship: how can we help?

It is everywhere reported that the Army is doing a magnificent job in point of politeness. And we can trust our fellow churchmen on the West Coast to lend the might of their influence and assistance in the same direction. They have done more, a great deal more. Dr. Galen M. Fisher, for instance, is the secretary of the Committee on National Security and Fair Play, an interdenominational group of public-spirited citizens who see to it, as far as they are able, that consideration is given the evicted people by all concerned.

The great problem has been to know where to send the evacuees. For all who have not been able to move their families and their possessions inland to the homes of friends at their own expense, the government is requisitioning land and paying the cost of transportation en masse.

Pastor Fukushima, facing the removal of his flock to an unknown area, said to a brother minister, "The day of the Mayflower is here again. Our spiritual fathers sailed west, we trek east, but we have just the same hunger to keep our church together and to find a place where we can worship God in freedom." Others of our pastors feel the same way.

Accordingly the Rev. Clarence S. Gillett of Kyoto, one of our missionaries temporarily war-bound at Santa Maria, California, has been asked to work with these pastors in behalf of our total fellowship. Part of your contribution to the Committee for War Victims and Services goes to this cause.

People from our churches in various parts of the country have written in asking if they may be of help. So far our western churches seem able to cope with the problem of personnel themselves, but it is inspiring to know that the church at large throbs with such compassion.

Southern Convention of Congregational Christian Churches

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCIV. RICHMOND, VA., THURSDAY, MAY 7, 1942. NUMBER 19.

A Hymn for Rural Life Sunday

Following is the text of a hymn recently written by Dr. Martin Schroeder, of the Board of American Missions, United Lutheran Church in America:

God calls to man, His acres to prepare,
When springtime comes — new furrows for the grain!
Breaking the ground, we breathe to Him a prayer,
Give rain and shine, the harvest to attain.
O Lord of Hosts, Thy servants in the field
Must look to Thee, their sacred work to shield.

As though ordained a sacrament, it seems,
Granted through those who till the holy earth
Whose dormant life, awakening from dreams,
Will yield man's food, by toil of noble worth.
A priesthood they, who plow the fertile sod,
Tend sprouting blades, obediently to God.

Lord Jesus Christ, to Thee we sing our praise;
Thou hast revealed God the Creator's hand.
Though we are weak, sufficient is Thy grace,
Wherefore we pray, bless Thou the seeded land.
As Thou hast fed the thousands foll'wing Thee,
So bless these leaves, show us Thy royalty.

And when the plow, for reaper's tasks, must rest,
Make real to us Thy presence in the plains;
When fields of grain are ripe and golden dressed,
Thanks be to Thee for clouds that brought the rains.
Great God, we pray, our farmers' work support;
Our faith make strong, according to Thy Word.

Though seasons come, and soon away have fled
To leave us fruit, the harvest of the fields,
We trust Thy Word, man's life is more than bread;
We shall not live, save by the grace God yields.
Such harvest grant, the bread which does not cease,
That we may live, O Lord, with Thee at peace. Amen.

NEWS AND VIEWS

A letter from Dr. John L. Lobinger carries the following statement: "On the last page of THE CHRISTIAN SUN for April 16 there is a very interesting article by W. J. Andes. I just want to say how much *Pilgrim Press* appreciates that article on "New Worship and Song." That is fine cooperation . . . I hope you are having a good Convention in Richmond."

Dr. Thomas Anderson, minister of the Brewster Pilgrim Congregational Church, Detroit, and an occasional contributor to THE CHRISTIAN SUN, is heading a movement to mobilize the morale of the two million people of that Metropolitan Area in respect to the effort to defeat the evil involved in the totalitarian philosophy of aggression. A plan to raise funds by public subscription for a Victory Tower that would symbolize to the world Detroit's unity of purpose in the war effort has been formulated by Dr. Anderson. A "perpetual light" will burn in the structure as a memorial to the city's war heroes.

Dr. Alfred W. Hurst writes: "Do you know of any of our people from the Southern Convention who may be living in Tennessee? We have no church in Knoxville but quite a number of our people are there and it seems to me we ought to consider starting a work there. That is the seat of the University of Tennessee and the center of the T. V. A. development." Those who have the desired information should write to Dr. Hurst at 2900 Bennett Avenue, Chattanooga, Tennessee. Dr. Hurst writes further in a letter to the editor: "I have been reading THE CHRISTIAN SUN since as a boy in Truro, Iowa, I sent for some sample copies back in 1918. My father was pastor in this little Iowa town and I became deeply interested in reading the *Herald of Gospel Liberty, The Missionary Herald,* and the *Christian Annual.* Then I subscribed to THE SUN and thus completed my sense of fellowship with the entire denomination. Although my work is now outside the Southern Convention I look forward to each issue of the paper."

Some people just can't unbend and be human until misfortune has taken the starch out of them.

—*KVP Philosopher.*

ELON COLLEGE COMMENCEMENT.

The dates for Commencement come a week earlier this year—May 16, 17, and 18. This early date is necessary since we are complying with the government's request for an accelerated program of education. The purpose of this accelerated program is to enable the boys to graduate by the time they are twenty or before they shall be inducted into the armed services of the country.

We have planned a very attractive program—one that will present nationally known speakers. Alumni Day will come on Saturday, May 16, instead of on Monday as heretofore. Rev. A. Lanson Granger will speak at 11:00. Sunday is Baccalaureate Day with Miss Margaret Slattery of Boston, Massachusetts as the speaker. The services will be held at 11:30 instead of 11:00. This will allow those who come from a distance to reach the college for the beginning of the service. Monday will be Graduation Day. Mr. Robert H. Hinckley, Assistant Secretary of Commerce, will be the speaker. Mr. Hinckley has a splendid record as college professor, lecturer, administrator, and government official. It will be a privilege to welcome Mr. Hinckley to our services.

It is hoped that a large number of church members, alumni, and friends will attend the services this Commencement.

L. E. SMITH, *President.*

CALL OF THE COUNTRY CHURCH.

The countryside is calling, calling for men. The country church wants men of vision, who see through the incidental, the small, the transient, to the fundamental, the large, the abiding issues that the country man must face and conquer.

She wants practical men, who seek the mountain top by the obscure and steep paths of daily toil and real living, men who can bring things to pass, secure tangible results.

She wants original men, who can enter a human field poorly tilled, much grown to brush, some of it diminished in fertility, and by new methods can again secure a harvest that will gladden the heart of the great Husbandman.

She wants aggressive and trained men, who come to their work with knowledge and with power, who have thought long and deeply upon the problems of rural life, who have hammered out a plan for an active campaign for the rural church.

She wants enthusiastic and persistent men who will stand by their task. In short she wants workers with vision and energy.

—K. L. Butterfield,

OFFICERS FOR THE BIENNIUM 1942-44.

President, Dr. H. S. Hardcastle.
First Vice-President, Rev. W. E. Wisseman.
Second Vice-President, Rev. Arnold Slater.
Secretary, Rev. James H. Lightbourne.
First Assistant Secretary, Mr. Geo. D. Colclough.
Second Assistant Secretary, Rev. Richard L. Jackson.
Treasurer, Prof. L. L. Vaughan.
Promotional Secretary—Rev. F. C. Lester.

Board of Missions—

Term to expire in 1944: Col J E. West, Mrs. J. Monroe Harris, Mrs. Russell Powell, J. A. Williams, Dr. H. S. Hardcastle; Term to expire in 1946: Mrs. O. H. Paris, A. L. Jolly, George T. Gunter, Prof. L. L. Vaughan, Rev. W J. Andes.

Trustees of Elon College—

*Term to expire in 1948: Dr. H. Shelton Smith, Dr. Harry K. Eversull, Mrs. Russell T. Bradford, Kemp B. Johnson, Miss Susie Holland, D. R. Fonville, J. H. McEwen, John L. Farmer, V. R. Holt, Dr. Miles H. Krumbine, Mrs. J. D. Strader, Clyde Gordon, Cyrus Shoffner, Joel E. Harrell, Caleb D. West, Dr. H. S. Hardcastle, Roy A. Larrick, Irwin Beale, Julius Rawls, Thad Eure, J. P. Dalton, Joseph Matthews, Dr. John G. Truitt, Mills E. Godwin. The Nominating Committee further selects Dr. L. E. Smith, Dr. Russell Clinchy and Dr. F. L. Fagley to act as a Committee of Three to nominate for the Board three members from the former Congregational branch of the Church, these nominees to be submitted to the Executive Board of the Convention at its next executive meeting.

Trustees of the Orphanage—

*Term to expire in 1946: Mrs. W. R. Sellars, Mrs. Stanley C. Harrell, C. D. West, W. B. Truitt, H. C. Simpson, L. E. Carlton, L. R. Jones, A. L. Jolly, Clyde Gordon.

(Continued on page 15.)

ANNOUNCEMENT.

President H. S. Hardcastle is calling the Executive Board to meet Monday night and Tuesday morning at Elon College, May 18th and 19th. This meeting will have as first business the study of the financial program for the biennium as adopted by the Convention. All persons interested in this matter are invited to sit with the Board.

J. H. LIGHTBOURNE,
Secretary.

ROLL OF THE CONVENTION—1942 SESSION.

Convention Officers—

Rev. H. S. Hardcastle, President.
Rev. W. E. Wisseman, 1st Vice-president.
Rev. Arnold Slater, 2nd Vive-President.
Rev. J. H. Lightbourne, Secretary.
Rev. R. A. Whitten, 2nd Assistant Secretary.
Prof. L. L. Vaughan, Treasurer.
Rev. F. C. Lester, Promotional Secretary.

Conference Officers—

H. W. Lee, President E. Va. Conf.
Dr. John G. Truitt, Secretary E. Va. Conf.
Rev. S. E. Madren, President E. N. C. Conf.
Rev. E. N. Carter, Secretary, E. N. C. Conf.
Rev. J H. Lightbourne, President N. C. and Va. Conf.
Rev. Stanley C. Harrell, Secretary N. C. and Va. Conf.
Roy A. Larrick, President Valley Central Conf.
Rev. R. E. Newton, Secretary Valley Central Conf.
Rev. H. V. Cox, President W. N. C. Conf.

Missions Board—Col. J. E. West, President; Mrs. J. Monroe Harris, A. L. Jolly, Rev. W. J. Andes, and Rev. T. Fred Wright.

Board of Superannuation—Rev. M. W. Stevens, Rev. J. H. Lightbourne.

Historian—W. E. MacClenny.

Board of Christian Education—Pres. L. E. Smith, Chairman; Rev. S. E. Madren, Rev. John G. Truitt, Rev. Joe A. French, Rev. Allyn P. Robinson, Rev. Herbert Councill, Jr.

Board of Publications—Rev. John G. Truitt, Chairman, Rev. Jesse H. Dollar, Rev. W. E. Wisseman.
Rev. Robert Lee House, Editor The Christian Sun; J. T. Kernodle, Managing Editor The Christian Sun.

Executive Board—Rev. H. S. Hardcastle, Rev. James H. Lightbourne, Rev. W. E. Wissemann, Rev. Stanley C. Harrell, Rev. Robert Lee House.
Dr. L. E. Smith, President Elon Christian College.
Charles D. Johnston, Superintendent Elon Christian Orphanage.

Ministers—

Andes, Wm. J.*; Apple, J. Frank.*
Bowden, D. J.*; Brittle, Richard E.
Carter, E. M.; Councill, H. G., Jr.; Cox, H. V.; Crutchfield, G. C.; Clark, Ellis.
Dollar, Jesse H.*; Dollar, Melvin.
Earp, B. J.*
French, Joe A.; Foster, J. L.*
Granger, Lanson A., Jr.*
Hardcastle, H. S.; Harrell, Stanley C.;* House, Robert Lee.*
Johnson, I. W.*; Jones, Elwood W.*; Jackson, Richard L.
Lester, F. C.; Lightbourne, James H.*; Lowe, T. N.
Madren, S. E.; Morgan, J. Frank.
Neese, J. L.*; Newton, R. E.
Olejar, George; O'Neill, William B.
Potyhress, O. D.; Pollard, M. A.*
Pugh, J. Q.
Roberts, J. M.; Robinson, Allyn P.;* Ritchie, A. Grieg.
Slater, Arnold; Smith, L. E.;* Spence, D. M.;* Sanger, Paul B.; Stevens, W. M.*
Truitt, J. G.; Todd, Aubrey C.*
Veazey, G. H.
Watkins, B. H.;* Whitten, R. A.;* Wisseman, W. E.;* Wright T. Fred;* Williamson, R. L.

Trustees Christian Orphanage—

A. L. Jolly, V. R. Holt, C. W. West, Rev. J. Frank Morgan, L. E. Carlton, Mrs. L. E. Carlton, Superintendent C. D. Johnston.

Trustees Elon College—

Luther E. Carlton, V. R Holt, Col. J. E. West, Prof. L. L. Vaughan, Rev. Stanley C. Harrell, C. D. Johnston, Rev. J. H. Lightbourne.

Lay Delegates by Conferences.

Eastern Virginia—

Berea, (Nd.), Mrs. H. P. Harrell.
Bethlehem, (D), Mrs. George Olejar.
Bethlehem, (N.), C. F. Savage.
Christian Temple, D. J. Bowden, Sr.
Cypress Chapel, Mrs. G. C. Mann, Mrs. R. E. Brittle.
Dendron, W. S. Barrett, Mrs. W. D. Harward.
Franklin, Mrs. Elwood Jones.
Holland, Mr. A. L. Jolly, Mrs. J. R. Darden.
Holy Neck, Mrs. B. D. Jones.
Liberty Springs, Mrs. I. W. Johnson.
Mt. Carmel, Mrs. F. H. Johnson.
Newport News, W. H. Baker, C. D. West.
Norfolk, First, Mrs. J. Monroe Harris.
Shelton Memorial, Mrs. E. C. Cross.
Richmond, Mrs. L. L. Bond.
Rosemont, D A. Dennis, Mrs. D. A. Dennis
Spring Hill, G. C. White.
Suffolk, Mrs. Annie Staley Calhoun, Mrs. W. V. Leathers.
Waverly, Mrs. R. L. Jackson.
Windsor, Mrs. J. M. Raby.

North Carolina and Virginia—

Apple's Chapel, R. M. Murrell.
Burlington, V. R. Holt, Mrs. V. R. Holt.
Durham, Mrs. H. Shelton Smith.
Elon College, C. E. Lovett, Mrs. J. P. Barrett.
Happy Home, Mrs. W. J. Andes, Mrs. A. J. Powell.
Lebanon, H. G. Earp.
Ingram, L. E. Carlton, Mrs. L. E. Carlton.
Lynchburg, W. T. Dunn.
Reidsville, W. R. Barnes.
Union, (N.C.), A. H. Blalock.
Union, (Va.), Mrs. T. L. Chandler.

Valley Central—

Antioch, E. F. Showalter, Mrs. A. W. Andes.
Bethel, W. W. Snyder.
Bethlehem, Mrs. Myrtle Conquist, John C. Dean.
Concord, Mrs. V. T. Huffman.
Leakeksville, Mrs. Noah F. Painter, G. W. Rothgeb.
Linville, Mrs. P. B. Sanger.
New Hope, Mrs. J. E. Bryant.
Newport, Miss Mabel I. Higgs.
Winchester, Roy A. Larrick.

E. North Carolina—

Henderson, Miss Ruby Hall.
Liberty, Miss Margaret Alston.
Mebane, Mrs. Ellis Clark.
Morrisville, Mr. J. F. Hilliard.
Raleigh, Miss Susie Allen, Mrs. R. O. Caveness.

Western North Carolina—

Albemarle, Mrs. Paul Gantt.
Bennett, B. C. Routh.

* Members of Standing Committees.

OFFERINGS FOR THE COLLEGE.

Following the biennial sessions of the Convention is a good time for the local church to begin to think of the interests of the Boards and institutions of the church. I am sure that every church has learned by experience that the surest and easiest way to meet Convention and conference requirements is to endeavor to meet them regularly. On the first day of the week as they come for worship they should not fail to worship with offerings. Contributions now on college apportionments will moke the task much easier at the end of the conference year and will at the same time make the affairs of the college easier and more satisfactory.

Previously reported	$2,293.20
Sunday Schools.	
N. C. and Va. Conference:	
Shallow Ford	$ 5.05
Eastern Va. Conference:	
Richmond, First	15.21
Western N. C. Conference:	
Parks Cross Roads	2.43
Va. Valley Conference:	
New Hope	2.89
Churches.	
Va. Valley Conference:	
Antioch	21.25
	$ 46.83
Grand Total	$2,340.03

L. E. Smith, *President.*

VOICE OF A MODERN MYSTIC AND PROPHET.

"Don't be like the rest of America—Be unusual, planetary-minded Christians." This was the advice of Dr. Frank C. Laubach to the delegates at the Southern Convention.

Dr. Laubach, the mystic, insists that we need to get re-acquainted with Christ, that we should let the Bible speak directly to us. He is not only teaching millions to read and write, he is also teaching countless thousands how to find God. Back in 1932 he wrote: "In school a teacher lays out work for his pupils. I resolve to accept each situation of this year as God's lay-out for that hour, and never to lament that it is a very commonplace or disappointing task. One can pour something divine into every situation. So if anybody were to ask me how to find God I should say at once, hunt out the deepest need you can find and forget all about your comfort while you try to meet that need. Talk to God about it, and—He will be there. You will know it."

This further paragraph is found in his spiritual diary. "Yesterday and today I have made a new adventure, which is not easy to express. I am feeling God in each movement, by an act of will—willing that He shall direct these fingers that now strike the typewriter—willing that He shall pour through my steps as I walk—willing that he shall direct my words as I speak . . . I could compel my mind to open straight out toward God. I wait and listen with devotional sensitiveness . . . I must plunge into mighty experiments in intercessory prayer, to test my hypothesis that God needs my help to do His will for others, and that my prayer release his power. I must be a channel, for the world needs me."

Dr. Laubach, the prophet, has some stern things to say about our international relations. He declares we could have prevented this war with Japan; we could have Japan as a friend today if we had not been blind and selfish, if we had not simply turned missions over to women. Now we face the possibility of an even greater war, a war of color. With Asia swinging between love and hate, the Cross and the sword, we face the possibility of a gigantic war between the brown race and the white race. We can whip Japan for she has only half as many people as we, but Asia has eight times as many. It will be easier to win Asia with love than conquer her by force. If we do not win Asia by love it will mean our armies are bigger than our souls.

This prophetic voice stirred our minds and hearts in Richmond. Such a voice is needed in our chaotic, secularized world. We pray that it may reach the ear and conscience of those in places of high responsibility.

OPPORTUNITIES IN "GOD'S BACK PASTURE."

Rural Life Sunday centers our attention on the country church. For many of us that means the old home church. What heartache one experiences when the country church fails to keep faith with the spirit of progress! What a thrill to see the country church making progress and exerting a dynamic influence throughout the community! Our Convention needs the inspiration of a few conspicuous examples of successful country churches. One such example occurs to the Editor. Union Ridge Church, near Burlington, has increased its pastor's salary from six to fifteen hundred dollars a year and added a very fine parsonage during the last five years. The minister now devotes his full time to this thriving church. With the proper leadership other country churches could easily duplicate this record. Young men from the Seminary will find many rich opportunities in "God's Back Pasture." One must be willing to take the risk, but the opportunity is there. "Whom shall I send and who will go for me?"

MY SON, MY SOIL.

"The Lord God planted a garden and took the man and put him into the garden of Eden to dress it and keep it." Many leaders are coming into a new concern for God's sons and soil. The Malvern Conference in England declared, "We must recover reverence for the earth and its resources, treating it no longer as a reservoir of potential wealth to be exploited, but as a storehouse of divine bounty on which we utterly depend."

The recent Delaware Conference in our country made this pronouncement. "Our economic system must become servant and not master in maintaining the socially significant services of agriculture, such as feeding the world and producing the organic materials essential to industry."

The Fellowship of Southern Churchmen formulated the following principles. "Wasted lives issue from wasted soil. We therefore lament the wastage of land resources by reason of the ignorance and indifference of farmers themselves. This appears in the denuding of hillsides and the erosion of uplands, the starvation of the soil by ill planned crops, and the careless destruction of the beauty of the mountain and plain. To remedy these ills we seek education for the ignorant and social coercion for the heedless and rebellious. Those who despoil the earth stand under the judgment of God no less than those who oppress His people. Bread, brotherhood, and the beauty can be achieved only by our intelligent and creative cooperation with the forces of God resident in the land and its resources, and with one another. Thus does God reveal to us the material basis of our spiritual life. In the conservation, restoration, enrichment, and upbuilding of the soil we share with God in the work of continuous creation by providing and appropriating the necessary resources for a just and free society. Our relationship to earth is a moral one, so we must relate ourselves creatively and intelligently to these primal forces in the life of the world. It is the rural church, with an intelligent and consecrated ministry devoted to the total needs of the people, that must lead out in the recon-

struction of rural America. The rural church must become the focal point from which powerful healing influences radiate into the entire countryside. For a weary and disconsolate people the church that meets their daily needs will become a cloud by day and a pillar of fire by night.''

This widespread social concern for God's resources is creating the setting for a greater rural church.

''O Townsman,'' says a modern prayer, ''go and see those who write their prayers to the Lord with the great pen of the plow, and see how the Lord bestows His gifts between the lines of that writing.''

The religious life of the nation is nourished by those like Calixto Sanidad when he was a lonesome plowboy, ''with my eyes on the furrow, and my hands on the lines, but my thoughts on God.'' R. L. H.

Shabby Churches Don't Inspire

By DAVID I. DAY.

The writer is an author whose articles on rural life appear in many magazines. He has put his finger on a vital spot of the rural church, shabbiness. Perhaps the article is more challenging than inspiring but it does tell facts.

During the last Easter season, a simple little house organ paper printed by a feed mill came to my desk. The cover picture showed a simple white-painted rural church. The building and surroundings breathed a sweet reverence. I could not imagine a single farmer passing that church at any season of the year without feeling a little nearer to God. Indeed, something seems to say out of the picture: ''Here Abideth the Spirit.''

The one thing it seems to me that our rural churches need most is a vast increase in church buildings which have in them and about them the temple-atmosphere. A few years ago, I attended a morning service in a little country church in northern Indiana. The wooden building bore all the evidence of generations of constant love and care. The grass on the spacious hill-top was nearly clipped and the trees were trimmed. There was shrubbery and flowers. My first impulse upon entering that sacred edifice was to kneel and pray

For many years I have been a writer for farm magazines and am the rural life columnist for a great morning newspaper. I live in the country and am a member of a rural church. So when I criticize the country church, I am to some extent criticizing myself—and my friends. But when I see the ugly, unkempt, dirty structures which I hear preachers call ''the house of God'' I am made ashamed. Cleanliness may be next to godliness but all too many cases can be cited where the rural church is the most unsightly structure in the entire community.

Is it any wonder that farm folk, living all week in hot, dustry work—drudging a considerable part of each day through duties which are important but unattractive, hesitate about attending religious services? Is it any wonder that so many rural churches die of dry rot—or continue half-heartedly with the support of a mere handful of people? Is it any wonder that farm youngsters so often openly sneer at church services? Is it astonishing after all that boys and girls who do attend church are so often noticed mostly because of their ill behavior?

Business men are taught that the appearance of their store windows and property in general speaks louder than any printed advertisement. Farmers are frequently reminded that the appearance of their houses, barns, fences, and lawns tell passersby what kind of farmers they are. But what about the appearance of church property? If the houses of men are so important—what about the house of God?

It is a hopeful sign that so many leaders, here and there, in rural affairs are troubled over this tragedy of the country church. In interviewing a woman who is quite prominent in farm organization circles recently, she said: ''The source of authority in our church is the Association and I am frequently a delegate and invariably a visitor at this annual gathering in our district. The most common topic is a lack of financial support. So many overlook the fact that the best way for a country church to receive financial support is first to deserve it. It isn't a lack of money. It is a lack of vision and understanding. It is unfair to ask farm people six days immersed in more drabness than we like to admit, to attend church with eagerness and enthusiasm when everyone knows the church exemplifies greater drabness. Our church is shabby, our preacher is shabby, our song service is shabby. There isn't a thing at our church to fill one's soul with reverence and devotion and the only hopeful note we hear is the unvarying prayer for a great revival!!''

This woman feels that the only way out is for each denomination to select the most progressive places and assist financially in the erection and direction of a ''model church.'' This means a church built by the right people, according to the right plans, furnished in the right mood, pastored by the right man. To this model church, others can go for inspiration. Community rivalry may result. All of these things will tend to lift the life of the rural neighborhood and people will flock to church in the rural districts with even more genuine enthusiasm than they do in the cities. The rural church, she believes, must be a place of ''release'' from the grim realities of drouths and chinch bugs, and hog cholera and fruit failures—a place to ''leave earth behind and catch a glimpse of the quiet joys of Heaven.''

We had just as well face the fact that, except here and there, the rural church is in a bad way. In widely separated communities, the church buildings have been made and kept beautiful, the music is inspiring, the sermons helpful. There you will find automobiles strung along the road for a hundred yards on either side of the church entrance.

Some few rural churches have won such popularity that special parking lots have been provided and six nights in the week, the building is lighted. There we find the church-sponsored and church-directed community houses, the church athletic programs, the close and sympathetic fellowship of church with the 4-H work, the Future Farmers of America. It has been interesting to me to observe how different are the varied activities in these effective rural churches and how neatly they are adjusted to the talents and needs of the neighborhood.

We need not argue anew the need of a better trained ministry. This is too obvious. But a word might be said concerning the need in rural districts for an especially trained ministry—a group of men from the country, of the country, and for the country. It is true that many city men have had fruitful ministries in country neighborhoods. It is even more often true that rural young men with the old conventional theological training have called upon the reserves of common sense and have accomplished wonders along the countryside. The point is that Ani-

(Continued on page 13.)

CONTRIBUTIONS

SUFFOLK LETTER.

The last issue of The Sun gave a detailed account of the session of the Southern Convention, held in Richmond, Va., April 28-30. When forty-seven ministers and sixty-two laymen from two states meet in a three day Convention session there are differences of viewpoint and opinion. These differences are desirable and important. No minister or layman has all the truth in his mind, and no one is capable of interpreting every situation in its universal implications. For this reason a Convention is essential to mutual understanding and larger growth.

Looking back over a period of forty-four years, during which time it was our privilege to be Secretary for twenty-eight years and to miss only two sessions out of twenty-two biennial sessions, the writer should be able to make some observations and give some impressions of the recent session. The delegates to this Convention were ministers, laymen and laywomen. The ministers may be classified as city, urban and rural pastors. Some are native-born, others were born and reared in other states or other countries. Some are graduates of colleges, others of Seminaries or Universities, some are young, some are middle-aged and others are more advanced in years. Some of the lay-delegates were from city and small town churches; others from rural churches.

At the beginning of the Convention the President served notice that all speeches, except special numbers on the Program, must be limited to five minutes each, and no speaker would be allowed to speak but once on the topic under discussion. How many times this rule was violated no one except the Recording Angel in heaven knows! If the Sugar Rationing Program is as adjustable and flexible as this rule some people will have sugar in abundance and to spare. But the speakers were resourceful and the hearers were able to expand their capacity to be patient and long-suffering. This comment should not be taken too seriously for it is intended to be facetious, whatever that is. Please do not take offence, if you were present.

It was one of the best Conventions the writer has ever attended. There was a spirit of unity and progress. The constituency of the Southern Convention may differ in plans and methods but they want to go forward. Due to the fact that the book, "Principles and Government of the Southern Convention," has been out of print and out of circulation for several years, many of the active ministers and laymen are not familiar with the rules and methods of Convention procedure. Those who have been trained in other areas of our denomination naturally prefer the methods under which they have been working. Many people dislike to be governed by rules over two years of age—because they seem antiquated and old-fashioned, or out of date. This is not said in criticism, but by observation—and this clamor for change and novelty may be better than following some of the old paths.

In making any measurement of the Convention all will agree that the high marks of the session were the spiritual addresses of Dr. Douglas Horton and Dr. Frank Laubach. It seemed to the writer that the rest of the Convention was more or less like the scaffolding around a building under construction. The scaffolding is important, for the workers and the material must use that as a means to an end. But the motive and the mission became more real when these men spoke to us. The Church cannot dispense with the mystical in its worship or in its work. Very few people will remember any of the motions passed during the Convention six months from this date. No one present will forget the closing address of Dr. Laubach, for many months. Such a half hour was worth the price and the time of attending the sessions of three days. God was in our midst. It was an holy hour. Let us have more of that kind in the weeks to come.

I. W. Johnson.

THE SOUTHERN CONVENTION.

The reports made to the Convention in session in Richmond, Virginia, last week, the discussion of these reports, and the inspirational addresses delivered by visiting speakers should inspire the local churches to undertake many things that were not written into reports or emphasized in the discussion or addresses. The local church should determine in the first place to enlist a larger number of its members in the real work of the church. The average church has enough members to do a great service if only they were consecrated and inspired to do the work of the Kingdom. In the second place it should realize that the church exists not for itself but for the world, that it has a definite responsibility for those in the community and elsewhere who are not Christians and not actively engaged in the work of the Kingdom.

In certain sections of our Convention, there is an increasing congestion of population. Hundreds and thousands of people are being torn from their homes and usual surroundings, and projected into new situations entirely. Such new experiences tend to upset one religiously and unless that individual is sure of his ground spiritually, he is greatly tempted to be unfaithful to his early vows and to his church. It is a great opportunity for the local church to make a complete survey of its entire parish, to ascertain if possible the new opportunities made possible by the coming of new families into its bounds. When the membership of the local church discovers its task, it is made conscious not only of its responsibilities, but of its great opportunities. What a privilege it is to carry the church to new families that move within reach of the church that they may be enlisted actively in religious work. This is necessary both for the church and for the individual. We should not miss golden opportunities of this kind. And too the local church may at this point be moved to some kind of specific efforts to win those who are not engaged in religious work to membership in the church and active participation in its daily program. Efforts of this kind may properly be termed "Evangelistic." In the face of these opptrtunities and evident needs perhaps the term "Evangelism" may be restored to favor with the church. It may take the form of personal visitation, into interviews. or an earnest invitation to the masses. At any rate, those who are outside of the church need to be reached for the church and the church is the only agency that can reach them. We cannot dismiss our responsibilities with a frank concession that the church and spiritual matters of necessity drift to lower levels during the war. This evident tendency greatly increases the church's responsibility and that responsibility belongs to every individual within the church. The local church may enter upon such an aggressive program only by the conscious realization of its own

(Continued on page 11.)

FOR THE CHILDREN

Dear Friends:

Mrs. Wisseman, in her address at the Missionary Rally, told a story which all who heard will not soon forget. You might have already heard it but I am going to retell it here for those who might not have heard it.

THE BICYCLE BOY OF THE PHILIPPINES.

Not many months ago a young lad of the Philippines who had been saving all of the money he could earn for a bicycle heard a story about the boys and girls of China. He heard that the boys and girls of China did not even have bread to eat. Many of them were actually starving for food. "Here I am," he thought, "with not only plenty to eat but also with a lot of money in my bank with which I am going to buy me a lovely bicycle." He thought and thought of the boys and girls in China. He could not get them off his mind. Finally he ran home as fast as he could go. He went to his bank and taking it down from its perch on the shelf, shook and shook it, until all the money had fallen out. He counted the money and found that he had saved more than $26.00. He carefully stored the money in his pockets and left his home.

The baker thought that he was hearing wrong when a lad of about twelve years asked him for $26.00 worth of bread. He asked the boy to repeat the order. The boy told him that he did want $26.00 worth of bread because he was going to take it to a lot of hungry boys and girls. The baker thought that a big party was being given somewhere so he had many carts filled with the loaves of bread for the boy. The boy paid the Baker for the bread and then gave the cart drivers the address of The Missions Headquarters of the city. When he got there with all of his carts filled with bread the boy went in and told them he wanted all of this bread sent to the boys and girls in China who were so hungry. The people in charge told him that they did not see how they could get the bread to the boys and girls of China before it spoiled. But they also realized that they could not spoil the dream of helpfulness which had prompted this boy to bring to them bread for hungry Chinese children bought with the money which he had served to buy him a cherished bicycle. So they told him to go on home that they would see to it that the Chinese boys and girls got the bread.

As soon as the lad was out of hearing distance those in charge talked among themselves: "What could they possibly do with all of this bread before it spoiled?" Then one said, "I know, let's sell it and tell the boys story and see if we can't get the money back so that we can send it!" They did and by telling of the story they were able to double the money. Then they bought bread with the doubled money and sold it, again telling the story of the Bicycle Boy. The boy's idea grew into about $500.00 with the help of the thoughtful hands of those in charge at the Mission Headquarters. This money was sent to keep many boys and girls in China from being hungry.

The story has a happier ending than that even. Someone from the Philippines came to New York and told the story. Mrs. Ford was in the group to whom the story was told. She said, "I can't stand to think of that boy's not having his bicycle!" So Mrs. Ford ordered one of the finest bicycles that could be bought, sent to this Boy of the Philippines. Now when The Bicycle Boy is not using the bicycle himself he rents it out for fifty cents an hour and sends that money to feed Chinese boys and girls.

LITANY OF PRAISE FOR MOTHER'S DAY.

Leader—Blessed are they that have eyes to see.

Response—They shall find God everywhere. They shall see Him where others see stones.

Leader—Blessed are they that have understanding hearts.

Response—To them shall be multiplied kingdoms of delight.

Leader—Blessed are they that see visions.

Response—They shall rejoice in the hidden ways of God.

Leader—Blessed are the songful of of soul.

Response—They carry light and joy to shadowed lives.

Leader—Blessed are they who know the power of Love.

Response—They dwell in God for God is love.

Leader—Blessed are they who rejoice in their children.

Response—To them is revealed the Father-Motherhood of God.

Leader—Blessed are the childless, loving children still.

Response—Theirs shall be a mightier family, even as the stars of heaven.

Leader—Blessed are the souls that keep virgin for mankind.

Response—Unto them shall be given unbounded kingdoms of great joy.

Leader—Blessed are they whose memories we cherish.

Response—Our thoughts add jewels to their crowns.

—*John Oxenham.*

GOVERNOR ASKED TO PROCLAIM DAY OF PRAYER.

The report of the Findings Committee of the North Carolina Council of Churches, unanimously adopted at its recent Convocation of Churches at Burlington, asked Governor J. M. Broughton of North Carolina to "issue a call for a Day of Prayer when our citizenship shall, in their homes and in their places of public assembly, make earnest confession of their sins and consecrate themselves anew to God and His service, praying for guidance and aid." In his broadcast, "The Churches Make News," the Rev. Allyn P. Robinson of Raleigh declared last Sunday that "the North Carolinian request was more humble than that of groups in South Carolina and New York, where requests for days of prayer have gone to the governors, asking in one case for prayer 'that the American arms be speedily successful' and in the other that prayer 'be made for victory'." "Prayer that confesses sin and says 'Thy will be done'," added the religious news commentator, "has the stamp of Christ's spirit about it."

FOR THY GIFTS WE PRAY.

Our Father in heaven, Lord of Field and Forest, Hill and Stream, we thank Thee for the manifestation of Thy power in all growing things. Fruitful soil, quickening sunlight, favorable rains are Thy good gifts to us. As Thou hast made us to have dominion over all the work of Thy hands, help us, by Thy spirit, to enter into our heritage, esteeming it a high calling to be Thy husbandmen. Help us to be mindful of Thy partnership in all the cultivation of our gardens and the care of our flocks and herds. And when the ground hath brought forth plentifully and earth hath yielded her increase may we know that Thou hast given us our daily bread, and give Thee thanks. In Jesus' name. *Amen.*

—*Hilda L. Ives.*

NEWS FROM PEURTO RICO.

Humacao, Puerto Rico,
January 27, 1942.

Dear Continental Friends:

The war has united the peoples of the Western Hemisphere as never before. Times of world conflict make us forget our trifling troubles. Peurto Rico is doing its part in furnishing loyal, efficient men for the defense of Christian liberties. This Island occupies a strategic position in the defense of the Americas. Work goes forward at naval and air bases, as well as in the training of soldiers. At the same time the churches of Puerto Rico are active, for we believe that the Christian Churches of the World have a very special and urgent task of preparing for a peace that will bring blessings to all races and to all classes of people.

The United Church, that of the Congregational Christian and United Brethren on the Island, has just closed its annual assembly at Ponce, January 20 to 23. Although conditions were more difficult than at other annual meetings—because of higher costs for travel and also for lodging—the attendance was as good as in normal years. Black-outs and other war tensions did not prevent the church workers from taking their places in the interest of God's work. This year marked the eleventh year of cooperative work in the United Church. We note a net increase of 36% in church membership and a net increase of 18% in offerings. The total increase in membership represents 141% during this time, which indicates that the people have responded to the Gospel. The fact is that a large part of our losses to the church in Puerto Rico have been because of transfers to Cuba, to Santo Domingo and to different cities of the continent. We have passed through two very severe hurricanes, and a depression with the limiting of production of sugar cane, which have set back self-support of the churches. However, this year more churches came up to the conference with their quotas paid in full. The discussion on church support revealed that the lay delegates are realizing that the life of the Church depends upon the local church shouldering larger and larger responsibilities. One of our goals is the forming of a Tithers League in all of our churches. Five churches report excellent progress through tithing and have found this Biblical method a blessing.

You might be interested in the story of one of our church members, a widow with eight children, who is a tither. She has cared for the needs of her family and given them the benefits of school as well as trained them in using their hands in an industrious way. Her offerings to the church were paid regularly and her business has prospered. Last year she gave more than $75 in offerings to the church. As you may suspect joy and hopefulness fill this home.

One of the first missionaries to Puerto Rico, Dr. N. H. Huffman, after 43 years is still acting as pastor and Bible instructor at Polytechnic Institute in San German, Puerto Rico. Recently he said "Since the beginning of the work it has been my prayer that God would raise up leaders for the church work locally, and this day is upon us." We thank God for efficient leaders who will make firm the Kingdom of God on the Island of Puerto Rico.

Dear friends, your help has made possible the missions in different needy parts of the world. "If God be with us, who can be against us?" Victory is the Lord's and yours and ours.

Sincerely yours,
C. I. Mohler, *Secretary of Church Work.*

MISSIONARY OFFERINGS.

WEEK ENDING APRIL 30, 1942.

Sunday Schools.

Oakland, Suffolk, Va.	$ 20.77
Parks Cross Roads, Ramseur, N. C.	14.00
Newport News, Va.	18.25
Pleasant Ridge, Ramseur, N. C.	4.00
Mt. Olivet (G), Geer, Va.	2.75
Shallow Well, Jonesboro, N. C.	10.00
Pleasant Grove, News Ferry, Va.	9.74
New Lebanon, Elberon, Va.	5.00
Liberty Spring, Suffolk, Va.	5.00
Bethlehem, Suffolk, Va.	3.30
Palm Street, Greensboro, N. C.	11.76
Needham's Grove, Steeds, N. C.	5.00
Bethlehem, New Market, Va.	2.10
First, Portsmouth, Va.	6.30
Bethlehem, Elon College, N. C.	5.00
Ingram, Va.	4.80
Bethlehem, New Market, Va. (Easter offering)	9.30
Total	$ 137.07

Individuals and Churches.

Christian Chapel, Corinth, N. C.	$ 3.52
Union (Southampton), Franklin, Va.	10.00
Hebron, Nelson, Va.	4.50
Pleasant Cross, Franklinville, N. C.	10.09
Mt. Carmel, Walters, Va.	31.16
Mrs. Clifton Brinkley, Corapeake, N. C.	25.00
Antioch, Elams, N. C.	3.90
Wentworth, Raleigh, N. C.	12.75
Union (Va.), Virgilina, Va.	14.50
Lynchburg, Va.	9.34
Suffolk, Va.	355.00
Antioch, Windsor, Va.	8.57
Total	$ 488.83

Specials.

First, S. S., Burlington, N. C.	$ 58.93
Total for the week	$ 684.83
Previously acknowledged	12,773.51
Total since Sept. 1, 1941.	$13,485.34

The Easter Offerings are coming in nicely and we appreciate these donations and the cooperation of the Sunday Schools and churches in sending them to the Mission Office so promptly. However, there are quite a few churches and Sunday Schools that have not reported. Please send your contribution as soon as possible. The offerings are splendid this week; we are grateful for each and every one of them.

Mattie Cox Parker,
Secretary.

NORFOLK DISTRICT HOLDS RALLY.

The Norfolk District of the Eastern Virginia Woman's Missionary Conference held its Spring Rally on April 23, at the Shelton Memorial Congregational Church, Portsmouth, with Superintendent, Mrs. R. B. Wood, presiding. Mrs. J. F. Morgan conducted the worship service, using scripture, "The Good Samaritan;" topic "Who Is Thy Neighbor?"

Roll call of societies and reports from presidents showed each group doing a progressive work.

Our Superintendent brought us an inspiring and helpful message on the theme, "Growing Christians."

Miss Ruth Seabury was the speaker of the morning, giving us a message on the topic, "A Candle in My Hand." This message was based on a picture depicting the hands of a young girl graduate of the University at Athens, Greece, holding her candle in the last commencement before

(Continued on page 13.)

Festival of the Farm Home

By Millard W. Stevens.

The fact that "Rural Life Sunday" and "Mother's Day" come on the same Sunday this year gives the churches a fine opportunity to honor the farm family. It is altogether fitting that we do so, because of the vital contributions which the farm family makes to our social, economic, and religious life. It is true that there is much that is anti-social and anti-religious in many of the American farm families, just as the economic life of the farm family is not always desirable, yet these are not evils to be lamented and forgotten but are evils with which the church should be concerned and should seek to eradicate. The farm family is not only the concern of "The Farmer's Church" but it is the concern of the urban church, as well.

Just before the turn of this century, a prominent social family in New York City had a party and invited four hundred guests, all that the hall where the party was held would accomodate. Soon after this party the word got around that there were only four hundred people in that city who were worth writing about. William Sidney Porter took the challenge of that statement and proved that it was wrong. He did it by writing about four million, the number recorded as the population of New York City in 1900. (The Four Million, O'Henry). The American mind often assumes that the farm family is not worth considering, because, they say, "it is composed of an uncouth father and mother who have to struggle for a living and have no better sense than to have a lot of children." In reality it is their struggling economic life and their many children which makes the farm family of primary importance to all of us.

It is from the children of these farm families that the cities of the United States will draw a large part their population. At the present fertility rate the cities will get, and do get, about twenty per cent of their populations from the farm families, if they maintain their normal population level. If they increase their populations, they will draw a higher percentage from the farm families. There is only one city in the United States with a population of 100,000 or over which would maintain its population level over a given period of years without drawing from these same farm families. There is usually about fifty per cent surplus of children in the farm families. A part of this surplus finds its way to the city and these people who go to the urban centers are greatly involved in the destiny of these cities. Sons and daughters are a vital contribution which the farm family makes to the world.

Moreover, the farm family is more of a social unit, in the real sense of the term, than is the urban family, because of the very nature of the case. This has important social value for the social health of the whole nation. Therefore, the social welfare of the farm family is of great importance to all of us, both in the cities and in the rural sections.

The farm family is not only a small social unit, it is an economic unit. And the whole economic structure of society is tied up with this farm economic unit. We often sing forth with great "gusto" that the "farmers feed the world" and let it go at that. However, that does not tell the whole story. The economic life of the farm family and that of the urban family is closely related and each depend on the other. When the farm family is kept in a state of poverty, as they too often are, it is an economic termite undermining the whole economic structure of the whole of society. The farm family is making an important economic contribution to society, I feel that we should recognize this and help to make his economic status more secure.

Moreover, the Church depends heavily upon these farm families for its members. Many city churches draw more members from farm families who move to the city than they do from native urbanites. It is also true that a large part of the ministers of the Church come from rural sections. These are important contributions from the farm family. Yet the rural population is not overly religious. In fact a little more than half of the rural population belongs to any church whatsoever. It is generally true that rural people are theologically conservative. It is often assumed that farm people are just naturally religious because of the nature of their work. However, it seems that this conservative and mystic relation to God's creation too often leads to a fatalistic type of religion. In spite of these things, we must recognize that the average farm family does make a vital religious contribution to the world. If they don't always make it through an institution, they do make it in their way of living. I am confident that all of us can feel the near relation of the struggle which the average farm family experiences to the sacrifices called for in Christianity. The farm family has born many crosses, so that the social and economic life of the world might be improved. The farm mother has borne many crosses, so that boys and girls might have life. The struggle of the farm family should challenge the Church.

In consideration of these things I would like to suggest to our churches within the Southern Convention that they observe Sunday, May 10, 1942, as "The Festival of the Farm Home." It has been suggested that Mother's Day should be observed as "The Festival of the Christian Home" and, inasmuch as this Sunday is also "Rural Life Sunday," I believe that it is a good combination to celebrate this year "The Festival of the Farm Home."

ELON COLLEGE DAY IN THE CHURCHES.

The Convention voted designating Sunday, May 24, or the Sunday nearest that date most acceptable to the local church, as Elon College Day to be observed both in the Sunday Schools and the Churches. The purpose of the day is to determine a specific date in which all the churches of the Convention are to be thinking about Elon College and planning to do their part in the Elon College All or Nothing Campaign.

Each church is requested by the assistance of a member of the General Committee and its pastor to do its best to raise its suggested apportionment for the payment of the college debt on or before May 24 or the day that is to be observed and to promptly forward reports either to the member of the General Committee supervising the district in which the church is located, or to the General Chairman, President L. E. Smith, Elon College, N. C. It is necessary that these reports be made promptly so that the committee shall be able to ascertain not later than June 1 the additional amount necessary to be secured to pay the entire indebtedness of the college. The Executive and General Committees of the Campaign earnestly request the cooperation of all in this final effort to clear the college of its debts.

Information and suggested programs for the College Day will be at an early date forwarded to pastors and Sunday School superintendents.

L. E. Smith, *President.*

Pilgrim Fellowship

"Youth at Work in the Church"

A. LANSON GRANGER, JR., *Editor*

THEY DARE TO LIVE!

Rev. and Mrs. Robert E. Chandler of Tientsin, China, were visitors to North Carolina and Virginia recently where they attended the Eastern Virginia P. F. Rally and the banquet honoring Henry Rust, held in Burlington. The Chandlers, it will be remembered, are the missionaries whose work the young people of the Southeaest agreed to aid in the China Friendship Project three years ago. Because they are such exceptionally personable and delightful people and such sincere Christians, they readily won the hearts of all whom they touched. We wish that more of our young people could have met them.

Their history, especially during the past few years in which they have endured war at its worst, is enough to grip one with open-mouthed amazement. Mr. Chandler was born in India. Mrs. Chandler is a native of Japan—can speak Japanese fluently. But China with its seething, groping, aspiring millions is their first love. As soon as possible they want to get back and give the fullness of their later years to the Christianizing influences which are continually gaining strength in China.

After some of us were able to corner the Chandlers, they began to relate very unpretentiously some of the gruesome experiences which they have undergone in war-stricken Tientsin. What inner torture and suffering they have endured as they have seen their friends abused, maimed, and often killed by the Japanese!!

"What have been your greatest single resource for living through this tension and conflict?" they were asked. "One comes to believe that he can endure almost anything that will happen to himself; it is seeing others suffer which is so difficult. One must find strength for that," Mrs. Chandler answered. Then she went on to tell how she and Mr. Chandler have had to steel themselves as they have seen their people assaulted by the Japanese, knowing that any interference might mean death to a woman or child whom they would help. But the Chandlers are proud of some of their Chinese young people upon whom they have frequently seen heaped the severest indignities. They have watched these young Christians as their faces would flush at a slap or blow from an enemy, then seen them look straight into the distance as though they were gaining strength from beyond themselves, unresisting and yet unconquerable.

"Seeing others suffer and enduring it magnificently because they are doing it for Christ's sake challenges you to live up to the highest," added Mr. Chandler.

There were occasions, the Chandlers told us, when Japanese soldiers would come to their compound, bang on the gates, and with bayonets fixed, wait until the aged Chinese sentinel opened it to them. When he glimpsed them, he would turn upon his heels, and as quickly as he could, would run to the Chandler's home. These were his simple instructions. Immediately, before the Japanese had time to loot houses or harm the people, Mrs. Chandler would hurry down to the gate, and in the most gracious manner say in fluent Japanese: "Oh, how pleasant it is that you have come. And which of us do you have business with?" This completely unexpected reception usually so dumbfounded the Japanese and caught them off guard, that their faces would redden with embarrassment, and hastily about-facing they would dash through the gates.

The Chandlers present convincing evidence that the cause of Christ is not lagging in China despite the war, but that its meaning burns in countless devoted hearts, perhaps some day to spread into a living fire.

QUESTIONNAIRES.

A number of the questionnaires which were sent out recently to survey our young people's work in the Southern Convention have already come in. We are eagerly awaiting the rest. Your fullest cooperation is urged in letting the Pilgrim Fellowship know what your group is doing, and what are its most urgent needs. We want to express our gratitude to those individuals and groups which have accompanied their replies with contributions to the Council budget. These are heartening expressions of interest, and we thank you.

MISSIONARY WORK STILL GOING STRONG.

CHRISTIAN ENDEAVOR TOPIC FOR MAY 17, 1942.

SCRIPTURE: Acts 13:1-5.

Daily Readings—

Monday—Demand for Preachers.—Rom. 10: 14, 15.

Tuesday—Widespread Missionary Work.—Luke 9: 1, 2, 6.

Wednesday—Missionaries' Credentials.—Mark 16: 15, 16.

Thursday—A successful venture.—Luke 10: 17-19.

Friday—A Missionary-at-large.—Acts 8: 26-28.

Saturday—The Missionaries' Reward.—II Tim. 4: 7, 8.

We have a series of three topics on the subject, "Missions." The topics which follow this one deal with world wide missions and missions in this country. Make the topics mean much to your society through careful planning.

Much material is available for these topics. Besides printed material on missions the following missionaries have recently been in our section of the country: Miss Ruth I. Seabury spoke at the missionary rallies in April and Rev. Frank Laubach spoke at the Southern Convention last week. Get some person who heard some of these or other missionaries to give highlights of their message.

Write to Miss Angie Crew, Elon College for material. She is visiting churches in North Carolina and Virginia.

An evaluation should be made of the integrity of missionaries in war. Why they refuse to leave their work, and etc.

A brief discussion may be had regarding the work now "going strong." What part may the Christian have in helping to strengthen the missionary work? Mention briefly the places, now in war zones, where missionaries refuse to leave.

Prayers for certain missionaries and countries may be offered.

For Discussion—

1. To what extent is your Christian Endeavor informed and keeping up to date on new developments in missionary work? Should you sponsor a mission study class?

2. How can we help keep alive the spirit of Christian Missions in time of war?

Suggested Hymns—

"O Zion Haste."

"In Christ There Is No East or West."

S. E. M.

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

MONDAY: DAY OF AUTHORITY.

Lesson VI—May 10, 1942.

Golden Text: *"My house shall be called a house of prayer for all peoples."*—Isaiah 56:7.

Lesson: Matthew 21:12-22.

Devotional *Reading*: Isaiah 9:1-7.

The Anger of Jesus.

The words of the hymn, "O Gentle Jesus, Meek and Mild," give only one of the many sides of the character of the Master. He was, to be sure, meek and mild. But he could also be stern on occasion, and there are instances when he was angry and indignant. He took no offense at slights and insults to himself, but he was quick to come to the defense of others, and of the honors due to His Father's house. There was warmth and righteous indignation in some of the things he said to the scribes and Pharisees again and in today's lesson, he rose in his royal dignity and regal anger and drove out of the temple those that bought and sold, and those who were money changers. Matthew tells us that "He overthrew the tables of the money-changers, and the seats of them that sold doves." This was not mere petulance, the anger of a spoiled child—it was the righteous indignation of the Son of God as he saw the abuses of privileges in the house of God, and because it represented exploitation of the people, and racketeering and profiteering on the part of vested and privileged interests. And in the Temple itself. There are many things that arouse the compassion of Jesus in our modern world, and there are many things that arouse His indignation and anger. Jesus would be anything but meek and mild over the exploitation of weaker people, over profiteering and graft, over underprivileged children, over those who get gain at the expense of the personalities of others. He would have pity for the prostitute, but anger for the one who profits by prostitution; compassion for children living in slums, but indignation for those who own the slums, compassion for the drinker but anger for the man who sells the drink. And so on. Let no man think that Jesus is an easy-going, grand-fatherly kind of person. Our God can be a consuming fire.

A House of Prayer for all Peoples.

A church is primarily a "house of prayer." It is a place where men come to make their requests known to God, and a place where God can make His will known to men. It is a place where men give expression to adoration, thanksgiving, confession, petition, intercession, dedication. At its best it is a place where the children of God have intercourse with God in the things of the spirit. Man speaks to God and God speaks to man. And it is the one place where classes and divisions and colors and races and cultures and social distinctions of all kinds are broken down. God is no respecter of persons. The man who is poor has just as much right to the church as the man who is rich. The ignorant and the wise, the couth and the uncouth, the high and the low, the saint and the sinner can and ought to worship together. It is a house of prayer for all people or nations. The church can minister in many ways to people, but its ministry is essentially spiritual. The church is not a business place; it is a house of prayer.

A Minitry of Healing.

"And the blind and the lame came to him in the temple, and he healed them." The record of the life of Jesus is full of his ministry of healing. He was the Great Physician. And His church has been true to its mission in seeking to bring healing to His people. Individuals and institutions who have ministered to the sick of body and of mind have simply manifested in a practical way, the spirit of Jesus the Great Physician. And in recent years there has been a new emphasis upon the healing ministry of religion. All of the emphasis on religion and health has not been the voice of some crack-pot, or half-baked fanatic. The modern church is beginning to wonder if after all there is not more to this matter of healing than we have been led to believe. It is beginning to wonder if religion, as well as science, does not have something to contribute to the well-being of men in body and mind as well as soul. And they are beginning to emphasize the healing power of faith. It is too bad that so much of the healing ministry of the church has been turned over to other agencies. Who knows but what great fields of service in this area of life are not open to the church, when it enters into its heritage.

The Acclaim of Children.

"And the children that were crying in the temple, and saying, Hosannah to the son of David."—the children in the temple, singing about His Kingship—it all seemed so out of place to those old scribes and Pharisees. Indeed they became highly indignant and would have silenced the children. But Jesus said that it was out of the mouths of babes and even infants that God had perfected praise. All this business about children not knowing what the service of worship means must be brought to the test of Jesus' words. To be sure they will not understand all, perhaps not much of what the preacher says. And they will not respond to the great anthem which the choir often sings for its own display rather than to the glory of God. But for goodness sake, are there not things which we can experience which we do not understand? And is there not such a thing as the impact of atmosphere and spirit? There are many things which children do not understand about religion, even about Jesus. But we do them an injustice when we keep them from the majesty of the service of worship during their formative and impressionable years of life. Let them hear the great hymns of the church sung, let them hear the reading of the Scriptures. Let them hear the preacher even though they do not understand what he says, in short let them be "exposed" to the influences which are represented in a well-planned service of worship. There is a place for children in the church service.

The Curse of Fruitlessness.

The story of the fruitless fig-tree—it is sometimes referred to the cursing of the fig-tree—presents some strange factors which are all the more unintelligible to us because we do not know the manner of oriental fig trees. But its deeper meaning is to be found in its warning against and its judgment upon fruitlessness. Herein is our Father glorified that we bear much fruit and that our fruit remain.

THE SOUTHERN CONVENTION.

(Continued from page 6.)

need of the deepening of its spiritual life and the increasing of its faith in God. We look to those who lead us for instructions and guidance in such high endeavors as are expected by the church in these days of uncertainty and disturbance.

L. E. Smith.

By Chaplain H. E. Rountree

Thoughts for Mother's Day

MY MOTHER!

My mother! Manhood's anxious brow
And sterner cares have long been mine;
Yet turn I fondly to thee now,
As when upon thy bosom's shrine
My infant griefs were gently hushed to rest,
And thy low-whispered prayers my slumbers blest.

I never call that gentle name,
My mother! but I am again
E'en as a child; the very same
That prattled at thy knee; and fain
Would I forget, in momentary joy,
That I no more can be thy happy boy.

I've lived through foreign lands to roam,
And gazed on many a classic scene;
But oft the thought of that dear home,
Which once was ours, would intervene,
And bid me close again my languid eye,
To think of thee, and those sweet days gone by.

I've poured o'er many a yellow page
Of ancient wisdom, and have won,
Perchance a scholar's name; yet sage
Or poet ne'er have taught thy son
Lessons so pure, so fraught with holy truth,
As those his mother's faith shed o'er his youth.

If e'er through grace my God shall own
The offerings of my life and love,
Methinks, when bending close before his throne,
Amid the ransomed hosts above,
Thy name on my rejoicing lips shall be,
And I will bless that grace for heaven and thee!

I have been blessed with other ties,
Fond ties and true, yet never deem
That I the less thy fondness prize.
No, mother! in the warmest dream
Of answered passion, thru this heart of mine,
One chord will vibrate no name but thine!

—Bethune's Collection.

THE MOTHER ON THE SIDEWALK.

DEDICATED TO SOLDIERS AND SAILORS.

The mother on the sidewalk as the troops are marching by
Is the mother of Old Glory that is waving in the sky.
Men have fought to keep it splendid, men have died to keep it bright,
But the flag was born of woman and her suffering day and night;
'Tis her sacrifice has made it, and once more we ought to pray
For the brave and loyal mother of the boy who goes away.

There are days of grief before her; there are hours that she will weep;
There are nights of anxious waiting when her fear will banish sleep;
She has heard her country calling and has risen to the test,
And has placed upon the altar of the na-
, tion's need, her best.
And no man shall ever suffer in the turmoil of the fray
The anguish of the mother of the boy who goes away.

You may boast men's deeds of glory, you may tell their courage great,
But to die is easier service than alone to sit and wait,
And I hail the little mother, with the tear-stained face and grave,
Who has given the flag a soldier—she's the bravest of the brave.
And that banner we are proud of, with its red and blue, and white,
Is a lasting holy tribute to all mothers' love of right.

—Edgar Guest.

IF I HAD A BOY.

If I had a boy, I would say to him: "Son,
Be fair and be square in the race you must run
Be brave if you lose and be meek if you win
Be better and nobler than I've ever been,
Be honest and fearless in all that you do
And honor the name I have given you."

If I had a boy, I would want him to know
We reap in this life just what we sow,
And we get what we earn, be it little or great,
Regardless of luck and regardless of fate.
I would teach him and show him, the best that I could,
That it pays to be honest and upright and good.
I would make him a pal and a partner of mine,
And show him the things in this world that are fine.
I would show him the things that are wicked and bad,
For I would figure this knowledge should come from his dad.

I would walk with him, talk with him, play with him, too,
And to all of my promises strive to be true.
We would grow up together and I'd be a boy
And share in his troubles and share in his joy.
We would work out our problems together and then
We would lay out our plans when we both would be men.
And oh, what a wonderful joy it would be!
No pleasure in life could be greater to me.

—Frank Carlton Nelson.

CLING TO THY MOTHER!

Cling to thy mother; for she was the first
To know thy being, and to feel thy life;
The hope of thee through many a pang she nurst;
And when midst anguish like the parting strife,
Her babe was in her arms, the agony
Was all forgot, for bliss of loving thee.

Be gentle to thy mother; long she bore
Thine infant fretfulness and silly youth;
Nor ruddy scorn the faithful voice that o'er
Thy cradle prayed, and taught thy lispings truth.
Yes, she is old; yet on thine adult brow
She looks, and claims thee as her child e'en now.

Uphold thy mother; close to her warm heart
She carried, fed, lulled thee to thy rest;
Then taught thy tottering limbs their untried art,
Exulting in the fledgling from her nest:
And, now her steps are feeble, be her stay,
Whose strength was thine in thy most feeble day.

Cherish thy mother; brief perchance the time
May be, that she will claim the care she gave;
Past are hopes of youth, her harvest prime
Of joy on earth; her friends are in the grave:
But for her children, she could lay her head
Gladly to rest among her precious dead.

Be tender with thy mother; words unkind,
Or light neglected from thee, will give a pang
To that fond bosom, where thou art enshrined
In love unutterable, more than fang
Of venom'd serpent. Wound not that trust,
As thou wouldst hope for peace when she is dust.

O mother mine! God grant I ne'er forget,
Whatever be my grief, or what my joy,
The unanswered, unextinguishable debt
I owe thy love; make my sweet employ,
Ever through thy remaining days to be
To thee as faithful, as thou wert to me.

—Bethune's Collection.

SHABBY CHURCHES.

(Continued from page 5.)

mal Husbandry is just about as important to the rural minister as is Greek. The rural minister needs his theology but he needs it mixed well with the farming lore of the country in which we live.

A point in case is this: A young man fresh from theological school in 1935 had read widely along lines of agriculture. He had visited many fine livestock farms and had a collection of many kodak snapshots taken on these farms. When he accepted the pastorate of four rural churches, he began to place farm and livestock magazines in promising homes. One Sunday a young farmer confided his dreams of a purebred herd of Polled Shorthorn cattle. The minister had visited a farm specializing in this particular breed of cattle. Some animals were purchased at reasonable prices and now there are beginning herds of beef cattle all over that part of the state. You may rest assured that this church circuit is not worried about financial support.

Add to a new appreciation of beauty and an understanding of what is required to give even the simplest sanctuary a temple-atmosphere—the minister who has an intelligent and progressive agriculture philosophy—and then what? My observation is that we need to get together on what is essential and what are non-essential things in church life and discipline. A little church in one of the nicest farming communities anywhere is now split wide open with factions—and it is said the difficulty started over whether cigars should be sold at a church ice cream social.

To see workers in the Lord's Vineyard, with work suspended, while they argue over the nature of tools to be used, is one of the ghastly tragedies of our day.

—*Church Management.*

NORFOLK DISTRICT RALLY.

(Continued from page 8.)

Greece fell into the hands of the enemy. Miss Seabury, with her magnetic personality takes one with her in spirit as she relives the scenes of life.

The offering for the day amounted to $21.00.

The Rev. Davis, pastor of the First Christian Church, Norfolk, pronounced the benediction at the close of the morning session.

At the afternoon session Miss Seabury led discussion on the questions: "What is war doing to our mission work abroad? Can it survive?" We were indeed fortunate to have Miss Seabury with us. Would that the mantle of her wisdom and experience could fall upon someone of us. Her presence made the entire day a mountain top experience and we pray that we shall be able to work more efficiently in the valley.

Due to the fact that Mrs. Wood has changed her residence and is no longer in our district it was necessary to elect a new superintendent. Mrs. J. E. Neese, Ocean View, kindly consented to accept the leadership for the coming year, with Mrs. Oscar Smith elected as assistant; and Mrs. R. F. Pulley, secretary.

Rev. and Mrs. J. F. Morgan sang "The Name of Jesus." Music has its place of importance and our worship is much more consecrated by its part on our programs. For the quiet moment of the day Rev. O. D. Poythress gave a beautiful rendition of "The Stranger of Galilee," bringing to a close a day filled with the good things of life that are needed to sustain our faith and keep us in peace during a period of turmoil and chaos.

Mrs. R. E. Pulley,
Secretary.

MEETING OF WAVERLY DISTRICT.

The Waverly District Missionary Meeting which was held at Burton's Grove on Friday is one which will remain long in the memory of those who attended. The day was indeed ideal, the hospitality of the hostess church charming, the president presided with dignity and decorum, and the addresses could not be excelled. I have often thought of the remark I once heard the late Dr. W. W. Staley make. He said there were some ministers who felt when they were going to address a group of rural people they didn't have to prepare their very best sermon for them but he knew better than to go before such a group without having first "gotten up" the very best sermon of which he was capable. Why? Because where a man was ploughing his field he would begin to turn over in his mind and analyze what the preacher had said but not so with city folks as they are too busy to think about anything long. I feel the message which Miss Seabury brought us was one of her very best and I am sure as the women have gone about their daily tasks they have pondered upon the truths and true to life stories which she related to us many times. Most of the newspapers, radios, and speakers are all discussing the strategy of war, it was most stimulating and inspiring to have had this opportunity to hear a message of Faith, Truth, Hope, Love, and Prayer from one of "God's Own Chosen;" our women had a rare privilege!

There were representatives from ten churches in the district and a number of visitors. The following will hold office for the coming year: Mrs. J. F. Brown, superintendent; Mrs. Ernest Lane, ass't superintendent, and Mrs. P. J. Holmes, secretary.

Mrs. Garland W. Spratley,
Reporter.

"SEEK AND DO THE WILL OF GOD" SAYS DR. TRUETT.

Raleigh's Sesqui-Centennial celebration opened Sunday, April 26, with religious services at the Memorial Auditorium. More than 4,000 people were packed into the huge building for the Sunday evening services which was attended by many notables from the city and the state. Dr. George Truett, native Tarheel, who has achieved world renown as a preacher, told the great body of worshippers that in this hour of crisis as in all hours, the important thing was "to seek and do God's will." "Thy will be done in earth as it is inheaven" is the very heart of the Lord's prayer, the minister declared. The present terrible war came not because of God's will but because of man's sin, he asserted, voicing the hope that this time the United States would accept her world-wide responsibility. Dr. Truett has been minister of the First Baptist Church of Dallas, Texas, for forty-five years. His congregation numbers over 7,000. Dr. John C. Glenn, pastor of Edenton Street Methodist Church, was chairman of the committee in charge of the Sesqui-Centennial service and presided at the meeting. Assisting him were Dr. S. L. Stealey of Raleigh, Bishop J. Kenneth Pfohl of Winston-Salem, Dr. Gideon Humphries of High Point and Rabbi Avery Grossfield of Raleigh.

—*Press Service N. C. Council of Churches.*

SIMPLICITY PREFERRED.

I have generally found that the most intellectual auditors prefer to hear a simple scriptural and spiritual preaching. The late Judge McLean, of the United States Supreme Court, once said to me, "I was glad to hear you give that solemn personal incident in your discourse last night. Ministers now-a-days are getting above telling a story in a sermon; but I like it."—*T. L. Cuyler.*

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

May 10 is Mother's Day. It would be a lovely act if every boy or girl who has a living mother would visit her on that day. If that is not possible, write her or send her flowers or some remembrance. It will make her happy. Some years ago I clipped from a paper the following article. I think it fits the occasion of Mother's Day. I quote:

"Some day, O Mother, when the notable women of the earth come bringing their gifts to humanity, you shall stand with head erect, the center and cynosure of that illustrious throng. All will be there, the Jane Austins of literature, the Rosa Bonheurs of art, the Madam Curies of science, the Sarah Bernhardts of drama, the Carrie Jacobs Bonds of music, and each will present her particular contribution to the age in which she lived—a book, a painting, a piece of music, a bit of reading—brilliant achievements, valuable gifts, but they will pale to insignificance beside yours—the gift of a human life.

"For of what avail are our books, our paintings, our music, if no hand turns the pages, no eye views the canvases and no voice sings the melodies we have set down? How meaningless our wisdom, how futile our culture, if it does not serve as a stepping stone to a civilization yet undreamed, a pathway to a golden era of achievement whose splendor our groping minds can scarcely grasp. And it is your gift, your boy, your girl, who becomes the connecting link between the present and the future, who takes up the torch of progress where we lay it down and who bears it on triumphantly to generations yet to come.

"So remember, O Mother, if the day is long, the duties many, and the burdens heavy, that the rewards are equally great, and that it is you, who, regardless of the passing triumphs or the brief applause that others may receive, are patiently, painstakingly day by day, molding the future of mankind. And if this is not a worthy cause, if it is not a big enough career to call for and to receive the best you have to offer, then life itself is but an empty gesture."

CHAS. D. JOHNSTON,
Superintendent.

The following items have been sent in since our last report:

Ingram Missionary Society: Dresses, dress print and little boys' suits.

Mrs. R. C. Jarrett, Hampton, Va.: Dresses and 1 coat.

New Hope Christian Church, Roanoke, Ala.: Dresses, little boy's suit, and 1 shirt.

Mt. Carmel Women's Missionary Society: Dresses, skirts, boys' pants, little boys' suits, dress print, anklets, underwear, play suits, and 1 coat.

New Lebanon Church: Dresses, underwear, and anklets.

Oak Grove Missionary Society: Dresses, anklets, underwear, and 1 little boy's suit.

Mrs. J. E. Bryant: Dresses, anklets, and handkerchiefs.

Mrs. George W. Nurney, Suffolk, Va.: One dress.

Sanford Ladies Aid Society, The Alpha Class, and The Hart Bible Class: Dresses and 1 skirt.

Mrs. W. L. Rascoe, Burlington, N. C.: Pants, anklets, and 1 jersey.

Mrs. C. B. Gibson, Columbus, Ga.. Dresses.

Centerville Christian Church: Dress material, dresses, and 1 blouse.

Mrs. Roy Hosaflook, Linville, Va.: Anklets, blouse, sweater, dress, and jumper.

Ayscue Missionary Society: Dresses.

The Girl's Class of Liberty Vance Church: Anklets, hat, dress, and handkerchiefs.

Lura Montgomery Missionary Circle, Providence Memorial Church: Five dozen eggs, dresses, skirt, overcoat, shirt, little boys' pants, anklets, shoes, material, and other assorted clothing.

Ladies Aid Society, Berea Nansemond church: Dresses, coats, play suit, skirts, sox, underwear, shoes, blouses, hats, sweater, and little boys' suits.

Pleasant Ridge Missionary Society, Guilford College, N. C.: Dresses, sweaters, underwear, little boy's suit, coat, blouses, and skirts.

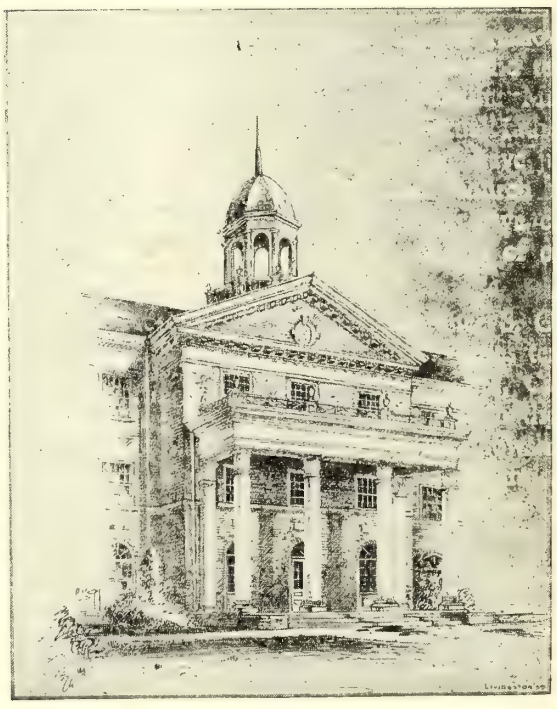
Holland Christian Church, Holland, Va.: Shoes, little boys' suits, anklets, and dresses.

(Continued on page 15.)

ELON COLLEGE

Founded by the Christian Church in 1889

A CO-EDUCATIONAL INSTITUTION OF HIGHER LEARNING OF THE CONGREGATIONAL CHRISTIAN CHURCH



ENTRANCE TO ADMINISTRATION BUILDING

Elon College is located in the piedmont section of North Carolina. The climate is invigorating and healthful. The natural beauty of the campus is enhanced by careful landscaping.

The definite religious atmosphere of the College and its modern equipment provide the very best facilities available for the training for religious leadership.

The rates are most reasonable.

LEON EDGAR SMITH, President

Elon College **North Carolina**

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational and Christian Churches.

BOARD OF EDITORS.

R. L. HOUSE, B. D.....Editor
S. C. HARRELL, D. D.....Associate
W. T. SCOTT, D. D.....Associate
F. C. LESTER, B. D.....Associate
H. S. SMITH, Ph. D., D. D. .....Associate
I. W. JOHNSON, D. D.....Contributing
L. E. SMITH, D. D., LL. D....Contributing
C. A. LINCOLN, D. D.....Contributing
J. T. KERNODLE.....Managing Editor

DEPARTMENTAL EDITORS.

H. S. HARDCASTLE, D. D..Sunday School
H. E. ROUNTREE.....Quiet Hour
S. E. MADREN.....Christian Endeavor
A. LANSON GRANGER.....Young People
Mrs. A. C. TODD.....Children's Page

SUBSCRIPTION RATES.

Six Months..... 1.00
One Year.....$2.00

Published by the Board of Publications, agent for the Southern Convention of Congregational and Christian Churches, and printed every Thursday by the Central Publishing Co., Inc., Richmond, Va.

Entered as second-class matter at the Postoffice at Richmond, Va., July 25, 1922, under Act of March 3, 1879.

Remittances for subscriptions should be sent to the office of Promotional Secretary, Elon College, N. C.

All other matters of business should be addressed to **"The Christian Sun,"** 1536 E. Broad Street, Richmond, Va.

Contributions should be sent to the editor at 3206 Grove Avenue, Richmond, Va., not later than Friday preceding the date of publication. Emergency notices will be received at "The Sun" office up to Tuesday of the week of publication.

Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

OFFICERS FOR BIENNIUM.

(Continued from page 2.)

Board of Superannuation—

Rev. James H. Lightbourne, Rev. Joe A. French, C. D. Johnson, D. R. Fonville, J. M. Fix.

Board of Christian Education—

Dr. L. E. Smith, Rev. S. E. Madren, Dr. John G. Truitt, Mrs. W. E. Wisseman, Rev. Joe A. French, Rev. Allyn P. Robinson, Rev. Herbert G. Councill, Jr.

Board of Publications—

Dr. John G. Truitt, Rev. Jesse H. Dollar, Rev. J. E. McCauley, Rev. J. F. Apple, Dr. William B. O'Neill.

Trustees of the Ministerial Loan Fund—

Dr L. E. Smith, Rev. W. J. Andes, C. D. Johnston.

Executive Board—

Dr. H. S. Hardcastle, Dr. J. H. Lightbourne, Rev. W. E. Wisseman, Dr. Stanley C. Harrell, Rev. Robert Lee House.

The Christian Sun—

Editor, Rev. Robert Lee House, Managing Editor, John T. Kernodle, Associate Editors, Dr. Stanley C. Harrell, Dr. W. T. Scott, Rev. F. C. Lester, Contributing Editors, Dr. I. W. Johnson, Dr. L. E. Smith, Rev. Allyn P. Robinson.

Delegates to the General Council—

Laywomen: Mrs. John G. Truitt, Mrs. J. M. Harris, Mrs. L. E. Smith, Mrs. A. L. Jolly, Mrs. B. D. Jones, Mrs. Stanley C. Harrell, Mrs. L. L. Bond, Miss Helen Boyd.

Laymen: John T. Kernodle, Prof. L. L. Vaughan, W. B. Truitt, J. P. Dalton, W. R. Sellars, A. L. Jolly, C. D. West.

Ministers: Dr. William B. O'Neill, Dr. Elwood W. Jones, Rev. James H. Lightbourne, Dr. Stanley C. Harrell, Rev. Robert Lee House, Rev. W. J. Andes, Rev. F. C. Lester, Rev. A. Lanson Granger, Rev. Aubrey C. Todd, Dr. John G. Truitt, Dr. H. S. Hardcastle, Rev. Allyn P. Robinson, Rev. Jesse H. Dollar, Rev. J. Frank Apple.

Committee by appointment to meet with the Advisory Committee of the Southeast: Rev. James H. Lightbourne, Rev. Allyn P. Robinson, Rev. Jesse H. Dollar, Dr. L. E. Smith, Mrs. John G. Truitt.

The following recommendation in the report of the Committee on Temperance was authorized to be forwarded to certain National and North Carolina and Virginia officials: "That our Church people call for protective legislation for our men in uniform against the liquor traffic, as they did in 1917. That our Church people, mothers, and wives, and sweethearts, write letters to Washington, and put up such a holy howl that federal legislation will have to be enacted."

The following resolution was ordered forwarded to the broadcasting companies using the broadcast "This is War:" "That we recommend that Christian people be on their guard and protest against programs and movements which foster hatred, as for example the program, 'This is War,' sponsored by the government each Saturday night."

Recommendation 6 of the report Committee on Christian Education calls for action in May by our Churches: "That Sunday, May 24th, be designated Elon College Day in the Churches of our Convention and that each Church endeavor to raise on or before that date its designated quota of the present campaign."

* Trustees of Elon College and of the Orphanage are nominated by the Convention, but are elected by the respective boards from these nominations.

THE ORPHANAGE.

(Continued from page 14.)

Women's Missionary Society, Mebane Christian Church: Dresses, and little boys' suits.

Mrs. B. W. Fields, Reidsville, N. C.: Dresses, anklets, pillow cases, little boys' suits, boy's pants, and 1 cape.

First Christian Church, Greensboro, N. C.: Dresses, little boy's suit, skirts, blouses, jumpers, material, and 1 pinafore.

Junior Missionary Society of Holland Christian Church, Holland, Va.: Box clothing for Elizabeth Moore.

Mrs. Kennie Gravitt, Burlington, N. C.: Box clothing.

Mrs. C. K. Webb, Reidsville, N. C.: Dresses.

REPORT FOR MAY 7, 1942.

Amount brought forward		$6,297.56
Sunday School Monthly Offerings.		
Eastern N. C. Conference:		
Wentworth .....$	4.00	
New Hope	1.33	
Christian Chapel	3.53	
Henderson	6.35	
		15.21
N. C. and Va. Conference:		
Apples Chapel, Jan.-Apr..$	13.01	
Bethlehem	8.00	
Burlington		
Sellers pledge	200.00	
Abernethy pledge	5.00	
Bethel	2.50	
Pleasant Grove	9.74	
		283.25
West. N. C. Conference:		
Smithwood .....$	1.25	
Parks Cross Roads, 1st quarter	14.00	
Eastern Va. Conference:		
First, Portsmouth .....$	8.61	
Bethlehem	3.04	
Liberty Spring,		
B. Johnson Class	1.00	
Sunday School	7.00	
Friendship Bible Class	1.00	
Sr. Boys and Girls	.50	
Newport News	5.75	
New Lebanon	5.00	
		31.90
Va. Valley Cent. Conference:		
Linville .....$	6.55	
Winchester	6.53	
		13.08
Alabama Conference:		
New Hope.		$ 1.35
Special Offerings.		
Mr. May .....$	5.00	
Balance on calf	1.00	
Mr. Fespermon	5.00	
		11.00
Total for week		$ 326.04
Grand total		$6,623.60

PLOUGHING.

Almighty God, of whom first came the wisdom to open and break the clods of the ground: Send Thy blessing, we beseech Thee, upon the tillers of the soil, both man and beast, that as they day by day plough the fields, so they may with good success accomplish their labor, to Thy praise and to their profit; through Jesus Christ our Lord. *Amen.*

—A. Campbell Frazer.

Excerpts from the Report of the Convention Committee on the Rural Church

The states of North Carolina and Virginia, the area in which the Southern Convention serves, are both largely rural. Thus the larger part of our churches within this Convention are either in small towns or in the open country. It is, then, very vital that we be concerned about the rural church and about rural life in general.

Looking at the present status of the rural churches within our Convention we find some interesting and challenging facts:

1. Over 81% of our churches are rural.
2. These have about 65% of our total membership.
3. Of the total amount paid for ministerial service within the Convention by the churches, only 46% of this is paid by the rural churches.
4. Of the total money paid on Conference Apportionments within the Convention, only 43% of this is paid by rural churches.
5. Of the total amount of money raised for all purposes by all churches within the Convention, 34% is raised by the rural churches—that is reported moneys raised.
6. The per capita giving of members of these rural churches per year for the total church budget is about $4.50, which is just a little over one-half of the national average.
7. Over half of these rural churches do not have a resident minister, many of them do not have a minister at all.
8. The average program of a rural church within the Convention consist of the following: a Sunday School, under limited leadership, the minister being rarely ever present; a preaching service once or twice a month; a Young People's organization of Christian Endeavor type or an organized Sunday School Class, many churches do not have any of these; a few have older Young People's groups; some have Missionary Societies which meet monthly, and occasionally they mention Missions; a revival meeting; and limited pastoral visitation.
9. The equipment on the average consists of a one-room church house with one Sunday School room. Many have other equipment but this seems to be the average.

When we look at these facts they do not present such a beautiful picture. However, they do present a challenge to the whole Convention. It is true that we have many rural churches which are serving well and carrying on a wide program of service to the community and the Kingdom of God, yet the majority of these rural churches of ours are in need.

The financial resources of the members of our rural churches are far greater than their giving indicates. We are now giving on the basis of an average income of $400.00 per year while the real average income for the section in which our churches are located is much greater than that. The average budget for rural churches could be doubled in most cases, if the churches would institute an adequate program of service—including stewardship education and a carefully constructed and administered budget. The average budget for our rural churches in the Convention for 1940, for example, was a little over $613.00 for all expenditures, including Missions. Does this represent our ability or our desire? It is apparent that we need to increase our giving by both an increase in the number of people contributing and in the amount of the individual contribution.

Our most pressing needs seem to be:

1. Encouragement and faith in our ability to serve as local churches and as a group of churches cooperating in a larger work.
2. More leadership with a sense of mission for the rural church; not only ministerial leadership, but lay leadership also.
3. Temporary financial assistance for the instituting of more complete programs in our churches. It is believed that the churches would give more support to the churches, if they could see the value of a more comprehensive program.
4. Closer cooperation between our churches and other agencies serving in the town and open country areas where a church is located: such as 4-H Clubs, County Farm Agents, County Home Demonstration Agents, County Health Agents, and scores of others.

We recommend:

1. That the churches which cannot secure full-time ministerial services for themselves, join with other nearby churches in securing a minister and in a cooperative program of service. Each of our rural churches should either employ a minister for full-time, pay him a living wage, and provide a suitable parsonage, or join with other nearby churches in doing this.
2. That the ministers of each of our town and country churches make a comprehensive survey of their community or communities as to social, economic, and religious life and needs; and set up their program to meet these needs.
3. That the Mission Board of the Southern Convention continue its policy of financial aid to our town and country churches which will join with other churches in enlarging their programs.
4. That the pastors of our town and country churches be faithful in notifying each other of people moving to and from their localities, and that the pastors contact them and minister to them. This is important in the present time due to the shifting of populations.

Southern Convention of Congregational Christian Churches.

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCIV. RICHMOND, VA., THURSDAY, MAY 14, 1942. NUMBER 20.

Elon College Commencement, May 16-18, 1942

MISS MARGARET SLATTERY.

Miss Slattery, of Boston, Mass., will deliver the Baccalaureate sermon at Elon College on Sunday, May 17, at 11:30 o'clock. This is the first time in the fifty-two years of graduating classes at Elon College that the address has been delivered by a woman. Miss Slattery is connected, as a lecturer and writer, with the Congregational Christian Church.

NEWS AND VIEWS

Attend the Elon Commencement this week end.

Rev. E. T. Cotten has received 193 members during his present ministry at Plymouth Church, Cincinnati.

Rev. and Mrs. Joseph E. McCauley of Henderson, North Carolina, announce the birth of Geraldine Cox on Tuesday, May 5, at the Maria Parkham Hospital.

Bishop Adna Wright Leonard, of the Washington Area of the Methodist Church, will deliver the Commencement Address in connection with the 1942 finals of Duke University Thursday evening, May 28.

Dr. Fred Field Goodsell, Executive Vice-president of the American Board, is now on an extensive speaking tour throughout the western states. Dr. Goodsell requests the prayers of Christian friends as he endeavors to present the cause of Missions to these various State Conferences.

Mrs. P. J. Kernodle, mother of the Managing Editor and Publisher of THE CHRISTIAN SUN, died at her home in Richmond on Tuesday morning, May 12. Funeral services were held in Richmond on Wednesday afternoon with burial in Suffolk.

R. L. HOUSE.

DR. WILLIAM ALLEN HARPER.

On Wednesday of this week there came to us a message that added to the sorrow that was already deep in our heart. This telegram came telling of the passing of Dr. William Allen Harper.

Dr. Harper came to Elon College, first as a student. He returned as a professor the year that the writer entered Elon as a student, and there soon developed a friendship between teacher and student which has lasted for the years that have intervened. Three years after my graduation from the college, in 1912, Dr. Harper became president of the institution, and during the twenty years which he served, the building program was instituted which has made possible the Greater Elon of today. Had it not been for the financial cataclism which involved the entire country near the close of his administration, no one knows to what heights he might have led the college which was the center of his heart and mind. But financial reverses left their imprint upon both the dreamer and his dreams. It was in his home that we stayed the last commencement he served as president of Elon. He went to Vanderbilt University and served well there, but we believe that his heart remained at Elon.

Dr. Harper was the leading spirit in the South in the merger of our now united church. He was misunderstood by some, his determination was often seen by them as obstinancy, but he was loved by many more. As an educator and leader he was outstanding not only in his church but in the entire South.

In this hour of bereavement our heart goes out in sympathy to the loved one who has stood by so faithfully in weal and woe, in happiness and sorrow, in health and sickness, in life and in death.

JOHN T. KERNODLE.

Note: The Sun was held until Friday morning this week in an endeavor to secure a picture of Dr. Harper.—J. T. K.

OPENS WAYSIDE PRAYER CHAPEL.

Beginning with the conviction that our churches should have more, shorter, varied services, and facing the need of offering an opportunity for worship and meditation to war workers in Defense Industry, the Wayside Chapel was opened at the Collinwood Congregational Church at Aspinwall and East 150th street, Cleveland, Ohio.

Such symbols as the open Bible, candles, the Cross, and often a religious masterpiece from the great artists, are used in the Worship Center. A hymn book and a devotional pamphlet are placed near at hand for reading by the worshipper.

The chapel is open each day and evening through the week to passers-by, regardless of faith or church affiliation, for rest and prayer.

An invitation has been extended the Northeast Y. M. C. A., under the leadership of Mr. Theodore Meier, to use the chapel for group worship and charter programs.

The minister, the Rev. Carl R. Key, is present each day except Mondays at 8:45 a. m. to direct devotions, and on Sunday evenings at 8:00 p. m. for half hour service of reading from great prayers, famous hymns, inspiring poetry and Scripture.

HANKS CHAPEL

It has been a long time since we gave a report to THE SUN. It seems that the Church is more spiritual and financially blessed than ever this year. At the beginning of the Conference year we called a new pastor: Rev. Edward E. Martz of Durham, N. C. The Church as a whole has already learned to love him. He is doing some fine work in the Church.

The Sunday School is the largest it has ever been. A good Sunday School is a good background for any church. We have a new superintendent, Mr. Wallace W. Farrell. We needed another shut off place for a class, so the Ladies Class bought and paid for a nice curtain and curtained off the choir stand for their class, which we think adds some beauty to the interior of the church.

The Missionary Society reached its Standard of Excellence last year and is striving to reach that goal this year. We had delegates to represent the Missionary Society at the Spring Rally which was held at Flint Hill (R). There was some real inspiring messages given at the Rally. The Missionary Society is going to have their study books review given by Earl Farrell, a member of the Church who is studying for the ministry at Elon College. The Church is proud of this young man and is doing all it can that he might succeed in the ministry.

The Young People's Fellowship Club is doing fine, holding their regular meetings twice a month They have as president Bernice Riddle.

The Church has been wanting and needing some new windows for a long time. At last we have the new Cathedral stained glass which makes the Church more worshipful. We are real proud of the new windows. They cost nearly $300 and they are all paid for.

The Church has also bought and paid for enough paint to paint the Church two coats. The next bill will be for putting the paint on.

The Church has also secured and paid for a large supply of the new large Hymnals which were needed so much.

The Committee is now at work on the program for the annual Memorial Day which is held on the fourth Sunday in May each year. Services all day, beginning at ten o'clock. Friends, former pastors, relatives, you are welcome. Come and bring a basket.

MRS. TOMMIE C. FARRELL,
Reporter.

Whoever is out of patience, is out of possession of his soul.

Georgia and Florida News

By Rev. W. T. Scott, D. D., *Associate Editor.*

The Rural Pastors' School was held in Nashville, April 13-17, and the following from Georgia attended the session: Rev. David W. Shepherd, Rev. Philip M. Widenhouse, Rev. Malcolm V. White and Rev. C. L. Percy.

CHARLESTON—CIRCULAR.

The second year of the pastorate of Rev. C. Rexford Raymond at Circular Church began April 26. The thirty members whom the Church has received during the year show how the Church may hope to grow.

Seven members came from homes already represented in our church membership. The other 23 new members came from families representing those other states Florida, Illinois, Kansas, Kentucky, Maine, Massachusetts, New York, Ohio, Texas, Washington, and Wisconsin.

Five denominations other than Congregational are represented by those new families: The Church of the Brethren, the Disciples or Christians, the Methodists, Presbyterians, and Universalists.

BARNESVILLE PARISH.

County Line reports a newly organized Sunday School with 32 members. This church has not had a Sunday School for the past 25 years.

Fredonia is enjoying a newly conditioned church house with a new roof, venetian blinds, new drapery, new screens and it has been painted both inside and out.

Bethany is helping to sponsor a clinic at the rural school and is keeping all their obligations paid to date.

LAGRANGE—UNITED.

Recently a Committee was appointed to discuss ways and means for raising money to improve the church property. Already new window panes have been put in and two new pulpit chairs purchased, the latter under the sponsorship of the Laola Phillips Class of Women. Plans are underway for painting the church, inside and out, and doing other things that will greatly add to the appearance of the building.

GEORGIA WOMEN'S RALLIES.

The women of Georgia were privileged to have Mrs. Clara Bridgman as guest speaker for two of their rallies this spring. Mrs. Bridgman is one of our talented speakers, and it was a pleasure to have her visit the Southeast and Georgia this spring. She is known as the "apostle to the African in the City," and she carried on the work after the death of her husband in 1925 and built the beautiful Bridgman Memorial Hospital, the first and only hospital for Banut women in Johannesburg, whose native graduate nurses are now scattered throughout Africa.

Mrs. Bridgman was the leading spirit in a committee of women to found the Talitha Home for Girls, the first of its kind in South Africa. Church work, Sunday School work, temperance work fills her days.

Born in Kobe, Japan, Mrs. Bridgman inherited from her father a great missionary faith. He was Dr. Jerome Davis of Japan, co-founder with Joseph Neesima of Doshisha University. Educated at Oberlin College, Mrs. Bridgman went to Africa first in 1897.

Program features, included devotional services, reports from various organizations, a playlet, "The Little Democracy," and the dedication of The Woman's Gift. At the Middle Georgia Meeting scrap books showing the activities of the groups for the year were presented, and first prize was given to LaGrange United, and second prize to Cochran.

RESOLUTIONS OF THE FLORIDA CONFERENCE.

"Today our country faces the greatest crisis of its history. The dangers that confront us in the aggression of the Axis powers strike deeply at the foundations of Christian institutions and of our national life. It is not too much to say that all we have believed and hoped concerning God's Kingdom of Righteousness is assailed in the conflict ahead.

"The sacrifices demanded of us in these days will be well worth while if we can maintain for future generations the achievements for liberty and right that God has given to us in the past. Must we not then rise to new levels of devotion as we take up our share of this conflict?

Our confidence is supreme that the task can be carried through to victory and that there will also remain the ability to continue to support the constructive work of Christian institutions we have so long aided and trusted. This support is a chief problem every earnest Christian must face in the year ahead. The churches must sustain their work in full strength and our missionaries at home and abroad will be always in our thoughts and prayers.

We hold resolutely to the hope that despite the awful destruction of life and property and the vast economic problems confronting the future, there remains the possibility of building a better and more Christian world in the Peace that will follow."

—*Brewer Eddy.*

We believe that the following goals must be reached if every one is to have the opptrtunity to live a full life, satisfying to himself and useful to his community.

(1) *Good Homes*—A good home is the basic unit of value in our social structure.

(2) *Sound Health*—The power of a nation depends upon the health of its citizens.

(3) *Safety*—To protect our children and young people insofar as we are able, against all the dangers of war—whether those dangers be physical, mental, moral or spiritual.

(4) *Equalized Educational Opportunity*—The public school is an indispensable training ground for good citizenship and should provide for every child an opportunity to develop to the maximum of his capacity.

(5) *Conservation of Human Values and Natural Resources*—In a world beset with totalitarian ideologies the value of individual freedom, individual rights, and individual dignity should be conserved; in a time of world-wide destruction conservation of our natural resources becomes increasingly important.

(6) *Vocational Adjustment*—For the individual, successful vocational adjustment means satisfaction and independence, and for society, increased stability and production.

(7) *Constructive Leisure Time Activities*—The wholesome development of individuals is dependent in large measure upon the constructive use of leisure time.

(8) *Civic Responsibility*—The privilege of American citizenship demands acceptance of its responsibilities. We urge that all citizens vote intelligently and be willing to serve the interests of the community. We also urge that a sincere respect for law and order be developed by attitude, example and teaching.

(9) *Active Spiritual Faith*—Religion has a fundamental place in our American tradition as a basic factor in personal and social behavior. Every individual has a right to a religious faith. We urge that the guidance of spiritual growth and the de-

(Continued on page 9.)

CONFUSED LIBERALISM.

The theological pendulum swings back and forth. Liberalism struggled long to establish itself. Its prophets were often "persecuted for righteousness sake." Time was necessary to demonstrate the spiritually nutritious fruit of Liberalism. One minister gives this testimony: "I purchased my freedom from Fundamentalism at a great price of mental agony. As a boy, God was pictured to me as an old gentleman with white hair seated at a high desk with an open ledger before Him ready to record my moral debits and credits. No piccadillo escaped His eye. If there was anything designed to make religion odious to a boy it was belief in this sort of God. If you weren't brought up on that sort of religion you don't know what freedom is. College set me free from it by making an opening into eternity. It created a breathing space for my spirit. I no longer felt that if I enjoyed something it must be wicked, and if I was happy I must be a sinner. I am profoundly grateful to Liberalism for this freedom." Individuals and institutions felt the freedom, the exhilaration, the social utility of Liberalism.

But the Pendulum swung too far. Liberalism lost its zeal; it became prosaic rather than prophetic, mediocre rather than militant, pendantic rather than passionate in its method and objective. Liberalism put aside its work clothes and definitely donned the "white collar." The crusader became the aristocrat. The pendulum swung too far.

The long and hard fought gains of liberalism now mean little. The erstwhile sophisticated theology has not remained unchallenged. Dr. Howard Chidley wrote in the **Seminar Quarterly** (February, 1937) this criticism: "Liberalism has its perils. There goes with it a spirit of rationalism, of doubt, of analysis, and a danger of being indifferent in matters of belief and morals. By the liberal spirit I mean that rationalizing attitude which makes a man in pulpit or pew subject all matters to the measuring rod of his own intellect. How timorous we all are for fear we shall not be logical. We have been bullied into silence because we can't rationalize our religion. And some of us have rationalized it so far that we have rationalized it out of our lives. We are a generation of spiritual refugees, uprooted and on the march, querulous, quarrelsome, fearfull, censorious and unhappy." Dr. Chidley does not discard liberalism but insists that we must get beyond it. In order to "get beyond Liberalism, we must first be Liberals." His conclusion is that we must get "beyond Liberalism in belief, in worship, and in life, that is, in our living."

Now Liberalism is "Under Fire" from many quarters.. Liberalism, like a spoiled child, is being mercilessly disciplined by its alarmed relatives. The erring child must be put in his place. Penitent liberals, chums only yesterday, have become the most relentless critics of today. But the question arises: What will happen to this bright, promising, although spoiled child? Will he respond to discipline, bear reproof, repent of his sins and profit by chastisement? Or will he develop a permanent inferiority complex, lose initiative, and turn bitterly against the world?

We must choose between the rejection and the redemption of Liberalism. Dr. William E. Gilroy has "A Good Word for Liberalism" (**Advance**, March, 1942). He writes: "Liberalism had a great work to do, and its work is only partially accomplished. It is needed in spirit. If we must attack Liberalism let us be sure that the attack is directed to the weak and less defensible aspects of movements of thought and life that were in the very nature of our religious history corrective, and sometimes reactionary. But wouldn't it be better to serve liberalism constructively and reserve our fire for the illiberalism that cursed the church in the past, and that leaves its dead hand on so much of our thought and life today? In so far as Liberalism, whatever it means, has failed, the way out is forward, and through more and better Liberalism, and not through reaction that brings back either doctrines or attitudes that were the occasion, not of noble alliances, but of sad separations between man and man and between groups who nevertheless professed a common love of God and man that ought to have been their underlying bond of brotherhood."

One other staunch defender of Liberalism may be quoted. Dr. Ernest Freemont Tittle recently made this statement: "It requires, however, to be said that **liberal Christianity** has not been as complacent or as unrealistic as its present-day critics are attempting to make out. During the fateful years 1919-39 there were liberal Christians, not a few, who said that the vindicative Treaty of Versailles should be revised; that the League of Nations should be used to remedy conditions that were making for war, and not to maintain a **status quo** of inequality and injustice; that the Oriental Exclusion Act should be repealed and all Orientals placed on the same quota basis that governs immigration from Euro pean countries; that the Smoot-Hawley Tariff Act was an immoral measure which was destined to make trouble; that all nations should be given access to essential markets and raw materials; that there should be, within each nation, a more equitable distribution of the earnings of industry; and in general, that we humans, inasmuch as we were not seeking first the kingdom of God and his righteousness, but money, prestige, and power, were undoubtedly headed toward disaster. Of liberal Christianity as of the 1920's, it may be said that it relied too much on man and too little on God; but it may not fairly be said that it was altogether lacking in realism."

What is the significance of this confusion concerning Liberalism? It "signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain."

R. L. H.

Liberalism Under Fire

By CARL HERMANN VOSS.

The editor of a prominent religious periodical asks critics of liberalism to (1) define their terms, (2) make clear the points of attack, (3) retain the spirit of liberalism, and (4) steer clear of illiberalism. His suggestions are well taken. We accept the challenge on the first two items and concur completely on the last two.

* * *

Liberalism is a "big tent word," for it covers a lot of ground. Many an attack on "liberalism" is really meant for political liberalism and not for religious liberalism. That the two liberalisms—political and religious—interact and are often inseparable, is painfully obvious. Not even a Solomon could sever the twain. But when religious liberalism is considered by itself, it usually refers to:

(a) *The immanent God*—"The Divine within us, the God with whom we are co-workers." This Schleiermacher version of divine immanentism was mediated to American Protestantism by Horace Bushnell and Theodore Parker, and, then in turn, by their disciples: Theodore T. Munger, John Fiske, Henry Ward Beecher, Lyman Abbott, and Washington Gladden. The Wholly Other of the Holy is neglected. The abyss of existence between God and man is forgotten. God and man become one, and an anthropocentric faith results.

(b) *The historical Jesus*—the "back-to-Jesus" movement, a welcome and obviously inevitable by-product of the historical criticism of the Bible. It resulted, however, in a one dimensional, moralistic emphasis on the "Jesus way of life," hardly a shade different from any other contemporary ethics, scarcely to be distinguished from the commonly accepted moral codes of the present day. This is watered-down religion. Christ is no longer the transempirical event, the center of history, which reveals the ultimate meaning of life, and illustrates supremely the Divine Initiative. He is only an "example" and Christology means nothing.

(c) *The Kingdom of God*—an earthly concept, a "this worldly" view transmuted by the social gospel into an ideal society, which moderns may achieve by the escalator of the evolutionary process. *Ipso facto* this social ideal of an earthly kingdom is equated with democracy. The supra-social meaning of the Kingdom of God vanished under liberalism and the pulpit assured us that the Kingdom was to "come here on earth."

(d) *Moral suasion, appeal to reason, and good will*—techniques to be used in overcoming the clashes and tensions in our common life. Liberals grossly underestimate the realities of the class struggle, the tenacity of deeply entrenched interests, the collective egoism of social organisms, and the close tie of conduct with interest. Reconciliation (often base appeasement) and the conference table are deified. No wonder fascists scorn the duped liberals. What easier prey could be found anywhere?

(e) *Sin is ignorance*—"salvation by education" is the liberals' battle-cry. To be sure, liberals no longer expect to evangelize the world in one generation; but, we are blandly assured, if one has enough patience and faith, if the focal points of prejudice and hate are subjected to the blazing light of intelligence, we shall be saved and sin will be banished. Now, whether we like it or not, we are each day made more sharply aware of the fact that sin is still "rebellion against the will of God" and that such romantic nostrums are absurd. Human nature in self and society is nearer the view of John Calvin than that of George Albert Coe. We have not as yet—nor shall we ever—"work out the beast." Harry Elmer Barnes to the contrary notwithstanding, sin is not an "anachronism and a confusing superstition."

No one denies that liberalism has made a real contribution during the past century. Let tribute be paid where it is due. The religious liberals in both Continental and American Christianity cleared away the debris of outworn orthodoxies and blazed trails for the future. And for that we are all everlastingly grateful.

But this is the crux of the matter: liberalism in religion has spent its strength and no longer can give the impetus necessary to struggle against "power and principalities, against the forces of darkness and the rulers of wickedness in high places." It makes little difference how earnest and doggedly sincere, how high-minded and well-meaning our liberals may be. This liberalism simply "doesn't have what it takes." This is "the evil day" and to withstand it we are virtually impotent because we are unable to don the whole armor of God.

We are now moving beyond liberalism. If the church is to mean anything in this tragic era, if its religious education is to be more than a milk-and-water pedagogy, we shall pay no deference to the tender-minded. Instead we shall become tough-minded, for it is later than we think. Religionists must break out into a real sweat of thinking and create a supplement to the valuable and quite valid liberalism of the past.

Two things must be clear in our minds: (1) a critique of liberalism does not imply a reversion to illiberalism. The Niebur brothers and Shelton Smith, John Bennett and Wilhelm Pauck are not prophets of illiberalism. They are merciless critics of liberalism's deficiencies, but they are not anti-intellectuals. Many a superficial analyst of liberalism tilts at straw men, it is true, and pens obscurantist diatribes; but not these men. Illiberalism is forsworn.

And (2) we are not returning to an orthodoxy of the past, nor are we reverting to some particularly palatable supernaturalism of days gone by. The Wieman-coined phrase, neo-orthodoxy, used so neatly but so incorrectly to label the realistic, courageous minds of today, is inept and inaccurate.

Aubrey of Chicago contends that liberalism is a "method" and not a school of thought. That is but a half truth. Listen to liberals argue with their critics. Read their defenses of injured innocense. They have used their method to create a new sect which soon becomes a church. The tenets of tentativity and empiricism jell. Then that jelled mass shivers in the winds of misfortune, sways to and fro from catastrophic shocks, and finally breaks apart from a sharp blow of disaster. Liberals are loathe to leave the charmed circle because the achievement has been agonizing. In mellifluous voices they repeat their comfortable phrases of "onward and upward progress," a ritual as solacing to them as to the proverbial old lady who just loved "to hear that blessed word 'Mesopatamia'."

World War I brought Continental theologians to their senses. But World War II finds religious liberals in America virtually undisturbed. This is the Day of Judgment for liberalism!

Any man who leads the regular and temperate life, not swerving from it in the least degree where his nourishment is concerned, can be but little affected by other disorders or incidental mishaps. Whereas, on the other hand, I truly conclude that disorderly habits of living are those which are fatal.

—*Cornaro,*

CONTRIBUTIONS

SUFFOLK LETTER.

It is our wish to call attention to a motion passed during the recent session of the Southern Convention, relative to the employment of Pastors of local churches. The Convention voted the following: "Moved that the Conferences of the Convention decline to permit churches to employ a pastor whose Credentials have not been approved by the Conference."

Due to the fact that local churches in our denomination are independent in the administration of local business, there has been a tendency, in some instances, to interpret this liberty as a privilege to disregard many questions of denominational expediency and policy. Any denomination must set up definite standards for its members, and its ministry, if it desires to grow in grace and strength. Gradually the Conferences of the Convention have been raising the standards for licensure and ordination until now one is required to complete the College Sophomore year, or its equivalent, before being licensed to preach; and one must be a graduate of a standard College, or its equivalent, before being ordained. These standards do not guarantee efficiency, but they are a step in that direction. At least one Conference also requires that ministers who are admitted to our fellowship from other denominations must meet these requirements before their Credentials are recognized, or before they are admitted as Elders, thus being received on a par with other Elders.

This new law of the Convention does not prohibit the custom of having a "supply pastor" as a temporary arrangement. But it does direct the Conference to "decline to permit churches to employ a pastor" unless he has Credentials meeting the requirements of the Conference. This is not meant to be an infringement upon the liberty of the local church. A local church is a sacred and important unit of the denomination. The pulpit of a local church should be reserved for men who are called of God and have made some proof of their character and their ability to teach and preach the Word of God. Preaching is the most important function of any growing church. Sound doctrine is as important as sentimental experience. The heart must be right—but it will not be wise to overthrow the function of a sound and trained mind.

There is no attempt to set up a doctrinal standard in suggesting that a church should call only those pastors who have met certain approved standards and have authentic credentials approved by the Conference. Ultimately the human factor in the growth or death of a local church is in the hands of the minister. He does not deserve all credit for success, or for failure, but he is a real factor. After a few years of experience the minister's past record is a fair prophecy of what his future will be. In some cases, permanent reform changes the picture, and success follows a miserable failure. But these are exceptional. Every church should be willing to cooperate by insisting that the pastor be able to furnish credentials approved by the Conference of which the local church is a member.

Any minister who desires to serve one of our churches as a pastor, in regular standing, should also be willing to become a member of our denomination and should conform to our standards of training and character. He cannot represent our denomination, effectively, unless he is fully identified with it.

I. W. Johnson.

AN OPEN LETTER TO COLLEGE CONSTITUENCY.

Elon College has a host of friends in the church and throughout this section of the country. It has brought for itself an enviable record during its half century of service. It now faces a critical situation. A campaign is being conducted to clear the college of its debts. This campaign has been in progress since September 16, 1941, and is slated to close so far as subscriptions are concerned at midnight July 1. The total amount to be raised is $105,000, $16,000 of which has been paid in cash by unrestricted gifts. About $2,000 has been received in restricted gifts and about $30,000 in unpaid pledges. I assume that all unpaid pledges are conditional. In the event that the total amount is not subscribed on or before July 1 all restricted gifts and pledges are to be returned to the donors and pledgees. There are, no doubt, several additional thousands pledged that have not been forwarded to the central office of the college. To fail in this undertaking would be nothing short of a tragedy. I cannot imagine the effect on the college or the church.

Sunday, May 24, or the Sunday during the month of May most convenient to the local church, has been designated as Elon College Day in the Churches. Suggested programs and materials have been mailed to all pastors in the Convention with the request that they observe the College Day with due emphasis. This is an earnest appeal to every church, every Sunday School superintendent, and every loyal member of the church to make earnest and faithful efforts to secure in cash and subscriptions their local church's suggested quota of $3.50 per member on or before the observance of College Day in May and report the same to the college at once. Also we earnestly implore that you not only consider the opportunity of being numbered with those who join their efforts and contributions to clear the college of its debts but to seriously consider the consequences if we do not reach our goal. All efforts in interest of the campaign will be lost, all expense will be for naught, the last state of the college will be worse than the first, and the church will be made to question its loyalty and ability to do its considered duty. As you consider the issues involved and the requests that are made of you, won't you please try to think what our church in the Southern Convention would be like today if there had been no Elon College and at the same time try to look into the future and see what the Church would be like fifty years from now if we should allow the college to close or to be seriously crippled because of its debts.

Recently Dr. Douglas Horton, Minister of the General Council said to me, "If it had not been for Elon College you could not have had the trained ministers that you have in the Southern Convention and if you do not save the college, from what source could you expect trained ministers in the future?" These questions are pertinent. We must face them, not only face them, but answer them. I am sure that our answer shall be in the affirmative.

L. E. Smith.

Shadows are in reality, when the sun is shining, the most conspicuous thing in a landscape, next to the highest lights.

—*Ruskin.*

Pity makes the world soft to the weak and noble to the strong.

—*Arnold.*

FOR THE CHILDREN

Dear Friends:

I want to introduce to you a girl whom I found in a book. She is now a grown woman. An English woman and an outstanding personality to many ations. I have heard her speak in America, in North Carolina. When you get old enough to read well, I want you to get acquainted, come to know, her through her writings. You will love her. All of you who are old enough to read well, could meet her this summer while on your vacations at home.

She, like many other English children, had a nurse who helped the mother take care of Muriel and her four brothers and sisters. Muriel's nurse was a very entertaining sort of person. She kept the children happy with her song-singing, story-telling and verse writing. The nurse would write the verses which she made up on the children's nursery table. Nurse wrote, and wrote verses in ink on the surface of the table until there was no room left.

There was an extra garden in Muriel's girlhood life. This was Paradise locked inside a tall, solid gate. It was only unlocked on Saturdays or for parties. Once inside the unlocked gate one would see a tennis lawn, a summer house, a bowling green, a very high swing and one of the most solid seesaws in the world. The most interesting spot in this child's eden was an old boat which Muriel's father had brought up from the docks and had set up for the children. It was so fixed that it rocked when the children wanted it to do so. The children would invite their friends to go for a sail with them. Those who became seasick they graciously landed.

Muriel and her brothers and sisters looked forward to Sunday mornings for more reasons than one. At an early hour they would start calling to their father that it was "time to bring round." They kept up this chant in different keys, until their father appeared robed in his dressinggown and handed out to each child the dainty tidbit that their mother had bought for the purpose the previous day. The children next put on clean clothes and ate the famous English breakfast of kidneys and bacon. Having eaten breakfast the children had to give a verse from the Bible. One of the younger ones had the task of copying these verses into a huge, leather-bound book. Muriel said that she copied hers on a super-sickly pink page, the favorite color of her childhood days. There were also blue, green and buff pages in the book. The texts or verses given the next family ritual was the passing of a collecting-box, made like a book, for the Bible society. Then the "poor box" was passed. All of the family went to Chapel together on Sunday morning. Before they started out each child had to walk in front of his father to be inspected. He was strict in his demands for tidy gloves, shiny shoes and hair brushed straight back from brows. The family filled two of the church pews. Muriel remembers that she did not like the long sermon and usually had to be led out during its delivery. But she liked the children's address. She also was keenly interested in the lucious red cherries on the hat of the lady who sat in the pew in front of her.

As a child Muriel remembers riding on a train through Bow, of East London. We would call it a slum district in our American cities. One day Muriel's train was held up in that section. As she looked down at the houses she could not believe that humans could live that way. So she asked, if people lived down there. She was told that many people lived down there, but they were not like her. They didn't mind it but rather they enjoyed living there. Muriel was told not to worry her little head about them. Muriel did worry about them though and when she became a young lady she started doing things to help make life happier for those people. Most of Muriel's life has been spent in this work.

Another thing that Muriel did as a child was to impersonate great soldiers of the Ancient and Medieval ages as well as the more modern ones. The Duke of Wellington was one of her favorites. Isn't it interesting that she grew up to become a strict Pacifist?

Muriel loved to play the piano. Her favorite childhood books were "The Jungle Book," "The Princess and the Goblins" and "The Princess and Curdie," by George Macdonald. She and her sister Doris and brother Kingsley made a great Trio who did many interesting things together during their happy childhood days.

O happy home, where Thou art loved the dearest,
Thou loving Friend and Saviour of our race,
And where among the guests there never cometh
One who can hold such high and honored place!

O happy home, where each one serves Thee, lowly,
Whatever his appointed work may be,
Till every common task seems great and holy,
When it is done, O Lord, as unto Thee!

O happy home, where Thou art not forgetten
When joy is overflowing, full, and free;
O happy home where every wounded spirit
Is brought, Physician, Comforter, to Thee!

—Carl J. P. Spitta.

HELP ONE ANOTHER.

A traveller, who was crossing the Alps, was overtaken by a snowstorm at the top of a high mountain. The cold became intense. The air was thick with sleet and the piercing wind seemed to penetrate his bones. Still the traveller for a time struggled on. But at last his limbs were benumbed, a heavy drowsiness began to creep over him, his feet almost refused to move, and he lay down on the snow to give way to that fatal sleep which is the last stage of extreme cold, and from which he would certainly never have waked again in this world. Just at that moment he saw another poor traveller coming along the road. The unhappy man seemed to be, if possible, even in a worse condition than himself, for he too, could scarcely move; all his powers were frozen, and all appeared to be just on the point to die. When he saw this poor man, the traveller, who was just going to lie down to sleep, made a great effort. He roused himself up, and he crawled, for he was scarcely able to walk, to his dying fellow sufferer. He took his hands into his own and tried to warm them. He chafed his temples; he rubbed his feet; he applied friction to his body. And all the time he spoke cheering words into his ear and tried to comfort him. As he did thus, the dying man began to revive, and he felt able to go forward. But this was not all, for his kind benefactor, too, was recôvered by the efforts which he had made to save his friend. The exertion of rubbing made the blood circulate again in his own body. He grew warm by trying to warm the other. His drowsiness went off; he no longer wished to sleep; his limbs returned again to their proper force, and the two travellers went on their way together, happy and congratulating one another on their escape. If you feel your heart cold towards God, and your soul almost ready to perish, try to do something which will help another soul to life and make his heart glad.—*S. Martin.*

MISSIONARY OFFERINGS.

WEEK ENDING MAY 8, 1942.

Sunday Schools.

Apple's Chapel, Gibsonville, N. C.	$ 14.89
Ramseur, N. C.	20.25
Hank's Chapel, Pittsboro, N. C.	4.02
Sophia, N. C.	1.00
South Norfolk, Va.	100.00
Antioch, Harrisonburg, Va.	5.67
Bethel, Burlington, N. C.	1.75
Bethel, Elkton, Va.	1.00
Total	$ 148.58

Individuals and Churches.

Mt. Pleasant, Cameron, N. C.	$ 5.60
Liberty, N. C.	30.00
Reidsville, N. C.	15.00
Bethlehem, Suffolk, Va.	31.35
Cypress Chapel, Suffolk, Va.	14.08
Total	$ 96.03
Total for week	$ 244.61
Previously acknowledged	13,458.34
Total since Sept. 1, 1941	$13,702.95

On May 8th we needed $6,297.05 to reach the $20,000 goal for missions by August 31, 1942. We appreciate the offerings received and trust that there may be many individual gifts like we had last year. There must be thousands of members who wish to make a special gift for missions in addition to regular offerings through Sunday School, Church and various societies and organizations.

J. E. West,
By: *Mattie Cox Parker,*
Secretary.

NANSEMOND, SOUTHAMPTON GATES AND ISLE OF WIGHT

The twenty-second annual session of the Nansemond, Southampton, Gates, Isle of Wight District of the Eastern Virginia Woman's Missionary Conference, was held at the Berea Church, Nansemond, April 22, 1942.

The meeting was presided over by Mrs. E. C. Skinner, Superintendent, using for the theme "Growing Christians." Mrs. Skinner brought us a very inspiring message on the topic.

Mrs. W. T. Cox, of the Mt. Carmel Church, led the devotional service for the day, assisted by a sextette, composed of six girls from the Carrsville High School. Their rendition of "The Prayer Perfect," by Oley Speaks, was most impressive.

Roll call of the churches showed fifteen churches represented with approximately two hundred and fifty delegates and visitors. Mrs. B. D. Jones, President, Mrs. J. R. Darden, Treasurer; Mrs. H. P. Harrell, Secretary; Mrs. R. O. Luter, Supt. of the Cradle Roll Dept. of the Eastern Virginia Woman's Board; and Mrs. R. B. Wood, Supt. of the Norfolk District, were our guests for the day.

Dr. Ruth I. Seabury was the guest speaker of the morning. She furnished a veritable tonic for our spiritual needs with her challenging and inspiring address, "A Candle in My Hand."

The opening feature of the afternoon session was a discussion on the topic, "Are Missions Conquered by War?" led by Dr. Seabury, which led us to a better understanding of the need of missions in the world today and the part which the missionary enterprise will have in establishing a lasting peace.

Mrs. B. D. Jones informed us that the Elon School of Missions will not be held as usual this year because of conditions brought on by the war. However, for the ladies of Eastern Virginia, a one-day session is being planned, the date to be announced later.

Colonel J. E. West delivered an address, "Facing the Facts," which will be published in The Sun.

The afternoon session closed with an impressive period of meditation, conducted by Mrs. R. E. Brittle and Mrs. G. C. Mann of Cypress Chapel Church.

This report would be incomplete without mention of the beautiful musical selections rendered during the day by Miss Essie Johnson, of Suffolk; Mrs. J. H. Barnes, of Liberty Spring; Miss Grace McConnell, of Chuckatuck; and Mrs. A. E. Bynum, of Cypress Chapel.

Mrs. E. C. Skinner was elected Superintendent for the coming year. May this be a year of greater consecration and service to keep Christ's message alive amidst the destructive forces of war.

Mrs. A. C. Moore,
Secretary.

NEWS FROM MISSIONARY SOCIETIES.

PLEASANT RIDGE.

The Missionary Society at Pleasant Ridge planned last fall to try to reach the Standard of Excellence again this year. We had the Thank Offering Program and took our Thanksgiving offering which was to help in the work in China.

We were glad to help send Mrs. Wissemann to the meeting in Evanston, Ill., by giving to her one dollar as a Christmas gift.

We joined the Shiloh group with their World Day of Prayer service. This was certainly an inspirational service and was greatly enjoyed. At this time we took gifts for the migrant children. In March we had a Birthday Party at the home of Mrs. C. L. Allen. She had a beautifully decorated cake with candles on it. The candle lighting service was held and an offering was made, representing as many cents for each member as they were years old.

We sent a box of clothing to the orphanage a few weeks before Easter.

For our public service we wanted to do something special, so we gave the pageant "A Voice in the Garden," on Easter Sunday night. We had an excellent attendance at this service.

One of the high lights of this year's meetings was the Missionary Rally at Flint Hill (R.), Friday, April 17. There were eight representatives from our society. Everyone enjoyed hearing Miss Seabury's interesting address and received inspiration to do more in the future than we have done in the past.

We are encouraged by the fact that we have gained three new members this year.

Ollie Mae Beane.

TURNER'S CHAPEL.

The Missionary Society of Turner's Chapel Church has been having some very interesting meetings this year. Especially the March meeting when we observed our birthday party for taking the second mile gift and we used a very impressive offertory service.

Also in March the societies of Turner's Chapel, Shallow Well and the Sanford Christian Church met in joint sessions to review our Mission Study books. We invited Mrs. Aubrey Todd as speaker.

The book "Christian Roots of Democracy in America," was given by Mrs. Todd in a very interesting manner at the Shallow Well Church. The

(Continued on page 13.)

THE NEVER GROW UPS.

Victims of Humbuggery.

By H. H. Smith, Ashland, Va.

The term "adult infantilism" is often used to describe the conduct of adults, who, in some respects, act like little children. Although the public has been continually warned that the slot machine is loaded against the player, these "one-arm bandits" as they are sometimes called, continue to do a thriving business wherever they are allowed to ply their nefarious trade. The newspapers reported recently that, when these machines were outlawed at a certain place, more than 100 confectionary stores in that city closed up. These stores had been run as candy stores, but were they not really gambling dens? Men will stand by these machines, watch others repeatedly lose, then "try their luck," lose, and come back the next day and try again. One player is reported as saying, "I lost $10 yesterday, but I'm hoping for better luck today." Why is it that some men who are accounted intelligent about everything else, seem to lose all gumption when they confront a gambling device?

A Richmond paper recently reported the case of a 15-year old boy who earned $5 a week selling papers. He failed several times to bring home his usual earnings. When his older brother investigated the matter he found that the slot machine had been getting the money. He reported to the police, who, after a little detective work, arrested the keeper of the place. When he was brought before the Court, the judge imposed a heavy fine, saying he was determined to break up this form of gambling which is doing so much to train children to become gamblers. In some cities school children have been known to spend their lunch money playing the slot machine and have to go without lunch. To save the children, who know no better, and to save the "grown-ups" who act like children, we must not only outlaw these machines, and other forms of gambling, but do all in our power to enforce the law. And it might be well to add that it is hoped that the churches have all experienced an awakened conscience and abandoned the practice of selling articles at church fairs by "raffles" and other forms of gambling—or near-gambling. The dictionary defines the word "raffle" as "a form of lottery." Many years ago we outlawed the Louisiana Lottery through Federal legislation. Let's not revive the lottery.

When it comes to belief in astrology—that our destiny is somehow determined by the stars, there are many adults who have the minds of little children. An encyclopedia says that astrology had its origin in the dim past, among the Chinese, Egyptians, and Chaldeans, when the earth was regarded as the center of the universe. But in this enlightened, scientific age, scenes like this may be witnessed in hundreds of places: On a boardwalk at one of our seaside resorts, or at a State Fair, a large crowd is gathered. A so-called "professor," with large maps, charts, and pamphlets is holding forth on the importance of astrology. The gullible crowd devours every word and eagerly buys his charts and books which promise to shed light on their future. During troublesome times more people than ever resort to astrology and divination. Several months ago the *Christian Century* published an item that ought to shake the faith of some of these devotees. A correspondent in Scotland wrote: "During the last few years there has been a recrudescence of belief in astrology. At the moment it seems to have somewhat died down again, but still not a few papers employ 'astrologers' who publish horoscopes, foretell auspicious days and interpret generally the guidance of the stars. One recent incident must have shaken the faith of believers of this nonsense. In a much blitzed city there stood a street of small shops. Most of them were badly damaged, and practically all had their windows smashed. One of them however has a little glass left, from which the proprietor has not troubled to remove the printed slogan 'Don't worry. The stars say there will be no war'."

The most significant and the most serious aspect of this matter of belief in astrology, palmistry, fortune-telling, and the like, is the lack of faith in God which it reveals. Those who follow these cults—and many of them are church members—substitute belief in fate, luck, or something of the kind, for belief in God. Those who fully trust God are not interested in this humbuggery.

GEORGIA-FLORIDA NEWS

(Continued from page 3.)

velopment of moral standards be shared by home, school and community as well as by our churches.

We reaffirm our cooperation with our national, state and local social agencies and our elected State officials and again commend our State Board of Health, Florida Medical Association and Florida Educational Association for their efforts to find a solution for health and educational problems of the state.

We also reaffirm our resolution to throw friendly influences around the Service Men quartered in our state, and that we continue to manifest an interest in their spiritual, moral and social welfare.

We do hereby solemnly pledge ourselves—

To Remember with reverence and love the ideals of our Master and to endeavor with all our strength to do our Father's work:

To Continue with zeal and devotion our efforts to secure and preserve the good life even in the face of war and disaster:

To Perserve in discovering new avenues of service and help to our people:

To Strive forever forward, counting no effort wasted that brings us a little nearer to the ideal of a world founded on the principle of human brotherhood.

To Keep the Faith delivered unto us by our forefathers, who hewed this America out of the wilderness and dedicated it to liberty, justice, happiness, and truth for every human.

THE PREACHER.

The *Ohio Christian News*, an interdenominational Religious Journal, published monthly by the Ohio Council of Churches and Religious Education, carries an interesting brief item in the April, 1942, issue. The item is entitled "Pity the Preacher." Here it is:

"The preacher has a great time. If his hair is gray, he is too old. If he is a young man, he has not had experience enough. If he has ten children, he has too many; if he has none, he is setting a bad example. If his wife sings in the choir, she is presuming; if she does not, she isn't interested in her husband's work. If the preacher reads from notes, he's a bore; if he speaks extemporaneously, he isn't deep enough. If he stays at home in his study, he doesn't mix enough with the people; if he is seen around the streets, he ought to be at home getting up a good sermon. If he calls on the poor, he is playing to the grandstand; if he calls at the homes of the wealthy, he is an aristocrat. Whatever he does, some one could have told him how to do better."

I am a man and nothing in man's lot can be indifferent to me.

—*Terrence.*

Pilgrim Fellowship

"Youth at Work in the Church"

A. LANSON GRANGER, Jr., *Editor*

WHAT KIND OF A WORLD DO YOU WANT?

People of all ages everywhere are today seriously asking themselves this question. They may differ as to the kind of a world we want; nevertheless, they are agreed that a new world securely rooted to durable foundations is imperative. They may not agree as to how we ought to achieve it; but they are convinced that somehow we must.

What kind of a world do you want? Whether we like it or not this question is being forced upon each of us. We can't escape it. No longer is it possible simply to think in terms of one's own life and home and country. We are being driven to world-mindedness. As Dr. Frank Laubach remarked at the Richmond Convention: "In the future Christianity will be synonymous with world-mindedness. A Christian will have to think in terms of the whole world."

At present at least thirty-five government agencies are at work sketching the broad outlines of a blueprint for the world of tomorrow. Perhaps many of us have already seen the reports of the Malvern Conference in England and the Delaware Conference in our own country. Here are the thoughtful results of men who are earnestly grappling with the problems of the world we need.

And we want to know where we come in on this, and what we can do. Probably the best guidance which young people can find is to be discovered in "What Kind of a World Do I Want?" a brilliant and illuminating 48-page pamphlet, recently written by Miss Ruth Seabury. (Twenty-five cents, The Pilgrim Press, 14 Beacon Street, Boston). This is one of those "little books" packed with real insight, stimulating suggestions, and driving power. It is outlined as a young peoples' study course on "Christian and World Order," but the individual reader will find in it plenty of thought for action. Young Peoples' Societies especially will welcome it as an enlightening guide to this most perplexing and most pertinent question which confronts us.

The price of a new world lies, to begin with, in study—and beyond, "in suffering, in voluntary limitation of freedom in work, in self-sacrifie of money and pleasure." What will you pay for it?

Practicing the Presence.

One of the ablest Christian statesmen and one of the noblest contemporary saints is Dr. Frank Laubach of the Philippines. As an educator his influence has touched one continent after another through the simple system of phoetic reading which he devised. As a Christian mystic he is aglow with the living presence of Christ, intimate, real, and contagious.

In 1915 Dr. and Mrs. Laubach went out to the island of Mindanao where they began their work building evangelical churches, which have since been radiating centers of Christian influence in the Philippines. Later they moved to Manila where Dr. Laubach was one of the aggressive leaders in the founding of the Union Theological Seminary. But throughout all these days Dr. Laubach's thoughtful concern was upon the fierce Mohammedan Moros, whose tremendous need he seemed unable to match.

The story of how he was able to get into their hearts and become the friend of these people who commonly had been tempted to kill even at the mention of the name of Christ is a gripping adventure. But possibly the most significant thing about it was the inner discovery which Dr. Laubach made. At first he and his colleagues agreed that if their lives were to influence the Moros, they should do so only through their own personalities. In all their contacts with these people therefore, they tried to keep before themselves the thought of Christ. This soon proved inadequate. Then it was that Dr. Laubach insisted upon the necessity of being absorbed with the thought of Christ, of ceaselessly, minute-by-minute, being alive to the presence of God.

His technique of the life of the spirit is to win the minutes with God. One can do this by simple means, such as praying, recalling God, singing a devotional hymn, talking or writing about God, seeking to relieve suffering in a prayerful spirit, working with the consciousness of God's presence, whispering to God, feeling oneself encompassed with God, looking at a picture of Christ, reading about God, praying for the people one meets, following the leading of the Inner Voice, planning and working for the Kingdom of God, and seeing God in nature. All this Dr. Laubach has set down in a brief little pamphlet called, "The Game With Minutes." It can be purchased from the office of the Promotional Secretary for five cents.

NEW PHASES OF WORLD-WIDE MISSIONS.

CHRISTIAN ENDEAVOR TOPIC FOR MAY 24, 1942.

SCRIPTURE: I Corinthians 1: 22-31.

Daily Readings—

Monday—Incentive for Missions.—I Chron. 16: 23-26.

Tuesday—A Rebellious Missionary Succeeds.—Jonah 3: 4-6.

Wednesday—An Exiled Missionary.—Dan. 2: 27-30.

Thursday—The Command to Evangelize.—Matt. 28: 19, 20.

Friday—A Call to Europe.—Acts 16: 9, 10.

Saturday—Preaching Everywhere.—Acts 8: 4.

This is the second topic of a series on Missions. Give particular attention to the latest emergencies on mission fields because of war conditions. Review recent religious journals for the latest information from missions fields of our denomination. Compare these reports with other denominations. If possible secure the assistance of some missionary for the meeting.

Prepare a devotional service using missionary hymns. Prayers may be offered for missions throughout the world. A missionary poem or hymn committed to memory will be an added feature to the worship service.

We are now in what is called the fourth wave or epoch of the Christian Missionary Movement in the world. The first wave was that of early Roman Catholic missions which Christianized England and the Continent of Europe. The second wave was the outreach of Catholic missionaries beyond the seas of America and as far as Japan and China. This period was roughly from 1500 to 1700. The third period began early in the 1700's and continued until the opening of the twentieth century. This was a Protestant period. We are now in the midst of the fourth period. It is noted for the manner in which responsibility has shifted from "foreign" missionaries to native leaders.

The war is changing the missionary picture in Malaya, Java, and the

(Continued on page 11.)

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

TUESDAY: THE DAY OF CONFLICT.

Lesson VII—May 17, 1942.

Golden Text: "*The stone which the builders rejected, the same was made head of the corner.*—Mark 12:10.

Lesson: Matthew 21:23-23:39.

Devotional Reading: Psalm 2:1-8.

The Patience of Jesus.

Read the Scripture lesson which forms the background of today's lesson, and you discover the amazing patience of Jesus.. The Scribes and Pharisees were caustic, captious, and cantankerous. They were like a swarm of gnats, attacking the Master from every side, and trying to make life miserable for Him. They fired catchy and dangerous questions at Him—the question as to whether it was lawful to pay tribute to Caesar or not, the question as to whose wife the woman would be who had been married seven times, the question by what authority He did the things He did, the question as to which was the greatest commandment. They asked them, not for information but in order to make a case against Jesus, in order to trap Him, in order to get evidence against Him. He knew this. But in it all He was patient and unruffled. It was enough to drive one mad, but it left Him unruffled. Here is an example of patience that shames us and challenges us. If only we could have more of the spirit of the Master in the face of misunderstanding and nagging and vindictiveness.

The Questioned Becomes the Questioner.

The religious leaders had been asking Jesus questions. Now He asks some questions. And Jesus has the genius for asking questions that go deep and far. We ought to use our imagination at this point. Too often we do too much of the talking when we pray. It might be well for us to give Jesus an opportunity to ask a few questions. There are some things He would like to have us answer. There are some questions He would like to ask.

What Think Ye of Christ?

"What think ye of Christ? Whose son is He? He wanted to know what they thought of the Christ, what pre-conceived ideas they had of One Who Should Come. They promptly replied that the Christ was the son of David. Then said Jesus, if the Christ is the son of David, how did David by the inspiration of the spirit of God call Him Lord, saying:

> "The Lord said unto my Lord,
> Sit thou on my right hand,
> Till I put thine enemies underneath thy feet."

If David then called him Lord, how is He his son? It was too hard a question for them, and after that they dared not ask him any more questions.

Now this particular question may be interpreted in several ways. But it is to ask ourselves the question "What do I think of the Christ?" Who is Jesus Christ? What does He mean to me? What significance does He have for my life? Is He for me the Christ indeed, the Son of God as well as the Son of Man? Is He Lord as well as Christ?

Saying and Doing Not.

"All things whatsoever they bid you do, do these things and observe; but do not ye after their works; for they say, and do not." Laws are to be obeyed even if those in authority are personally not worthy of respect. "We must not think the worse of good truths for their being preached by bad ministers," says Matthew Henry. The powers that be are ordained of God. A man must not flaunt law because he does not like the legislator. He must not disregard truth because he does like the preacher or teacher.

"They say and do not." Ah, there's the rub. We preach more than we practice. We profess but we do not perform. "Do as I say, not as I do," is our slogan. A wag has said that it is easier to be a preacher than a doctor because it is easier to preach than to practice. To be sure even in the best of us there is a gap between what we ought to do and what we do. But the fact still remains that what one does speaks more loudly than what one says. Men judge us by our acts, by what we do. And Christians should seek by the grace of God to live what they profess to believe, to do as well as to say.

Binding Burdens, But Not Bearing Burdens.

"Yea, they bind heavy burdens, and grievous to be borne, and lay them on men's shoulders, but they themselves will not move them with their finger." They made religion increasingly more difficult for the common people, but would not help them. There are many folks in our modern world like that. They erect barriers around religion, and make the burdens of men heavier, instead of helping their followmen to bear their burdens. Indeed sometimes it seems that some religious people make it harder rather than easier for people to be religious. And there seems to be a strange quirk in human nature that causes some folks to feel an inward satisfaction over the moral failure of their fellowmen.

To Be Seen of Men

Jesus' greatest indictment against the Pharisees was their desire to do things to be seen of men. When they prayed they stood on the street corners to be seen of men. When they gave alms they "blew the trumpets" before them so that men would know that they had given alms. When they fasted they did not fast in secret but went to great pains to be seen of men to fast. And He stated again and again that this spirit killed the true spirit of religion. Too many things are done for show by even good people. We like publicity, we like to be seen of men, we like to get credit for what we do. We are to do things from pure motive and as unto God. We are to seek the praise of God rather than the praise of men.

All Ye Are Brethren.

"And all ye are brethren." The Fatherhood of God implies the brotherhood of man. When a man unites with the Church of Christ he becomes a member of a world-wide fellowship of believers of every color and class and creed. One is His Master, and he is brother of all.

PILGRIM FELLOWSHIP.

(Continued from page 10.)

Philippines, as well as in occupied China. In Japan financial support from the mission boards in Europe and America has been forbidden. Yet those who know the Christian natives best have confidence that the work will continue even though under handicaps and hardships.

Assign these topics to speakers:

1. The anisory capacity of the missionary. (Give a brief summary of the work of missions.)

2. The emphases on a self supporting church. (Describe the way missions churches have become self supporting and are now doing missionary work of their own.)

3. Qualifications for a missionary today.

S. E. M.

By Chaplain H. E. Rountree

MONDAY.

The Old Ways.

"Stand in the ways and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls.—Jer. 6:16.

We used this text last week, if we recall correctly, but it is a good one and is richly fruitful in meditation thereon. It is one of God's commands to Judah.

We listened to a very excellent speech the other day celebrating the birthdays of Lincoln and Washington. The speaker said that the highest morale possible to the Army and Navy is to give them the very best equipment. He also expressed the belief that the highest morale to the populace is the learning over again the old ways of life. We must spend more time learning over again the lives of our great men whose greatest contribution was in the true value of things and the spiritual values of lives. We must live for such values or we are lost.

Prayer—Our Father, Thy Word is our light. Thy way is the way for us. Help us to say "as for us and our household we will follow and serve Thee." *Amen.*

TUESDAY.

Spiritual Values—What?

"Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him."—I Cor. 2:9.

Spiritual values, like experiences of the soul with God, are very hard to define. Our text is the preaching of Paul which, it is said, though it bringeth not excellency of speech, yet it far excelleth the wisdom of the world and human sense. Like as a blind man cannot perceive color nor the deaf music, God reveals that only the spiritual man can apprehend spiritual truth, and only the spiritual man can comprehend spiritual experience. Therefore Christ's claim upon us is to give full play and scope to our faculties in learning Divine meanings of things and of human life.

Prayer—Dear Father, in obedience to Thy Word that if we shall do Thy will we shall know Thy truth, we come to Thee asking Thee to give us strength of faith and courage to live in obedience to Thy will this day. *Amen.*

WEDNESDAY.

What We Shall Be.

"Faith is the substance of things hoped for."—Heb. 11:1.

We have stood on the mountain peaks and looked backward on the road from which we have come far down into the valley where we could see the farm fields and the river winding its silvery strand away into the distance. We have felt the joy of coming to such heights. Then as we pressed on further to higher ground we have found our way blocked by the mists and we could see nothing. But we knew the heights were there, though they did not appear; so we plunged on into the thick misty ascent to obtain those greater heights beyond. John must have had an experience like this when he spoke of what we shall be. Here is the marvelous thing about the soul: infinite capacity to press through the mists unto something it is ever becoming.

Prayer—Dear heavenly Father, Thou Guide of our souls, guide us today through all experiences and make us true followers of Thee whether we see or not. *Amen.*

THURSDAY.

The Supremacy of the Spiritual.

"Not by might, nor by power, but by my spirit, saith the Lord of hosts."—Zech. 4:6.

Here is the central thought of religion. We are material and cannot get away from that. But we are also spiritual and this is the better part of us. The material is only the channel and agent of the spiritual. This body of ours and the things to which it is related is, as has been well said, "The candle stick that supports the light." Our chief difficulty is that in the material we forget that we must walk by faith and not by sight. It is hard for us to realize that eating and drinking are not the chief concern of life; but we must, and we must realize that righteousness and peace, and joy in the Holy Ghost are the chief concern; that Christianity is above riches and that love is stronger than death.

Prayer—O Lord, our God, teach us the value of the spiritual, and help us to grow into that Kingdom of Thine so rich in blessings. *Amen.*

FRIDAY.

Faithful in Little Things.

"He that is faithful in very little is faithful also in much."—Luke 16:10.

Mr. Anthony, of the Good Will program, last evening told a young woman of twenty-four years of age, "If you do not know how to behave yourself after ten thirty in the evening you will not behave yourself before that hour. If you know how to behave yourself before ten thirty you certainly know how and are likely to behave yourself after ten thirty, so that the hour of returning home does not matter very much."

It is not quantity but ability; it is not the hands of the clock, but char-

(Continued on page 13.)

NEWS FROM THE MISSIONARY SOCIETIES.

(Continued from page 8.)

Ladies of the Shallow Well Society very graciously entertained the visiting societies.

The second book, "Christian Imperative" was reviewed by Mrs. Todd at the Colon Club House with the Turner's Chapel Society acting as host.

We found that the fellowship at these meetings was helpful to each member present as well as the many wonderful thoughts given by Mrs. Todd. Everyone felt more keenly the importance of keeping the Missionary work going.

In this time of darkness our women need to be more prayerful and more faithful than ever before. We hope to go forward in the remaining part of this year with a greater zeal for the Missionary Call.

Mrs. D. V. Wicker,
President.

LIBERTY SPRING.

The Young People's Missionary Society of the Liberty Spring Christian Church held a lovely meeting in the church on the third Sunday night in April with a fine attendance. The business session was presided over by the president, Edward Tarkington, after which a most interesting and inspiring program was presented by Mrs. I. W. Johnson. The program was as follows: "We've a Story to Tell," by the congregation; "The Model Church," solo by Edward Tarkington; Reading, "Interesting Aunt Sally," by Gladys Taylor; Pantomine, "My Faith Looks Up to Thee," by Ruby and Louise O'Berry, June and Jean Moore and Mary Virginia Hobbs, sung by Helen Tidwell; Dr. I. W. Johnson gave a very helpful message from the Epistles of First and Second Peter; the closing hymn, "O Zion Haste," by congregation. Benediction by Horace Story.

Mrs. J. W. Story,
Superintendent.

OAKLAND.

The Ladies Aid and Missionary Society of Oakland Church met in their regular monthly meeting, March 3, at the home of Mrs. Robert B. Wood in Chuckatuck, with a large percentage of their membership present. Mrs. C. T. Pruden, the president, conducted the devotions. For some months the societies had been considering combining the two in one. At this meeting information was given as to how it worked in other churches. It was voted to have one society to be known as the Woman's Auxiliary of Oakland Church, retaining the same officers. The president and vice-president were to act as a committee to form six groups with a chairman for each group.

Reports from various committees were made, showing satisfactory work. Mrs. I. W. Johnson, wife of the pastor, led a most helpful Bible lesson from the Epistles of Peter. Mrs. Oliver Newman closed that period with a solo. Mrs. William Harrell, from Liberty Spring Church, was present and reviewed for us Dr. Holt's book "Christian Roots of Democracy in America."

WOMAN'S MISSIONARY SOCIETY OF RAMSEUR.

I am glad to report that our Missionary Society for the first six months has been very successful. We're striving to meet the Standard of Excellence. We enjoyed our Thanksgiving program, then in January we had our birthday party, using the special program planned for the party. It was one of the most impressive and inspiring meetings we have had. We observed the World Day of Prayer on February 20. This, too, was a very sacred and impressive service. At this meeting each member brought gifts which were sent to Merom Institute in Indiana.

The Parks Cross Roads and Asheboro Societies met with us to hear Mrs. Lanson Granger, Jr., review the "Foreign Book."

We enjoy using the prayer cards remembering that we not only pray for others, but with others, as all our society and other societies are praying for the same thing at the same time.

Mrs. I. H. Foust, one of our charter members, and a faithful and loyal missionary worker was honored with a Life Membership.

Our society remembered Elon Orphanage at Easter with a box of clothing.

Every fourth Sunday a Missionary Program is presented in our Sunday School. The Missionary Society is responsible for this program.

Mrs. H. F. Brady.

The young man with a beaten look entered the registrar's office. "Are you quite sure," he asked with a sigh, "that that was a marriage license you gave me last year?"

"Of course! Why?"

"Because I've led a dog's life ever since."

—Pathfinder.

THE QUIET HOUR.

(Continued from page 12.)

acter; it is not rules and regulations of life, but it is how we handle each moment and deal with its trifles, that decides our place, or our doom.

Prayer—Dear heavenly Father, we are but a poor scrap of life, but we would employ ourselves to the highest and best ends. Touch Thou our hearts and the hidden springs of life into that action that counts for Thee. *Amen.*

SATURDAY.

The Beautiful Peace of God.

"The peace of God, which passeth understanding, shall guard your hearts and your thoughts in Christ Jesus."—Phil. 4:7.

"My peace I give unto you."—John 14:27.

A way up in the high Sierras early one morning we sat by the lake contemplating its beauty and glory. The sky was cloudless save a few flaky spots drifting here and there. The lake was a mirror and there was nothing to disturb its peace save the birds of the trees about and a few fishes sunning themselves in the shallows of the rocks. Life was peace there and we were thankful to be alive and enjoying that spot. Would that everybody could have such a peace as this.

Then we thought, how beautiful is the peace of God that passeth understanding! A peace which no condition can disturb. Such a peace awaits to belong to every one.

Prayer—Dear Father of Love and Peace, come Thou into our hearts this day and give us this peace. *Amen.*

SUNDAY.

If we are the Lord's, it is natural of the spirit that we want all the world to know it. Every day is a day of living it and Sunday is a day of expressing it publicly with all the people who worship Him. Will you be found with them?

Fellow citizens, we cannot escape history. We of this Congress and this administration will be remembered in spite of ourselves. No personal significance or insignificance can spare one or another of us. The fiery trial through which we pass will light us down in honor or dishonor to the latest generation . . . We shall nobly save or meanly lose the last, best hope of earth.

—Lincoln.

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

I have had a number of people ask me this question: "Do the children who are raised in the Christian Orphanage ever make any contributions of money to the Orphanage?" I might ask them this question: How much did you give your father and mother after you left your parents' home?

The boys and girls reach the age limit here at eighteen years. They make small salaries when they first go out and it takes them sometime to get a start and get something ahead to give. Many of them get married and establish a home of their own and like most of us it takes most of their income to meet the expenses of their homes. If they could step into a paying job when they first started out in life they would be able to give more. In answer to the question I will say yes, many of them do.

Some years ago we took two little boys from a cotton mill town and reared them here. They both grew up to be fine young men, honest and reliable. The oldest boy reached the age limit and got a job in a large city in North Carolina. When the youngest one reached the age limit we gave him a job driving the milk truck and collecting. During the year he worked for us he was never short a penny. He is now in the service of Uncle Sam and this morning when I opened the mail I found a letter which read as follows: "Dear Mr. Johnston—Just a short letter to let you know I still think of 'Home.' I am sending you another money order for $25.00, use it as you see fit. I wish I were able to send more." This is not the first $25.00 check this boy has sent us.

We also have one girl, who has a job in a large hospital and when she gets her monthly check she sends the Christian Orphanage a check for five dollars.

A group of our boys and girls last Home Coming day gave us a drugget that cost them $175.00 and which we needed very much. Yes they give to their old "Home."

CHAS. D. JOHNSTON,
Superintendent.

The following items have been sent in since our last report:

Mrs. A. R. Hosaflook, Harrisonburg, Va.: Play suit, shoes, dresses, hats, blouses, skirt, and pocketbook.

Master Tom Diggs Hewitt, Norfolk, Va.: Little boy's suits, pocketbooks, dresses, skirts, blouses, and underwear.

Leaksville Missionary Society: Dresses, little boy's suits.

Mrs. Claude Stalker, Pittsboro, N. C.: One dress.

Ladies Missionary Society, Morrisville, N. C.: Dresses.

Mt. Gilead Sunday School, Louisburg, N. C.: Dresses.

Ladies Aid Society, Pleasant Ridge Church: Dress, blouse, and skirt.

First Congregational Christian Church, Newport News, Va.: Dresses, little boy's suits, sweaters, anklets, slip, collar and cuff set, suits, coat material, skirts, blouses, and shoes.

Union Ridge Missionary Society, Burlington, N. C.: Dresses, and little boy's suits.

Woman's Missionary Society, Chapel Hill, N. C.: Dresses, underwear, anklets, coat, pants, and sweater.

Women of Wake Chapel Church, Fuquay Springs, N. C.: Dresses and shoes.

Women's Missionary Society, Flint Hill (R.) Church, Sophia, N. C.: Dresses, skirt, and blouse.

Ladies Aid Society, Union Christian Church, Virgilina, Va.: Shirts and dress.

Ladies Class, Asheboro Congregational Christian Church: Dresses, underwear, anklets, and one towel.

Mabel B. Newman's Sunday School Class, Virgilina, Va.: Anklets.

Randleman Christian Church: Dresses, underwear, pajamas, skirts, little boy's suits, sweaters, and coat.

The Glenn Sisters, Durham, N. C.: Dresses.

Waverly Christian Church: Dresses, skirts, coat, suit, sweaters, hats, shoes, blouses, gloves, underwear, coat, and little boy's suit.

Adult Bible Class, Liberty Vance Church, Henderson, N. C.: Dress.

Mt. Auburn Women's Missionary Society, Manson, N. C.: Towel, soap, and underwear.

Urbana Congregational Christian Church, Urbana, Illinois: Dresses, blouses, sweaters, skirt, anklets, collars, gloves, and handkerchiefs.

(Continued on page 15.)

ELON COLLEGE

Founded by the Christian Church in 1889

A CO-EDUCATIONAL INSTITUTION OF HIGHER LEARNING OF THE CONGREGATIONAL CHRISTIAN CHURCH

ENTRANCE TO ADMINISTRATION BUILDING

Elon College is located in the piedmont section of North Carolina. The climate is invigorating and healthful. The natural beauty of the campus is enhanced by careful landscaping.

The definite religious atmosphere of the College and its modern equipment provide the very best facilities available for the training for religious leadership.

The rates are most reasonable.

LEON EDGAR SMITH, President

Elon College **North Carolina**

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational and Christian Churches.

BOARD OF EDITORS.

R. L. HOUSE, B. D.....Editor
S. C. HARRELL, D. D.....Associate
W. T. SCOTT, D. D.....Associate
F. C. LESTER, B. D.....Associate
H. S. SMITH, Ph. D., D. D. .....Associate
I. W. JOHNSON, D. D.....Contributing
L. E. SMITH, D. D., LL. D....Contributing
C. A. LINCOLN, D. D.....Contributing
J. T. KERNODLE.....Managing Editor

DEPARTMENTAL EDITORS.

H. S. HARDCASTLE, D. D..Sunday School
H. E. ROUNTREE.....Quiet Hour
S. E. MADREN.....Christian Endeavor
A. LANSON GRANGER.....Young People
Mrs. A. C. TODD.....Children's Page

SUBSCRIPTION RATES.

Six Months..... ..... 1.00
One Year.....$2.00

Published by the Board of Publications, agent for the Southern Convention of Congregational and Christian Churches, and printed every Thursday by the Central Publishing Co., Inc., Richmond, Va.

Entered as second-class matter at the Postoffice at Richmond, Va., July 25, 1922, under Act of March 3, 1879.

Remittances for subscriptions should be sent to the office of Promotional Secretary, Elon College, N. C.

All other matters of business should be addressed to "The Christian Sun," 1536 E. Broad Street, Richmond, Va.

Contributions should be sent to the editor at 3206 Grove Avenue, Richmond, Va., not later than Friday preceding the date of publication. Emergency notices will be received at "The Sun" office up to Tuesday of the week of publication.

Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

In Memoriam

BARBEE.

Again the ranks of the Senior Philathea Class of the Suffolk Christian Sunday School have been invaded by the recent passing of one of its much loved members, Mrs. Emma Gilliam Barbee.

Until she was overtaken by ill health a few years ago, Mrs. Barbee's faithfulness in her attendance at church, Sunday School and other church organizations was exemplary; and during her long illness she continued to contribute materially to her church connections.

Resolved, that the memory of her noble life serve as an incentive to all who survive to carry on in the name of the God whom she loved.

Resolved, also, that a copy of these resolutions be sent to the family and a copy to The Christian Sun.

JULIA A. BRINKLEY.

TUCK.

Edward Pressley Tuck, son of Mr. and Mrs. Soloman Tuck, was born April 14, 1893, and departed this life at his home near Virgilinna, Va., March 28, 1942. He leaves his wife, who before marriage was Miss Pattie Adcock, and nine children as follows: Warren, Harrell, Imogen, Maggie, Francis, Ernest, Pearl, Miriam and Walter. There are also seven sisters living: Miss Lura Tuck, Mrs. Fannie Long, Mrs. J. Y. Whitt, Mrs. C. F. Murray, Mrs. E. D. Satterfield, Mrs. W. P. Wilkins and Mrs. T. C. Atkins. Brother tuck was a member of Union Church for more than twenty years and attended regularly until his health declined. He was a good farmer and a Mason. The funeral was at his home on Monday, March 30, and was conducted by the writer. A large number of relatives and friends were present. Burial was with Masonic honors at Virgilina Cemetery.

C. E. NEWMAN.

YATES.

In the passing of Mrs. Mary Alice Yates from our midst, the Senior Philathea Class of the Suffolk Christian Sunday School has lost one of its most consecrated and best loved members.

A deep sense of the loss sustained by this organization came with the announcement that "Mother Yates" as she was affectionately known, had passed away on February 20th. While absent in the flesh she has left with us a spirit of courage and Christian fortitude that will ever challenge us to press forward to the high and noble life that was hers.

Resolved, therefore, that we seek earnestly to emulate her many virtues, and that we extend to her children and to all her loved ones our deepest sympathy.

Resolved, also, that a copy of these resolutions be sent to the family and a copy to The Christian Sun.

JULIA A. BRINKLEY.

JOHN S. FELTON.

John S. Felton was born in Gates County, N. C., on February 1, 1862, and died at his home in Norfolk, Virginia, on March 31, 1942. His death brought to its earthly close a long, and honorable, and useful life, and through it he was granted an abundant entrance unto life eternal. He knew Whom he had believed, and was persuaded that He was able to keep that which he had committed unto Him against that day.

Mr. Felton had been an almost life-long member of the Christian Church. He joined Eure Christian Church early in life and maintained his membership in Christian churches until his death. He had been a Deacon for nearly fifty years, and at the time of his death was Chairman of the Board of Deacons of The Temple and also a member of The Official Board. He was faithful both in his attendance at meetings of the Boards, and at the services of worship of the church, and consistent in his Christian life. He loved his church and supported it with his service and his substance.

Mr. Felton was married twice. His first wife was a Miss Russell of Gates County, who passed away in 1914. In 1917 he married Mrs. Bonnie Arniott, of Oshawa, Canada, who survives him. Mr. Felton is also survived by a son, John S., Jr., a grandson, John Walter, a step-son, Alan Arnott, who was like unto his own son, a brother, Thomas E., and a number of nieces and nephews.

John S. Felton was a faithful and loving husband, a wise and warm-hearted father, a true friend, a loyal churchman, a Christian gentleman. He loved folks and he loved life. He also loved his Lord. His humble, honest life exerted a wholesome influence, and his memory is an inspiration.

H. S. HARDCASTLE.

THE ORPHANAGE.

(Continued from page 14.)

Mrs. Ida Adams, South Boston, Va.: Coats, pants, and dress.

Miss Frances E. Truitt, Norfolk, Va.: Dresses.

Women's Missionary Society, Biscoe, N. C.: Shirt, pants, and dress.

Mrs. J. Jerome Felton, Suffolk, Va.: Boy's suit, shirt, underwear.

Master Diggs Hewitt, Norfolk, Va.: Riding pants, underwear, shirt, dresses, skirts, blouses, jacket, short pants, suit, pajamas, and handkershief.

Mrs. Otis Chase, Roanoke, Alabama: Towels, garters, quilt top, pillow cases, and dresses.

Philethea Class, New Lebanon Sunday School: Dresses.

Mrs. J. O. Todd, South Norfolk, Va.: Dresses.

Mrs. L. Payne, Wedowee, Ala.: Shoes, dress, pants, and anklets.

Parks Cross Roads, Women's Missionary Society, Asheboro, N. C.: Dress, pillow cases, towels.

Mrs. Crump, Albemarle, N. C.: Dresses, coat, and suit.

Parks Cross Roads Missionary Society, Ramseur, N. C.: Pants, dress, socks,

First Christian Church, Portsmouth, Va.: Dresses, sweaters, blouses, skirts, shoes, coats, suit, and collar.
sweater, bath cloths, and towels.

Woman's Missionary Society, Ramseur, N. C.: Skirt, dress, and shoes.

Woman's Fellowship of Urbana Congregational Christian Church, Urbana, Illinois: Shoes, dresses, shirts, ties, jacket, handkerchiefs, socks, skirt, and blouse.

Mrs. Jimmie Lightbourne, Burlington, N. C.: Boy's pants, dresses, shoes, sweater, hat, and tie.

Mrs. E. Dawson: Hats, shoes, sweaters, suit, slip, skirt, and socks.

REPORT FOR MAY 14, 1942.

Amount brought forward		$6,623.60
Sunday School Monthly Offerings.		
Eastern N. C. Conference:		
Beulah		1.50
N. C. and Va. Conference:		
Ingram .....$	4.65	
Durham	14.95	
Lebanon	.87	
		20.47
Western N. C. Conference:		
Pleasant Union .....$	2.35	
Big Oak	7.32	
Pleasant Hill	6.12	
Needham's Grove	3.15	
Hanks Chapel	8.91	
Randleman	6.16	
		34.01
Eastern Va. Conference:		
Rosemont .....$	40.40	
Mt. Carmel	7.63	
South Norfolk	5.00	
		53.03
Va. Valley Cent. Conference:		
Concord .....$	.97	
Dry Run	3.18	
		4.15
Special Offerings.		
Mr. May .....$	3.00	
Rev. Maylon D. Watkins ..	1.00	
Farmers Cooperative Exch.	1.98	
Mr. May	4.00	
Mr. Cooke	36.00	
		45.98
Total for week .....$		159.14
Grand total .....$		6,782.74

A Letter from The President to Dr. Horton

President Roosevelt in a letter to Dr. Douglas Horton, Minister of the General Council of Congregational Christian churches in America, urges the maintenance of regular church activities and religious gatherings in these days of national crisis and states that "a real revival of religion, a quickening of the spiritual life of the nation would strengthen our morals for the war effort and would be our sure guide to a just and lasting peace when our enemies shall have been vanquished."

In planning for the big biennial meeting of the General Council of Congregational Christian churches at the University of New Hampshire, Durham, N. H., June 18 to 25, Dr. Horton asked the attitude of the Commander in Chief of the Army and Navy toward such gatherings in these times of rubber shortage and other war restrictions. Mr. Roosevelt's letter sets forth unhesitatingly his belief in the value of maintaining the fundamental structure of the church and its activities.

President Roosevelt continued:

> "It is a fact that we are now engaged in all-out war, in which it is necessary for us to marshall every physical resource in the defeat of enemies who threaten our destruction. Until victory is achieved we must meet force with ever superior force and vanquish once for all the monstrous tyrannies against which we are arrayed. Although we are called upon to employ force to the utmost we must not lose sight of the strength that lies in the sword of the spirit.
>
> "A real revival of religion, a quickening of the spiritual life of the nation, would strengthen our morale for the war effort and would be our sure guide to a just and lasting peace when our enemies shall have been vanquished.
>
> "The message which I would therefore send to the General Council of Congregational Christian Churches is to be steadfast in maintaining the fundamental structures of the church in its local, state and national organizations.
>
> "I hope, therefore, that no circumstance will prevent the holding of your General Council and I wish you Godspeed in your deliberations.
>
> Very sincerely yours,
> FRANKLIN D. ROOSEVELT."

Some 1500 lay and clerical delegates representing over a million members of the 6,000 Congregational Christian churches in America are expected at the June meeting in Durham, N. H. Component parts of the denominational fellowship will be especially represented, such as the American Board of Commissioners for Foreign Missions, foreign service arm working under 13 flags; The Board of Home Missions; the Council for Social Action; the Committee for War Victims and Services; State superintendents; Women State presidents and The Laymen's Fellowship.

Southern Convention of Congregational Christian Churches.

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCIV. RICHMOND, VA., THURSDAY, MAY 21, 1942. NUMBER 21.

Elon College Number

WILLIAM ALLEN HARPER

Christian Educator and Author

1880-1942

For Twenty Years President of Elon College

NEWS AND VIEWS

Notwithstanding the necessary curtainment in its program the commencement at Elon College was one of the best yet held.

Rev. C. J. Felton of Irvington, N. J., spent Tuesday night in Richmond with his brother, S. S. Felton. He was enroute from Elon College, where his daughter graduated.

BOARD OF SUPERANNUATION.

The Board of Superannuation is called to meet in the Mission office at Elon College, Thursday afternoon, June 4th, at 2:00 o'clock. Any one having matters to present to the Board is invited to attend the meeting or to communicate before the above named date with the chairman.

J. H. Lightbourne,
Chairman.

STANDING COMMITTEES—BIENNIUM 1942-1944.

Finance—Dr. Stanley C. Harrell, Prof L. L. Vaughan, Mr. A. L. Jolly, Rev. Robert Lee House, Mr. A. H. McIver, Mr. W. H. Baker.

Evangelism—Dr. John G. Truitt, Rev. J. Howard Smith, Rev. Ben J. Earp, Rev. J. L. Neese, Rev Aubrey C. Todd, Rev. O. D. Poythress.

Social Relations—Rev. Allyn P. Robinson, Dr. D. J. Bowden, Dr. H. Shelton Smith, Rev. Richard L. Jackson, Rev. H. G. Councill, Jr.

Stewardship—Rev. J. H. Dollar, Rev. A. Lanson Granger, Jr., Rev. J. Frank Apple, Rev. B. H. Watkins, Rev Arnold Slater, Rev. A. Griegg Ritchie, Rev. Joe A. French, Rev. B. J. Earp, Rev. W. A. Grissom

Revision of Principles and Government—Rev. J. H. Lightbourne, Dr. L. E. Smith, Rev. Robert Lee House.

Rural Church—Rev. W. M. Stevens, Rev. C. E. Newman, Rev. R. E. Newton, Rev. W. J Andes, Dr. I. W. Johnson, Rev. M. A. Pollard, Rev. E. M. Carter, Rev. S. E. Madren, Rev. T. Fred Wright.

Temperance—Rev. R. A. Whitten, Rev. D. M. Spence, Rev. J. E. McCauley.

Business—Dr. I. W. Johnson, Rev. W. E. Wisseman, Rev. W. J. Andes.

H. S. Hardcastle,
President, S. C.

WILLIAM ALLEN HARPER—A TRIBUTE.

Orphaned when a child, he was reared by relatives but taught the better ways of life. Striking education's trail, he graduated from college at the age of twenty—and at the head of his class.

But friends are burying his body now.

Spurred by an ambition for an ever greater insight into the realm of knowledge, he did post-graduate work in some of the country's most widely recognized institutions of higher learning. There, too, he ranked as a scholar of the first order.

But friends are burying his body now.

Returning to his first alma mater he taught with the same fervent spirit that pervaded his life while a student. The men and women who sat at the feet of this outstanding pedagogue are today among the country's best informed.

But friends are burying his body now.

Elevated to the presidency of Elon College, his alma mater, in 1912, he carried a burden of great proportions for twenty years, but lifted the institution's name to the highest rank it has ever achieved. And it was because he literally loved Elon.

But friends are burying his body now.

Living a noble, busy and unselfish life—a life filled with good deeds and always following the Master's will, this orphan, student, teacher, college president and author made his mark high in the annals of time. And his name—William Allen Harper—will long live!

But friends, weeping friends, sorrowing friends, his thousands of friends scattered throughout the world now stand in silence. "Earth to earth, dust to dust, ashes to ashes," are only words of the ritual, for his spirit shall live on.

C. B. Riddle.

NOTE.—Written while the funeral services were being held in Burlington, N. C., on Thursday, April 14, 1942.

FUNERAL SERVICES FOR DR. W. A. HARPER.

Processional—Organ, Mrs. Donnell Tate, violin, Mrs. E. F. Rhodes.
Hymn—"O Love That Will Not Let Me Go." the Choir.
Reading—Psalm 91, by Rev O. W. Perrell, pastor of the Stony Creek Presbyterian Church.
Reading—Psalm 21, by Dr. G. O. Lankford.
Solo—"Day Is Dying in the West," Mrs. W. N. Huff.
Reading—Romans 8:28-39, and remarks by Dr. Alfred Hurst, pastor of the Pilgrim Congregational Christian Church, Chattanooga, Tenn.
Reading—I Corinthians 15:50-58 and remarks by Rev. James H. Lightbourne.
Prayer—Rev. James H. Lightbourne.
Hymn—"Pilgrims of the Night," by the Choir.
Recessional—"Finlandia," by organ and violin.

Interment at the cemetery at the Stony Creek Presbyterian Church near Burlington. Committal by Rev. James H. Lightbourne with benediction pronounced by Dr. Alfred Hurst.

Active Pallbearers: Dean A. L. Hook, Dr. J. A. Hunter, Dr. T. C. Amick, Mr Geo. Colclough, Mr. D. R. Fonville, Mr. C. M. Cannon.

Other Honorary pallbearers: Dr. L. E. Smith, Dean J. D. Messick, Dr. Stanley C. Harrell.

A downpour of rain occurred from 1:30 to 2:15 Services were at 2:00. The flower gifts were numerous and beautiful. I officiated with Dr. Alfred Hurst, Dr. G. O. Lankford and Rev. O. W. Perrell, assisting.

The body laid in state at the church from 1:00 to 2:00 P. M.

Services Thursday, May 14th.

J. H. L.

ELON GRADUATES.

In addition to Hon. Robert H. Hinckley, Rev. John R. Scottford, and Mr. Walter C. Rawles, whose pictures are shown on the next page, the honorary degree of Doctor of Laws was bestowed on Hon. J. Melville Broughton, Governor of North Carolina, who delivered the Baccalaureate Address last year, and Miss Margaret Slattery, who delivered the Baccalaureate Sermon this year and whose picture appeared in last week's Sun, received the degree of Doctor of Literature.

In addition to the honorary degrees conferred, seventy young people received the Bachelor's Degree.

Abner, Mabel Tennalla, 810 Maple Ave., Burlington, N. C.; Adair, Louis Benjamin, 310 Court St., Portsmouth, Va.; Austin, Henry Marshall, Rt. 2, Albemarle, N. C.;

Barney, John Willis, Box 318, Elon College, N. C.; Barrier, Edna Alene, 601 Third St., Spencer, N. C.; Bean, Clifton Talmadge, 803 Third St., Spencer, N. C.; Bell, Allen Duncan, Sr., Parksley, Va.; Bell, Earl Edward, 159 Chautauqua, Portsmouth, Va.; Boone Daniel C.; Boone, Robert, 2102 Elm Ave., Portsmouth, Va.; Bryan, Curry Edward, Jr., 1149 King St., Charleston, S. C.

Carroll, Margaret Juanita, 61 Barnes St., Reidsville, N. C.; Causey, William Garland, 611 Wise St., High Point, N. C.; Clapp, Boyd, Rt. 6, Greensboro, N. C.; Clarke, John Ver-

HON. ROBERT H. HINCKLEY.
Assistant Secretary of Commerce, Washington, D. C., who received the degree of Doctor of Laws from Elon College this week.

REV. JOHN R. SCOTFORD.
Elon conferred upon this eminent minister and editor the degree of Doctor of Divinity.

non, Snow Camp, N. C.; Clayton, Julius Lee, Rt. 1, Ruffin, N. C.; Coble, Worth Dewey, Jr., 505 Washington St., Burlington, N. C.; Corbitt, Sarah Margaret, Sunbury, N. C.; Cox, Robert Eugene, E. Davis St., Burlington, N. C.; Craft, Maurice, 1445 Ogden St., N. W., Washington, D. C.; Culbreth, Howard Crawford, Box 27, Siler City, N. C.

Daher, Bernard George, 520 DeKalb St., Bridgeport, Conn.; Dobbs, Hazel White, 421 Fourth St., Shenandoah, Va.; Donato, Charles, 335 Bishop St., Waterbury, Conn.; Dye, Lelia Cobb, Rt. 1, Reidsville, N. C.

Ellingsworth, Margaret Penniwell, London Bridge, Va.

Felton, Margaret Edith, Irvington, N. J.; Frazier, Frances Margaret, Asheboro, N. C.

Garber, Harold, Jr., 321 Third St., Clifton Forge, Va.; Gilliam, Bessie Florence, Rt. 1, Elon College, N. C.; Gilliam, Frederick Keene, Rt. 1, Elon College, N. C.; Goode, Grace Wilkins, Virgilina, Va.; Gregg, Bessie Lorraine; Griffin, Wilma Lois, Snow Camp, N. C.

WALTER C. RAWLS.
Mr. Rawls is the first person to receive the degree of Doctor of Business Science from Elon College. He has been an outstanding friend of the institution.

Harden, Margaret; Henry, Angie, 815 Linden Ave., Portsmouth, Va.; Hoyt, Elizabeth Mabel, 520 East St., Walpole, Mass.; Huffstetler, Wm. Harvey, Box 133, Haw River, N. C.; Hunter, Marjorie Rose, Elon College, N. C.

Kerns, Jewell, Ether, N. C.; Knight, Turner Talmadge; Kravitz, Isidore, 1225 Tenth Ave., Belmar, N. J.

Lightbourne, James Horn, Jr., 401 Church St., Burlington, N. C.; Malloy, Carmoe Joseph, 1001 Krankford Ave., Philadelphia, Pa.; Mansfield, Roy H., Rt. 2, Sanford, N. C.; Martin, Ruth Fairchild, Brookfield Center, Conn.; May, John Allen, Jr., 1801 W. Market St., Greensboro, N. C.

McDuffie, Albert Mills, Box 95, West End, N. C.; McGougan, Dorothy, Lumber Bridge, N. C.; McIntyre, Hazel Anne, Rt. 4, Greensboro, N. C.; McLeod, Bernice Hartman.

Merritt, Lena Evelyn, Box 463, Burlington, N. C.

(Continued on page 7.)

ELON DAY.

The institutions of a civilization are a sure index to the quality or greatness of that civilization. They become the repositories and reflectors of truth. It is their function to conserve and consign the essential values of a civilization. America is known and judged by her educational, vocational, humanitarian and religious institutions. All these are indispensable. Each has its contribution to make.

The church may also be correctly judged by its institutions. An institution represents the concentrated, amalgamated ideals and devotion of a people. It is a sure index to the quality of their ideals and the fervor of their devotion.

Elon College is our institution. It derives greater significance from the fact that it is an institution both religious and educational. This twofold character is of the greatest importance in evaluating our history and charting our future. The greatness of this heritage and the magnitude of its corresponding responsibility which develops upon us are truths of staggering proportions, truths which we have not yet completely grasped.

Dr. W. A. Harper wrote the following paragraph twenty years ago. "There would today be no universal education for the masses nor higher education for the leaders of the nation, had not the Church in America pioneered in education. But religion belongs in education not simply by right of priority of occupation. It belongs there by inherent right and necessity. Education without religion is a curse to a free people. Education without Christian character produces Kaiser Wilhelms on thrones, skeptics in professor's chairs, enemies of humanity in private life, and world wars in international relations. The educational system that leaves religion out is poison gas and no mask can be invented to withstand its insidious destruction. Education and religion, God has fitly joined them together, and what He hath united let no man or set of men essay to put asunder."

"To whom much is given," said our Lord, "much is required." To our Church has been given a great heritage, a College planned and equipped for leadership in Christian education. We have been slow to sense the responsibility which such a heritage imposes. This College is not simply a bequest in perpetuity; it is an obligation which must be held in perpetual trust. Neither our country nor our Church can afford to be without its saving influence. Its continuing mission will lend guidance and glory to our Church for years to come. Its failure in this critical hour will spell dishonor and defeat for our Church. This is the meaning of Elon College Day. R. L. H.

MRS. P. J. KERNODLE.

Louise Wellons Nurney Kernodle, wife of the late P. J. Kernodle, died at her home in Richmond on Tuesday, May 12. Funeral services were conducted in Richmond on Wednesday by her pastor, the writer, at the Billups Funeral Home. The burial took place at Cedar Grove Cemetery in Suffolk. Those having a part in the service at the grave were Drs. John G. Truitt, L. E. Smith, H. S. Hardcastle, I. W. Johnson, and Rev. F. C. Lester.

Mrs. Kernodle was born November 22, 1866, in Suffolk and was the daughter of the late John Thomas Nurney and Sarah Norfleet Nurney. A host of friends remembered her best when her husband taught at Suffolk Collegiate Institute and at Elon College where her home was open for entertainment on many occasions. She had been a resident of Richmond for many years and had taken an active part in the work of various patriotic and civic organizations. She served for twenty-six years as historian of the Richmond (Mother) Chapter, U. D. C.

A student of history, she had published annually, from 1913 to 1940, the Richmond "Guide Book," which had a large sale among visitors to the city. She was a faithful member of the Richmond Church, active in its organizations and generous in its support. She is survived by her son, John Thomas Kernodle. Peace to her spirit and deep sympathy to her family.

R. L. H.

W. A. HARPER: AUTHOR AND EDUCATOR.

The influence of W. A. Harper, a recognized authority in the field of Christian Education, was felt far beyond the boundary of his own denomination. Dr. Harper gave great impetus to the growing concern for improved principles and methods of religious education. It was his thesis that the Church is under necessity to construct a system of religious education paralleling the public school system and equally efficient. This naturally involved a careful study of church architecture. Would that more of our churches had heeded his advice and secured the professional guidance of a competent church architect!

Dr. Harper modestly claimed no ability as a theologian and yet he rendered a great service by re-defining and restating many of our fundamental religious concepts. He gave this diagnosis of evangelism. "The evangelism of the past has been powerful in throwing out life-lines to sinking shipwrecked brethren, powerful in rescue work, but weak and impotent in its nurturing ministry to childhood and its purification of the social order. We have erected certain criteria of conversion, true to the experiences of adult sinners and simply waited for the children of the race to be able to exhibit these criteria before we considered them ready for membership in the Kingdom."

His definition of salvation is equally revealing. Salvation is "not for safety, but for service. There is no such thing as a once-for-all salvation. We are saved constantly and constantly in danger of losing our citizenship in the Kingdom. Salvation is like the manna in the wilderness. We get a supply for each day only. We cannot store it. Salvation (Turn to page 12.)

Elon College Commencement, 1942

The fifty-second annual Commencement of Elon College was observed May 16, 17, and 18, a week earlier and a day shorter than usual and a change in the program. Saturday instead of Monday was observed as Class and Alumni Day. The senior class gave its exercise at 10:00. The Alumni had its first exercise at 11:00. At this service Rev. Lanson Granger spoke on "The Importance and Place of the Church College," a very fine address closing with a strong appeal to the alumni not to think of turning back in this effort to clear the college of its debts but to move forward to complete success. The Association held its session at 12:00, Dr. John G. Truitt, President, presiding. A committee was appointed to draft resolutions to be presented at the Alumni banquet at 7:30 requesting every alumnus and alumna to contribute to the extent of his ability that the debts of the college might be paid. Rev. F. C. Lester reported for the committee. The Alumni Address was delivered by Rev. C. J. Felton of Irvington, N. J. He gave a most inspiring address on "Preparing the Man as Well as Building the Machine."

The Baccalaureate sermon was delivered Sunday morning at 11:30 by Miss Margaret Slattery of Boston, Massachusetts. It was the first time in the history of the institution that a woman was invited to preach the baccalaureate sermon. It was a magnificent and most profound utterance. The recital in the afternoon given by the Music Department was of very high order and well attended. Sunday evening the Elon Festival Chorus gave "Elijah" by Mendelssohn. This was perhaps one of the finest things presented by an Elon Choir, not only a musical rendition but a profoundly religious program. Monday was Graduation Day with the Honorable Robert H. Hinckley, Assistant Secretary of Commerce as the speaker. Mr. Hinckley is the foremost authority in this country on aviation. He has made great contributions to this rapidly developing industry in our country. He was influential in securing for Elon the privilege of offering a course in Civilian Pilot Training. The college has trained well over a hundred aviators, many of whom are engaged in combat duty today. Mr. Hinckley gave a very challenging and timely address on aviation. Seventy young men and young women were graduated from the college this year and a very fine group of youngsters they are. A large number of special diplomas and certificates were issued. All exercises were well attended, surprisingly so in the light of present day restrictions on travel. On the whole it was one of the very finest Commencements that the College has had in recent years.

Do you recognize this crooked oak? This is the famous old Senior Oak on the Elon College Campus. Many of the leaders in the Southern Christian Convention have fond memories of this old oak.

THE SENIOR CLASS OF 1942.

The following are the last few words given to the class of 1942 by President Smith. These words were spoken just preceding the benediction on Commencement day.

"For four years you have enjoyed the quiet and the peace of this campus. College life has enriched your experiences and multiplied your usefulness. You have been blessed with the protection of scholastic security.

"When you came to this campus you came from a world of peace and prosperity, friendly and filled with hope. Today as we lift the curtain of quietness you look out upon a vastly different world—a world of misunderstanding, mistrust, increasing hatred, and bitter strife. Men's hatred has been turned to wrath and their efforts are given to war; the most gigantic, the most cruel, and the most destructive yet known to man.

"You, my young friends, have had but little or nothing to do with the creation of such a world. It has been created by those older in years and distorted in purpose. Now it becomes your task, not theirs to wrest the sword from the enemy, and roll back the clouds of war that the sun of peace may shine again upon our fair land.

"Strong in body, alert in mind, and resolute in soul, you shall neither flinch, nor fear. The sons and daughters of Elon College have been schooled in chivalry, devotion, and courage. They have been rooted and grounded in the faith—faith in the dignity of man; the triumph of truth and the rule of right; faith in Almighty God with whom is the safety of the world and the hope of mankind. Cast all your cares upon Him and know that he cares. Put your trust in Him, commit yourselves, the fortunes of your country and your heritage of eternity in Him. He cannot, He will not fail you. The angels of the Eternal be with you in sunshine and shadow."

CONTRIBUTIONS

SUFFOLK LETTER.

A few years ago one of the most popularized expressions was: "Making the World Safe for Democracy." It was not exactly clear what this meant—but, presumably, the slogan was an appeal to clean up the world, and get rid of those forms of government which interferred with human freedom and personal liberty. That slogan probably helped to win World War No. 1 but it did not make Democracy safe—for its life has been in peril ever since peace was declared.

Another slogan was later made popular by an appeal to the various Youth Movements of the world. "Making This a Better World," was the usual form of that slogan. Millions of young people around the world took that as a popular appeal for social action. In spite of the slogan the young people are now being drafted for service in the most cruel and destructive war of all the ages. Apparently the success of this movement was not great enough to make an impression upon the bloodthirsty war mongers of Europe and Asia. The world did not seem to improve from the impact of this appeal.

Political leaders are now hunting for a slogan to use in the present crisis. Forward looking leaders are now trying to convince the rest of the world that their peculiar form of government is the best and safest one for the whole world. The Nazis, the Communists, the Socialists, the Fascists and the Democracies all have visions of dominating the world, economically, if not politically. Perhaps the political slogan for our country should be: "Making Democracy Safe for the World." Would the world be safe if a democracy, such as ours, could be set up in every country? Is it safe for the world to desecrate the Sabbath, and set up a system of liquor control which will break down the health and morals of youth? Many questions might be raised in this field. Is it not expedient for us to make Democracy safe for the future? What can be done to Democracy to make it better?

But the deeper interest of the church should not be in the form but in the content of social activity. Therefore the question—the slogan of the church—should be related to its own inner life. "Making the Church Better," sounds more reasonable than "Making the World Better." Is the form and the content of American Protestantism safe for the world? Is the teaching in our Sunday Schools and the preaching in our pulpits safe for the minds of American youth? Is the example—the conduct—of our church members safe for others to follow? Is the power in the average local church adequate to the task of winning the world for Christ? If it is adequate, for the world task, why cannot the average church greatly increase its own membership every year? If it is such a powerful institution why does it not have a deeper appeal to the people who hear its bells ring, yet never enter its sanctuary for worship?

These questions are not the musings or the criticisms of a pessimist. They arise out of a long experience and a careful study of spiritual conditions. The church has not lost its power. But it has ceased to harness it, and use it, in the deeper and broader realms of life, to the extent that Jesus gave the promise of power. Too many of us are trying to warm our cold hearts when God wants us to set other hearts on fire. The light of the Gospel should not flicker—it should shine. Make the church better and the world will be better.

I. W. Johnson.

DR. WILLIAM ALLEN HARPER.

Dr. William Allen Harper died at his home in Black Mountain Tuesday morning, May 12. The funeral service was conducted from the First Christian Church, Burlington, North Carolina, Thursday afternoon at 2:00, Dr. J. H. Lightbourne, pastor of the church in charge assisted by Doctors Alfred Hurst, of Knoxville, Tenn., G. O. Lankford of Elon College, and the pastor of Stony Creek Presbyterian Church. A beautiful program of music was rendered by the church choir. The flowers were beautiful expressing the interest, admiration, and sympathy of relatives and friends. Burial was in the cemetery at the Stony Creek Presbyterian Church.

Dr. Harper was an alumnus of Elon College and a teacher in the college for a number of years. When the writer entered Elon in the fall of 1906 Dr. Harper was professor of Latin. He had a brilliant mind and was one of the most effective teachers that any institution has had. He was optimistic, energetic, and a tireless worker. He was the fourth president of Elon College, serving for twenty years. Under his administration the group of new buildings standing on the campus was erected. The college was admitted to full membership in the Southern Association of Colleges and Secondary Schools and became known as one of the leading small colleges of the South. As a result of the new building program, the college was greatly handicapped on account of debt but the unusual equipment has been the contributing factor in the continuance and growth of the institution to this date. Dr. Harper deserves undying credit for the magnificent equipment that the college enjoys.

His friends came to express their sympathy and do honor to his memory. Faculty and students of Elon desire to express their appreciation of his services and to assure the family and friends of their sympathy.

L. E. Smith.

DR. W. A. HARPER DIES AT BLACK MOUNTAIN.

Dr. William Allen Harper, 62, president of Elon college from 1911 to 1931, died last night at his home in Black Mountain following declining health for the past three years. He went to Black Mountain in 1940.

Dr. Harper was a noted educator, having been connected with various schools and colleges from 1899 to his retirement in 1939.

Funeral was held Thursday afternoon at 2 o'clock in First Christian church, and burial was in the Stony Creek Presbyterian church cemetery, where an only son is interred.

Dr. Harper was a native of Berkley, Va. He graduated from Berkley Military Academy in 1895 and from Elon College in 1899, the year he was married to Miss Estelle Walker, of Union Ridge.

He studied at Yale university from 1903 to 1905, receiving his M.A. degree in 1904. He was awarded the Litt.D. degree by Defiance (Ohio) college in 1912 and the same year received his LL.D. degree from Union Christian college, Indiana.

Dr. Harper began his teaching career in 1899 as Latin professor at Franklin Military academy. In 1900 he was elected principal of Kenley (N. C.) academy, serving through 1903. He was named professor of Latin at Elon College in 1905 and in 1911 was elected to the presidency of the institution.

After retiring from this position, in the spring of 1931, he was visiting professor of religious education at the University of Chicago divinity school during the summer, then spent a

(Continued on page 7.)

THE MISSIONARY—1942 MODEL.

Whatever the exact shade of his theological views, he should have a very high evaluation of Christ, he should be thoroughly committed to follow Him, and she should be convinced that Christ is for the whole world, not just for America. Whatever else he may be, if he is not this he should not be sent out. This comes first.

The following three considerations are of equal weight, in second place:

He should be reasonably sound in health, especially as regards the nervous system.

He should be intellectually alert. Along with the technical qualifications for whatever specialty he is looking forward to, he should be able to think to some purpose on any problem he puts his mind on.

He should be willing to abide by majority decisions. This is in the long run very important. A cooperative spirit and capacity to be outvoted without too much strain either to himself or the organization is part of democracy.

The following 10 points will be found helpful assets, especially for a village missionary or one engaged in rural reconstruction:

1. He should be able to see good in other races, overlook things that are unimportant, avoid generalizations, be open-minded, fair and friendly in approach.

2. A sense of humor will be found exceedingly useful. If it is the type which still functions when everything else has failed, so much the better.

3. The gift of music will help in learning the language, and if cultivated may help him to use Indian music in his work.

4. It is well if he is a lover of children; this probably will mean that he readily makes friends and wins trust at once.

5. A background of rural farm life in his home country will give him an instinctive understanding and a helpful appreciation of Indian life, which is so largely rural.

6. If his religion has a considerable trace of mysticism in it, he will understand India better and be understood better by India.

7. Nevertheless he will be better understood by 19-20ths of India if he is vivid and concrete, given to narration rather than exposition. The idea that India is a land of philosophers can be overdone.

8. It is well to have a hobby which is inexpensive and can be carried on anywhere and most any time.

9. If he is not too fastidious about tastes, sights and smells as well as sounds, he will be saved superficial annoyance, and perhaps, in the long run, more fundamental damage.

10. Though this perhaps comes under "Health," an asbestos alimentary canal that can stand any amount of spices will help him to eat Indian food, and to be able to do this with impunity is not only convenient, but it opens doors.

MISSIONARY OFFERINGS.
WEEK ENDING MAY 15, 1942.

Sunday Schools.

Linville, Va.	$	5.12
Berea, Norfolk, Va.		30.00
Antioch (R), Seagrove, N. C.		2.00
Winchester, Va.		6.11
Union, Burlington, N. C.		2.00
Mt. Olivet, Greer, Va.		2.92
Big Oak, Eagle Springs, N. C.		3.42
Total	$	51.57

Individuals and Churches.

First, Norfolk, Va.	$	63.10
Concord, Timberville, Va.		2.28
First, Greensboro, N. C.		74.81
Mebane, N. C.		6.00
Total	$	146.19
Total for week	$	197.76
Previously acknowledged		13,702.95
Total since Sept. 1, 1941		$13,900.71

On May 15th we lacked $6,099.29 of reaching our goal of $20,000.00. We have just a little over three months in which to raise this amount, but we know that with your help and cooperation the goal *will* be reached! Let us begin now to give for this purpose, and to urge your friends and neighbors to make a contribution to this worthy cause.

The above offerings are gratefully acknowledged. We do want to remind those Sunday Schools and churches who have not done so to please send in their Easter Offerings.

MATTIE COX PARKER,
Secretary.

ELON GRADUATES.

(Continued from page 3.)

Nash, William Parish, Elon College, N. C.

O'Conner, William Joseph, 4330 42nd St., N. W., Washington, D. C.

Phillips, Marvin Worth, 214 Elm St., Asheboro, N. C.; Pritchett, James G., Rt. 1, Elon College, N. C.

Rawls, Marcella Lee, 204 S. Broad St., Suffolk, Va.

Schwob, Helen Elizabeth, 138 E. Livingston St., Orlando, Fla.; Shaw, Edward Francis, Box 3, Wentworth Farm, Rosemont, Penna.; Somers, Lester Irvin, Rt. 4, Burlington, N. C.; Stamey, Mary Frances, Polkville, N. C.; Stephens, Lila Budd, 110 Church St., Hertford, N. C.; Stuart, Emma Brannock.

Tingen, Nell Frances; Triplett, Velma, Purlear, N. C.

Utt, Claude Kenneth, Rt. 7, Winston-Salem, N. C.

Walker, William Thomas, Brown Summitt, N. C.; Walters Charles Manley, Jr., 220 Union Ave., Burlington, N. C.; Weldon, Richard Thomas, Rt. 1, Henderson, N. C.; Williams, Elmer Christine, 313 Lancaster Rd., Richmond, Va.

DR. W. A. HARPER.

(Continued from page 6.)

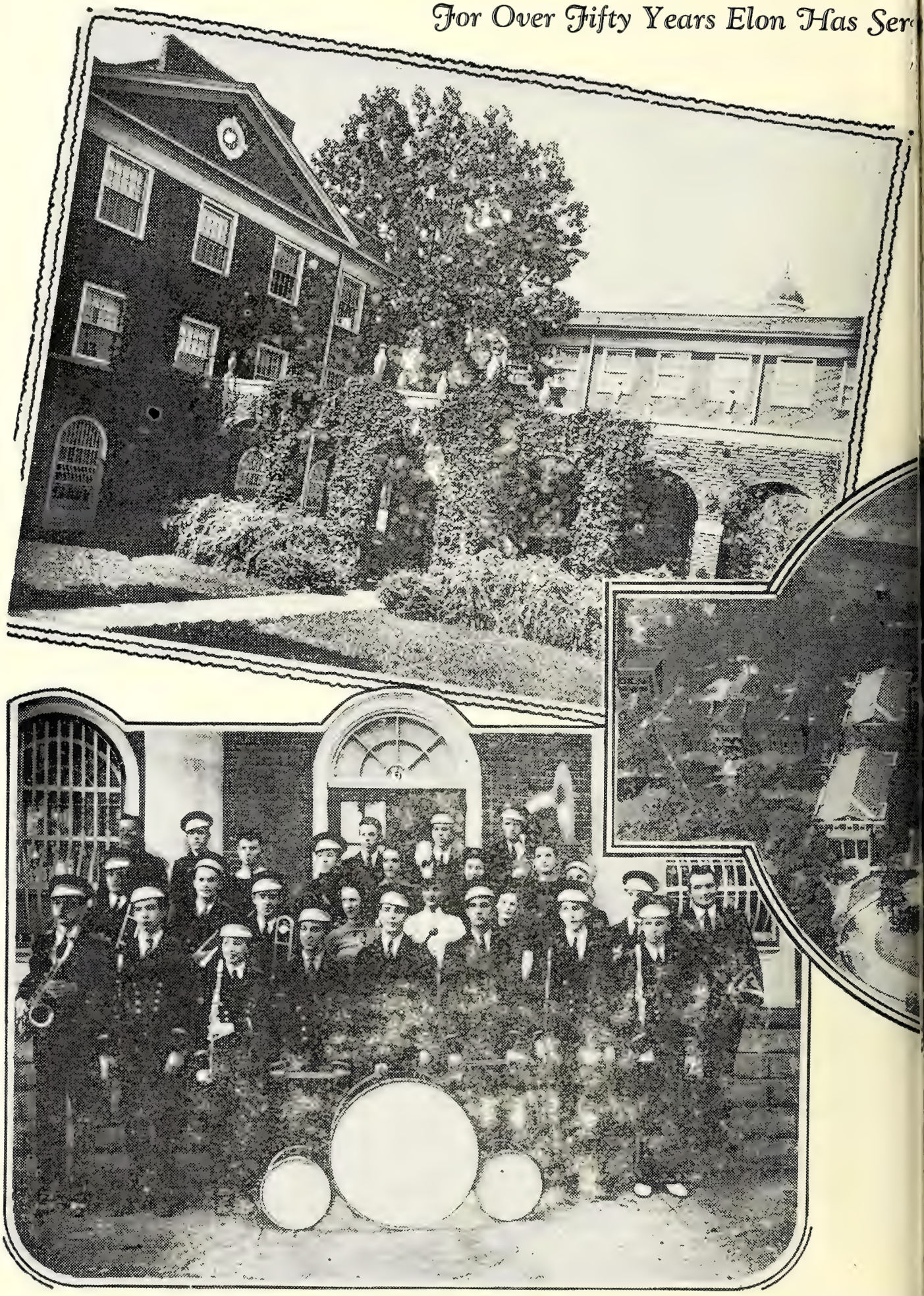
year abroad, during which he was a special representative of the American Board of Commissioners for foreign missions in Moslem lands. In 1932 he went to Vanderbilt University as professor of religion; then during the summer of 1935 was visiting professor of religious education at Northwestern University, summer 1937 at Chautauqua, N. Y., and the summers of 1938-39 at Boston University.

Holder of many executive offices in organizations of the Christian Church, Dr. Harper was general secretary of the board of the Christian Church from 1922 until retirement; president of the Conference of Congregational Christian Colleges, 1905-1916; president of North Carolina College Conference, 1928; chairman of N. C. Sunday School Association, 1913-1919; and vice-president of the Council of Churches boards of education, 1928.

As an author, Dr. Harper had many volumes published on teaching and religion. He also was contributor of many articles and addresses in religious and educational publications. He had been editor-in-chief of *The Journal of Christian Education*, associate editor of *Christian Quarterly* and an adviser of *Character*, the publication of Character Associates, incorporated, Nashville, Tenn.

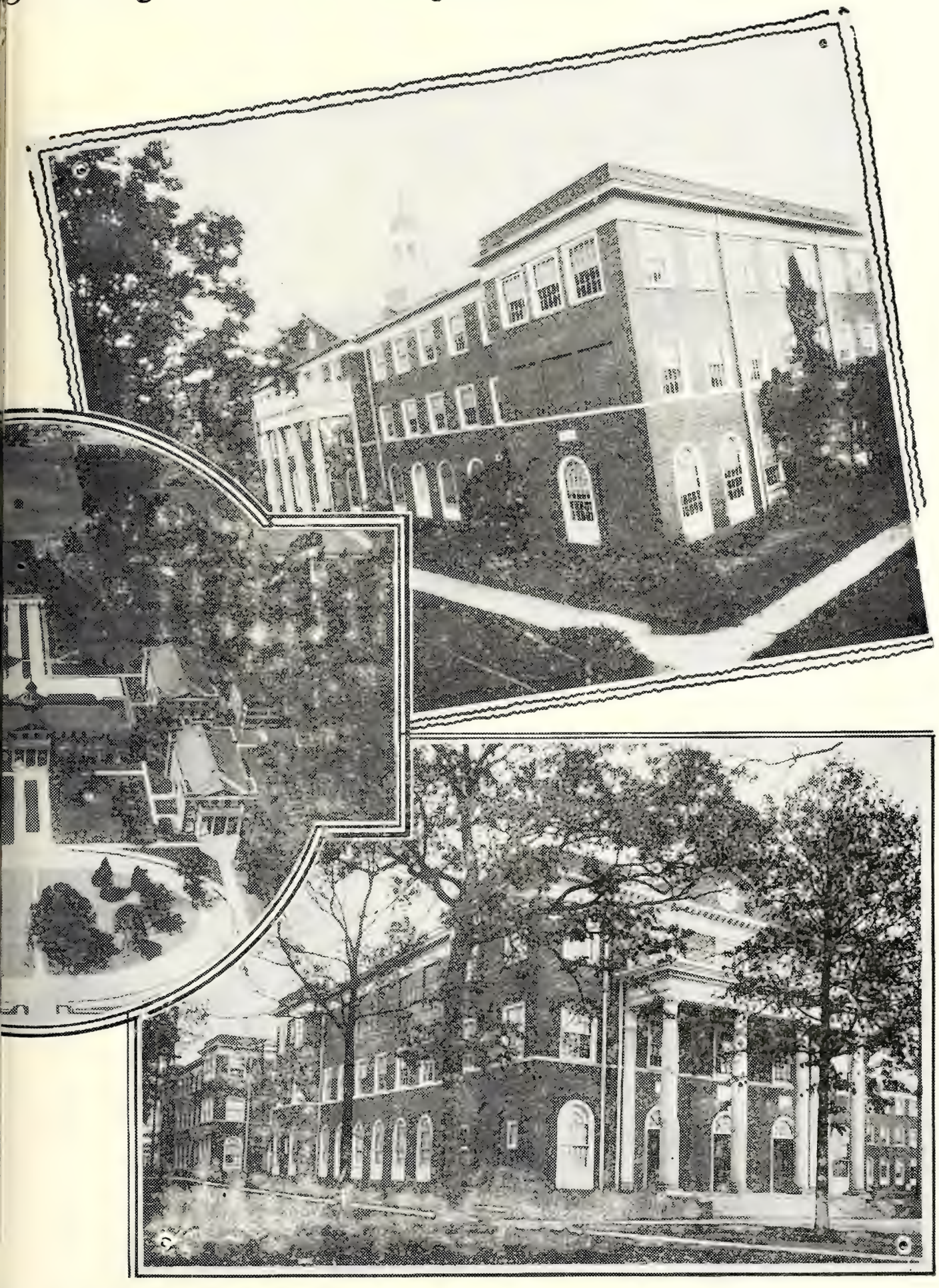
—*Greensboro Daily News,*

For Over Fifty Years Elon Has Ser



There are many beautiful scenes on the Elon College campus. Its magnifice

Southern Convention and the Nation



ngs and majestic trees add inspiration to those who go there for training.

Pilgrim Fellowship

"Youth at Work in the Church"

A. LANSON GRANGER, JR., *Editor*

ON TO DURHAM.

The meeting of the National Council in Deering, New Hampshire, is only one month away. Registrations were to have been sent in by last Friday. As yet, however, we know definitely of only one person from our Southern Convention who is planning to attend the Council meeting. This is Dorothy Cox, Greensboro, who will represent the North Carolina-Virginia Pilgrim Fellowship. Unless a car goes from this area she will be traveling alone on the train.

Tire and gas rationing has inserted a new and serious element in our plans. It is certain that under the quota no layman will be able to drive his car. And whether or not a minister should drive presents a real problem of conscience.

A possible solution is being worked on. In the meantime, if you are a delegate and have not mailed in your registration of two dollars, please do so immediately. We understand that if you cannot attend, your fee will be returned. And you may count on it too, that if a car can go from North Carolina or Virginia, you'll probably be in it.

HOW ABOUT THE SUMMER IN A WORK CAMP?

At its meeting last month the Pilgrim Fellowship Council elected two young people to be official representatives of the Council at Work Camps during the summer. Both of those elected are apparently unable to go. Consequently, Lanson Granger, Promotional Chairman, is still looking for two young people who can go either to Pleasant Hill, Tennessee, or to Deering, New Hampshire. The camper to Pleasant Hill must be of college age; the one to Deering a high school young person.

Pleasant Hill is the center of a "new life movement." Here work campers will "join hands with the people of the area in working on dormitories, repairing the hospital, and working the school farm. They will assist at the cooperative store, gasoline station and credit union, and be available for peak-load harvesting work on neighboring farms." The camp will begin on June 26 and continue through August 21.

A new rural life center is being developed at Deering. Young people will ctnstitute a camp family, will serve in the dining room and kitchen, repair and keep up the buildings, and do some construction.

The editor of this page has application blanks for scholarships for those interested in Pleasant Hill. There will be no expense at Deering except transportation, and a letter from Dr. Harry Thomas Stock says, "we would pay that from New York to Deering and back to New York."

If you are interested in using your summer in constructive work, and of contributing thereby "a gift of love" to a needy community, please write immediately to Rev. Lanson Granger, Dogwood Acres, Asheboro, North Carolina.

APPEAL AND RESPONSE.

Nineteen dollars has been received thus far from individuals and young peoples' societies as their contribution to the budget of the Pilgrim Fellowship Council. This is a noble expression of interest, and we would here like to acknowledge our gratitude. The following young peoples' groups have each contributed one dollar: First, Greensboro; Ramseur; First, Lynchburg. These individuals have made contributions: Mrs. Russell Powell, Newport News $5.00; W. T. Dunn, Lynchburg $5.00; and A. S. Dunn, Lynchburg $6.00. The generous gift from Mr. A. S. Dunn, who is seventy-six years of age, is a tenth of the pension he receives, and is especially appreciated.

It is heartening too that the majority of questionnaires which have been returned have indicated that their group would like to aid in the financial support of the Council. We shall expect to hear from them later.

A man should never be ashamed to own that he has been in the wrong; it is but saying "I am wiser today than yesterday."

—*Pope.*

NEW PHASES OF MISSIONS IN OUR COUNTY.

CHRISTIAN EDUCATION TOPIC FOR MAY 31, 1942.

SCRIPTURE: Jas. 2:14-26.

Daily Readings—

Monday—Praying for a Wicked City.—Gen. 18: 23-32.

Tuesday—The First Home Missionaries.—Matt. 10: 5,6.

Wednesday—Beginning at Home.—Luke 24: 46, 47.

Thursday—Evangelist to Her Own People.—John 4: 28-30.

Friday—The Second Missionaries.—Luke 10: 1.

Saturday—The Gospel for All.—Acts 10: 34, 35.

Suggested Hymns: "America the Beautiful," "God of Our Fathers," "In Christ There's No East or West."

For this topic, the third of a series on Missions, we need to think very definitely about missions on the home front. Just as we studied missions abroad in the last topic, let each society study the trends in missions at home.

There are numerous missionary enterprises in America. A few are listed: Mountain people of Tennessee, Kentucky, and other southern states; Among the fishermen of Newfoundland and Labrador; the American beet workers in Colorado; the lumberjacks of Oregon and other forested sections; there are also city missions in the slums.

Make a special study of the mission nearest you, and report on the project. Find out what your denomination is doing in the homeland for missions.

These may be assigned for short talks:

1. Protestant leaders are realizing that the rural church is one of the strongholds in American Christianity. Think about the possibilities of the rural church and methods of strengthening her powers.

2. The church is increasingly realizing the importance of its interracial frontier. Discuss the tension between Negroes and whites, and Jews and Gentiles. How can this tension be avoided?

3. There is a labor front for study. In many sections organized labor takes a cynical attitude toward the Church. This problem requires wisdom and tact.

For Discussion—

1. How can your Christian Endeavor society express the spirit of missions in the community?

2. What is your church doing to help the underprivileged groups?

S. E. M.

Sunday School Lesson

By Rev. H. S. Hardcastle, D.D.

THURSDAY: THE LAST DAY WITH THE DISCIPLES.

Lesson VIII—May 24, 1942.

Golden Text: *This do in remembrance of Me.*—Luke 22:19.

Lesson: Luke 22:7-38.

Devotional Reading: John 14:1-6.

Making Ready.

"He shall show you a large upper room . . . there make ready." Preparation should be made for the communion service. The room should be prepared, the elements should be prepared. It should be entered into reverently and with quiet dignity, but at the same time it should be entered into with joy and hope. Think with what delight we would share a meal with a loved one or a friend who was about to leave us. Think with what delight we would share a meal with one who had been away for a long time and had come back to us. Perhaps in no other way do we come more intimately into fellowship with Christ than in the Communion service. We ought to make ready for this climactic experience.

"With Desire Have I Desired to Eat This Passover."

These are the words of Jesus. They give an insight into the longing of his heart to be with his friends before he went through the hours of his passion. He wanted to be alone with them, to share their companionship, to leave his benediction and blessing upon them. How much it must have meant to Him to have them with Him. And how much it meant to them ever afterward, to have been there. Some of the world's greatest words came out of the fellowship meal in that "upper room."

What is your inward feeling as you think of the Communion service? Do you have a great desire to be at the Lord's Table? Does it hurt you when you have to be away from it?

"Until the Kingdom of God Shall Come."

It was the last time that He would eat and drink with them in person. After this it would be a spiritual presence. And that spiritual presence would be a token of the coming of the Kingdom of God.

"My Body."

"And He took bread, and when He had given thanks, He brake it and gave to them saying, 'This is My body which is given for you; this do in remembrance of me.' He was the Living Bread that came down from heaven to give life unto the world. His body was "broken" for us. To take the bread as the literal body of Christ seems far removed from what Jesus actually meant. But just as the body feeds upon the bread, so does the spirit feed upon Him the Living Bread. This bread, broken in small pieces is ever to be a reminder of Him who loved us and gave himself for us.

"My Blood."

"This cup is the new covenant in my blood, which is poured out for you." He made a new covenant, a covenant of grace with us, and He sealed it with his own blood. The cup represented the fruit of the vine, it was the blood of the grape. Without the shedding of blood there was no remission of sins under the old covenant. Under the new covenant it was likewise, but in this case it was not the blood of animals, but the blood of the Lamb, the precious blood of Christ as of a lamb without spot or blemish. There is mystery in the Cross, but from the beginning of the Christian era men have felt that He did something there for us that we could not do for ourselves, that He did something that made a difference.

"One of You Shall Betray Me."

The words must have come like a thunderbolt out of a clear sky. For only the twelve were with Him. Could it be that one of the twelve would betray Him? Alas it was true. Christ suffers at the hands of His enemies, but he is often, and perhaps more often betrayed by His own disciples. It is a tribute to the twelve that when the awful news came, that each man searched his own heart to see if it could be he. Let every man heed when he thinketh that he standeth, lest he fall. Let every man look well unto himself, lest it be he who should betray his Lord.

A Contention at Communion.

"And then there arose also a contention among them, which of them was accounted to be greatest." We could hardly believe it unless it stood thus in the record. But there it is. In connection with this high hour, the disciples were in contention about who was greatest. What a mood and spirit and subject to bring to the communion! One wonders what we bring to the Communion. One wonders how far removed from Christ and his spirit are our thoughts and motives as we come to this high hour.

Greatness Through Service.

The Master took pains to tell them that greatness comes through service. "He that is chief is to be as he that serveth." Truly great men are humble men. In God's standards of value, the willingness to serve stands first in the scale of greatness. "I am in the midst of you as he that serveth" —these are the words of the Son of God himself. The Son of Man came not to be ministered unto, but to minister and to give His life a ransom for many. When a man comes into the presence of that he should poud contempt on all his pride, and count his richest gain but loss.

The Master's Tribute.

"But ye are they that have continued with Me in my temptation; and I appoint unto you a kingdom, even as my Father appointed unto Me." They had their distinctive limitations—these words were spoken immediately after they had been in a contention as to who was greatest. But He remembreth our frame, He knows our weakness. And He accepts the purpose as well as the performance. More than once they had never gone back on him, and Jesus generously appreciated the support of their staunch perseverance. Under all their flaws, the generosity and insight of Jesus marked the redeeming feature of their life as a whole—they had lasted.

AN APPRECIATION.

When I try to write, words fail me. Yet words of comfort and sympathy from hundreds of friends have brought to me, as I never realized before, what friendships can mean. I know that I am not alone in my grief, for the one who has gone had scattered deeds of kindness thickly in the pathway of life, and these deeds have blossomed in to memories that will endure in the lives of others. I would not call her back to suffer as she did during her last illness. Yet even that last illness was the benediction to a life of service and love. Time may soften the pangs of memory but it can not obliterate her last conscious words to me: "We love each other, that is all that matters." I pray for strength to carry on that I may prove worthy of her love and of the friendship of each and every one of you.

John T. Kernodle.

College Day in the Churches

Elon College enjoys the unique distinction of being a church college in the truest sense of the word. It was founded not simply by church leaders but by church action. Since its founding there has existed the closest possible relation between the two. It has always been the desire of the college to carry out the purpose of its founder. Its faculty has been constituted by Christian men and Christian women. Its curriculum has always required a thorough knowledge of the Scriptures. Its hope and purpose have always been, and is, predominantly Christian. Young men and young women have come for training and gone back to the Church to serve as officials, Sunday School teachers, religious workers and ministers of the gospel.

The church has sought to extend support to the college through the years, providing in the budget of the local church throughout the Convention a definite amount for the college. In addition to this systematic procedure, an increasing number of generous-minded members of the church have given large amounts that buildings and equipment might be provided, that additional lands might be purchased, and that endowment securities might be acquired. At this particular time the college faces a serious crisis. Due to certain commitments years ago, all of her resources are pledged for her debts. The debts have been enormous but have been recently reduced to the realm of probability, but still the creditors have a strangle hold on the college. Payment is demanded. On September 16 a campaign was launched with the plan to cancel the indebtedness. The amount owing at this writing is $88,000, $31,000 of which is provided for in conditional pledges and gifts. The remaining $57,000 must be pledged on or before July 1. A comparatively small number of our churches and alumni have contributed to the cash and subscriptions already received. Our people, church and alumni, are able and willing to put up the amount necessary to pay the college debt in full and they will if sympathetically and earnestly approached.

The Convention at the request of the Campaign Committee has designated Sunday, May 24, as Elon College Day in the churches. Some days ago a suggested program was mailed to all pastors. Today additional material has been put into the mails for every church in the Convention. It is hoped that every pastor even though his church may have happened to raise its quota shall observe College Day. If May 24 is not agreeable, select another Sunday but observe the day. If your church has not raised its full quota, will the pastor and officials take the lead giving the members a chance to contribute. Approach every individual and see that your church raises its quota. The life of the college depends upon it. Please send your report to the General Chairman, L. E. Smith, Elon College, N. C., just as soon as the campaign is completed in your church.

L. E. Smith.

The East Dormitory, will probably be used for girls this year for the first time since about 1908. It will be remembered that the East Dormitory was first used by the girl students. The college is expecting fewer boys and more girls this year.

EDITORIAL.

(Continued from page 4.)

stored soon becomes putrid. Salvation is a shibboleth, admitting to the Lord's army. Salvation is a testimonial that the one professing it is being daily saved."

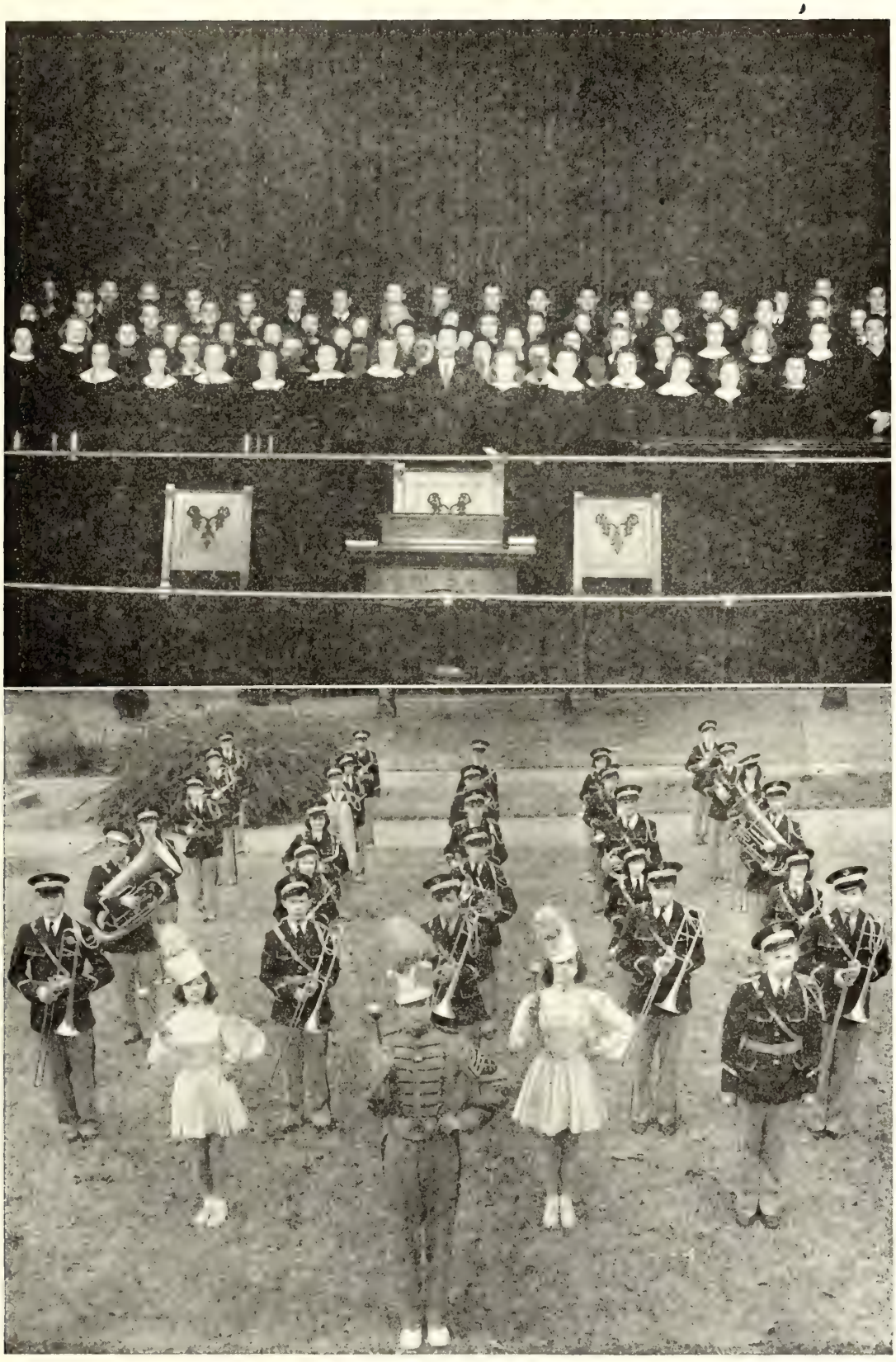
The layman was to play a significant part in Dr. Harper's conception of the modern church. He thought of every layman as a priest, a preacher and an evangelist. These dispensers of the Gospel could "pentacostalize the church." He wrote from the viewpoint of the layman: "When we are received into the fellowship of the Church, we will expect the minister who gives us the hand of welcome to inquire certainly as to whether we have repented of our sins and whether we purpose through grace to live a godly life. But if he stops there we shall be disappointed. We shall insist that he go further and inquire in what line of personal service for the King we desire then and there to enlist. We will not be satisfied even then, for we shall expect to be trained for our particular service." He marvelled at the progress the Kingdom made "with only one man in twenty even making an effort to win a soul to Christ."

It is not too late to catch his spirit, master his methods and inculcate his ideals for Christian education in our local churches. Fortunately for us, this great educator was also an author, and the files of The Christian Sun together with a number of books preserve for us the educational philosophy of this outstanding Christian statesman. And the institution which embodies his spirit and reflects his wisdom is still ours for the high purpose toward which he dedicated his remarkable energies.

R. L. H.

No one can ask honestly or hopefully to be delivered from temptation unless he has himself honestly and firmly determined to do the best he can keep out of it.

—*Ruskin.*



The music department of Elon College is of great benefit to the institution and the church at large. Many of our young people get training in choir work and music appreciation while in school at Elon. It is a pity that more of our people do not have the benefit of the training offered in our college.

ELON DURING THE EMERGENCY.

At this crucial time in our national history, Elon College is trying to carry its part of the load. We have a great number of boys who are now in the armed services. We have many others who belong to the naval classes V-7 and V-5, and nearly 100 who have taken the Civilian Pilots Training course offered here for the past three or four years.

Beginning next fall young men less than twenty years of age who can pass the physical examination will be allowed to enter naval class V-1 and remain in college while they train for officer training work. Also they will be allowed to volunteer into the air corps and take the training offered at Elon and remain in school until they are educationally qualified for a position as officer in the air corps. In all of these ways Elon College is trying to contribute its part to national defense for the winning of this war.

By Chaplain H. E. Rountree

MONDAY.

A Definition of Sin.

"All unrighteousness is sin."—I Jno. 5:17.

There are many definitions of sin. "Sin is lawlessness." "All that do unrighteously are an abomination to the Lord." We heard another definition the other day. The minister said: When man steps from the way of truth and light, it is sin, "not bad judgment." God is involved in any act or thought that steps away from truth and light.

Prayer—O God, hear our prayer. We would not sin. Forgive us for we have sinned much? Give us clear thinking this day, right thinking, holy thinking, godlike thinking and Thy thinking. *Amen.*

TUESDAY.

Friends Afraid.

"A friend loveth at all times."—Prov. 17:17.

Rev. O. R. Worford, pastor of the First Congregational Church, San Diego, California, has a down town church with a scattered membership, none living close to the church. He said the other day that during the twelve months of his pastorate here he had come to realize as never before that it is hard to know each other. Under such circumstances one may be afraid of a stranger lest he be an old member. Furtive glances are cast at one another, wonderingly. This gives an impression of unfriendliness. But people are not unfriendly. They are shy, forgetful and absent-minded. As Christians we must reach out unto all others in our reach. we all need this desperately.

Prayer—Our dear heavenly Father, we thank Thee for the reminder that we all are Thy children. Help us to go forward this day with the other fellow in mind, and whoever he may be, he is Thy child and our brother. Give us Thy love to love all. *Amen.*

WEDNESDAY.

The Real Friend.

"A friend loveth at all times."—Prov. 17:17.

"He is my friend who loves me true,
Whate'er I do;
Who loves me, and yet more than me,
What I might be;
Whose trust in me's not even stirred
By my own word;
Who's loyal to me even when I
Myself belie.
I think with such a friend, I'd be
Even such as He."

He who makes the most of his best for the sake of all the rest is the highest type of Christian and divinely unusual.—*The Christian Herald.*

Prayer—Dear Father of us all, help me to grow day by day in every way till we shall come to Thee in that high type of disciple whom Thou and all others dost love. *Amen.*

THURSDAY.

The Evidence of Conviction.

"I bear in my body the marks of the Lord Jesus."—Gal. 2:17.

People are not won to Christ by intelligence, but by winsomeness. There is no convincing argument for Christ. Argument was "foolishness to the Greeks," as Paul noted, but he could show the evidence of Conviction. "Look in your mirror," said a speaker the other day, "You are the only representative of God that many people will ever see. The Bible is powerless to save except when they look at you and say "There is Christianity in the flesh."

Prayer—O God, forgive us of our many sins, and especially that of not always representing Thee in our daily life. This we ask for Jesus sake. *Amen.*

FRIDAY.

"They which shall be accounted worthy to obtain that world."—Luke 20:35.

In the book "Just Folks" Edgar Guest has a poem upon our subject. It is a beautiful commentary on our text. If available, please turn to it and read. The poem closes with the following verse:

For when at last life's battle ends
And all the troops are called on high
We shall discover many friends
That thoughtlessly we journeyed by.
And we shall learn that God above
Has judged His creatures by their deeds,
That millions there have won His love
Who spoke in different tongues and creeds.

Prayer—Dear Heavenly Father, we are Thine and we want to be Thine, now and forever. May we so live and act toward others that we see them as Thou dost see them and not miss their value. *Amen.*

SATURDAY.

Thinking in Church.

"Within Thy temple we are thinking of Thy lovingkindness, O God."—Read Psalms 48.

From the current issue of "The Fellowship of Prayer" is the following thought. We cannot withstand the temptation to pass it on. We believe the author will be glad. He says, that the Psalmist was proud of the church for there he thought about God. It is true, he says, that no church service occupies the whole mind, all the time of any worshipper; but that one cannot think ignobly very long in church. The whole atmosphere of the church rebukes unworthy thinking. Hymns give wings to the soul, prayer purges one's desires, every sermon furnishes something good to think about. Take your thoughts to Church Sunday.

Prayer—Dear Lord, be present with us and prepare our minds and souls for Sunday. Forbid, that having so much to thank Thee for, we

(Continued on page 15.)

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational and Christian Churches.

BOARD OF EDITORS.

R. L. HOUSE, B. D.....Editor
S. C. HARRELL, D. D.....Associate
W. T. SCOTT, D. D.....Associate
F. C. LESTER, B. D.....Associate
H. S. SMITH, Ph. D., D. D. .....Associate
I. W. JOHNSON, D. D.....Contributing
L. E. SMITH, D. D., LL. D....Contributing
C. A. LINCOLN, D. D.....Contributing
J. T. KERNODLE.....Managing Editor

DEPARTMENTAL EDITORS.

H. S. HARDCASTLE, D. D..Sunday School
H. E. ROUNTREE.....Quiet Hour
S. E. MADREN.....Christian Endeavor
A. LANSON GRANGER.....Young People
Mrs. A. C. TODD.....Children's Page

SUBSCRIPTION RATES.

Six Months..... 1.00
One Year.....$2.00

Published by the Board of Publications, agent for the Southern Convention of Congregational and Christian Churches, and printed every Thursday by the Central Publishing Co., Inc., Richmond, Va.

Entered as second-class matter at the Postoffice at Richmond, Va., July 25, 1922, under Act of March 3, 1879.

Remittances for subscriptions should be sent to the office of Promotional Secretary, Elon College, N. C.

All other matters of business should be addressed to "The Christian Sun," 1536 E. Broad Street, Richmond, Va.

Contributions should be sent to the editor at 3206 Grove Avenue, Richmond, Va., not later than Friday preceding the date of publication. Emergency notices will be received at "The Sun" office up to Tuesday of the week of publication.

Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

In Memoriam

BARBEE.

February 5th, 1942, just as the evening shadows overcast the heaven, the soul of Mrs. Emma Gilliam Barbee went out to meet her God. Miss Emma, as she was affectionately known throughout this community, had a most pleasing personality, numbering her friends by the score. Until recent years she took a most active part in many of the organizations of the church. She was Treasurer of the Benevolent and Social Union for a number of years. Of the Senior Philathea she was president from 1921 through 1925. Even though her strength was fast failing she was keenly interested in all phases of the work of the church. January 18th, just two weeks prior to her death, she worshipped with us at our morning service, however, handicapped by a frail body, her presence in the sanctuary was ever an inspiration.

Therefore, Be It Resolved:

First—That the Benevolent and Social Union can pay Miss Emma, our friend and co-worker, no finer tribute than to say that in her daily life she exemplified the Christian spirit.

Second—That we will ever miss a member so faithful. In appreciation of her life may we rally to the many tasks that confront us and by so doing cherish her sacred memory.

Third—That a copy of these resolutions be sent to her near relative. A copy sent to the Christian Sun for publication and a copy placed on the record of the Benevolent and Social Union of the Suffolk Christian Church.

MRS. C. B. DUKE,
MRS. GOLDIE H. BRITT,
MRS. IRA P. BRINKLEY,
Committee.

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

Our public school closed last week. We had six graduates: five girls and one boy. The girls always outnumber the boys in the graduating class. The school did not close any too soon. We have had a scourge of red measles since school closed. Most of the cases were real red too. We began in early spring with German measles and mumps. They have entertained us all spring and we have had some cases of chicken pox too. Since the red measles set in we are wondering what will hit us next.

When we have four or five children sick in a building at one time it makes it hard on the others because everyone has his or her duties to perform. Last week all the boys who milk the cows were sick except three and there were thirty cows to be milked and feed. But the dairyman is not the only one who has troubles. Last week the writer's secretary decided to get married and did marry and left for Charleston, S. C. Since she left your Superintendent has assumed all the duties of the office and part of the work is almost new to him because the secretary had been doing one part of the work and the writer did the other part and the work we have not been doing is awkward to us.

During our years of service here we have had a number of secretaries marry and resign. Miss Isley had been with us for six years and her work had been very efficient and faithful. We regret her loss very much.

We have had a long drouth and needed rain very much but now the Lord has blessed us with several fine rains and our crops are taking on new life.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR MAY 21, 1942.

Amount brought forward.....		$6,782.74
Sunday School Monthly Offerings.		
Eastern Va. Conference:		
First, Norfolk, 4 months..	$20.90	
Berea, Norfolk	19.50	
Oak Grove	2.22	
Mrs. J. C. Lynch, Suffolk..	7.50	
		50.12
Valley Va. Cent. Conference:		
Mt. Olivet (G.)	$ 2.01	
Bethel	1.00	
Antioch	5.52	
Mayland	2.89	
		11.42
Western N. C. Conference:		
Ether	$ 1.76	
Pleasant Ridge	4.00	
Pleasant Cross	.99	
Ramseur	8.25	
		15.00
N. C. and Va. Conference:		
Union Christian S. S.		
April	$ 6.00	
May	5.00	
Burlington	43.11	
Greensboro	14.09	
		68.20
Georgia Conference:		
Vanceville		4.00
Endowments.		
Lawrence W. Holt		150.00
Special Offerings.		
Cavil S. Clayton, Charlotte, N. C..		25.00
Total fer week		$ 323.74
Grand total		$7,106.48

JONES.

Seldom has the town and community of Virgilina been more severely shocked than on Tuesday, April 21, when Otis Dewey Jones passed away after only four hours illness. He was the son of A. L. and Lula Sanford Jones. Born June 24, 1898. On May 4, 1929, he married Miss Mary Reaks of South Hill, who survives him with two daughters, Barbara and Jaquelyn. He is also survived by his parents, five brothers and four sisters. He was educated in the public schools and was a student at Elon for two and a half years. For nearly twenty years he was an R. F. D. carrier from Virgilina. Brother Jones was a member of Union Christian Church since early life. At the time of his death he was Chief Officer in the Masonic Lodge. He possessed a friendly, jovial disposition and this won for him numerous staunch friends. A very large crowd attended the funeral from the home, conducted by Revs. C. E. Newman and E. R. Harris. Burial was in the town cemetery with Masonic honors.

C. E. NEWMAN.

THE QUIET HOUR.

(Continued from page 14.)

should withhold our gratitude, or having so much to confess we should make no confession. In Jesus name, we ask it. *Amen.*

SUNDAY.

I am a part of the church. I need the church to point me toward God. The church needs me to share its responsibilities, and to the extent I fail it will fail, and to the extent I succeed it succeeds. All disciples of the ages have said "Here am I, send me." O God, help me to be faithful in my interest, enthusiasm, and devotion. *Amen.*

This is an informal picture of an Elon College Ministerial group. Several of these young men are serving as pastors at this time and when they finish college they will be ready to fill pulpits throughout the Southern Christian Convention. There is a great need for Ministers in our church and Elon College is preparing young men for that field.

The Church College

I am the church college. I was conceived and brought into being by the church. I bear the stamp of the church upon me. The church's doctrine is my doctrine. The church's program is my program. The church's God is my God. I articulate the wishes of the church. My ministry is the ministry of information. My mission is enlightenment. It is my business to see that the church is qualified to give a reason for the faith that it possesses. I am to light up the pathway of religion that superstition may take its flight. It is my business to bring mind and heart together that under the force of united personality, constituents of the church may lift high Christ, our Lord, that a wayward world may find the path that leads to God. In the light of my service men shall find joy in sacrifice, happiness in serving, and life in death. I find joy in serving but disappointment in hindrances. I have a thorn in the flesh. Debt has been heavy on my heart practically all my life time. If I could pay the debt, I would. I can't. In my dependence and helplessness I turn to my friends. I ask for help that once again I may be free to serve God and man through the ministry of teaching and inspiration. I want to prepare the youth of today to be the servants of God that they may guide the church through the treacherous days that are upon us, that in their freshness and vigor they may see that the church shall lay hold of the opportunity that must come when war and tragedy shall have ceased.

Sunday, May 24, is my day. I call to you. I appeal to you. Please do not turn a deaf ear or extend an empty hand.

Southern Convention of Congregational

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCIV. RICHMOND, VA., THURSDAY, MAY 28, 1942. NUMBER 22.

Missions Period--"Go Ye unto the End of the World"

MODERATOR OF GENERAL COUNCIL, 1940-42

WILLIAM ELLERY SWEET

Christian Business Man and Statesman

January 27, 1869 - May 9, 1942

NEWS AND VIEWS

Mr. Preacher, is your church doing anything worth while? You think so? Then why not use the columns of your church paper to let others benefit by your experience? If it is doing nothing, there is, of course, nothing to report.

Elon College is facing a crisis. If we are frank about it, it is one caused by the lack of willingness rather than the lack of ability, on the part of the churches of our Convention. Are we going to fail because of this indifference? Think about it and then do something about it.

Has your church raised its conference apportionment for Missions? It it has then it is to be congratulated. If it has not, then there is still time —a little time—to do so before the Mission Period ends. Why not join with those churches that are doing things on time?

WHY SHOULD I GIVE TO ELON COLLEGE?

The other day the writer asked one who is a faithful member of the church for a contribution for the college. The one approached queried, "Why should I give to Elon College? What has the college done for me?"

The devoted wife of a good minister of our church said to me this week, "Here's an interesting experience: There are three ladies who belong to our church. They are good, Christian women. They are poor but always give what they can for the support of the church. The college campaign is on in our church now. One of these ladies said to the committeeman, 'When do we put on the campaign for the college?' The committeeman answered, 'It is on now and we are getting along very well.' 'Well,' said the lady, 'No one has asked us to contribute.' The committeeman said, 'You are always so generous to the church, we thought we would not ask you.' 'But,' she said, 'We want to give. The college has done so much for us,' and the committeeman said, 'You haven't sent anyone to the college have you?' 'Oh, no,' she said, 'but we have been so wonderfully blessed by the services of the ministers who have been trained at Elon College. We are so grateful we want to contribute,' and they did."

If we would only sit down and attempt to sum up the contributions the college has made to the church directly and indirectly, we would be amazed at the results and out of gratitude would make our contributions and make them generously.

L. E. Smith.

DR. WILLIAM ALLEN HARPER.

When ever I think of or see Elon College, I think of Dr. Harper, the growth of the College under his leadership until it became a greater Elon and gained deserved recognition throughout the State and nation.

Horace Mann and Thomas Jefferson had great conceptions of education, which have blessed the nation, but Dr. Harper was greater than either of these in one respect. He believed that all education should be Christian and the Christian College should be the head of a system of Christian education and hence under his presidency Elon was the first college in America to erect on its campus a Christian Education building. Many friends of Elon have not yet grasped the wonderful vision of Dr. Harper and the effect upon America, had all college and university presidents been dreamers and doers like he.

He was a strong executive, great teacher, a distinguished educator and author and outstanding citizen, and an humble Christian. I never heard him utter a word of harsh criticism of any one. I was always deeply impressed with his high Christian character and deep humility, and my association with him was a benediction to my life.

J. E. West.

MODERATOR OF GENERAL COUNCIL PASSES.

Dr. William Ellery Sweet, Moderator of the General Council of Congregational Christian Churches, died in Denver, Colorado, on Saturday, May 9, and was buried from his home at 11:30 A. M., on Tuesday, May 12, the funeral services being conducted by the Rev. Raymond A. Wasser, pastor of the First Plymouth Congregational Church of Denver.

Dr. Sweet was born on January 27, 1869, married Joyeuse Lenning Fullerton in 1892, and the father of Lenning Sweet of New York, Channing J. Sweet of Colorado Springs, Colorado, William E. Sweet, Jr., New York, and Mrs. Munroe Raymond of Kansas City, Missouri. There are eight grandchildren.

He received the degree of Bachelor of Arts from Swarthmore College in 1890, and was the recipient of the LL.D. degree from the same college. He had been a member of First Pilgrim Church for 44 years.

The following editorial is quoted in its entirety from the *Rocky Mountain Churchman:*

Former Governor Sweet Taken by Death.

"The State of Colorado and the Churches of America have lost one of their best representatives in the death of Wm. E. Sweet, former banker, governor, and at his death Moderator of the Congregational Christian Churches of America. Forty years ago when he was a young man he was active in Christian Endeavor. Always a crusader for temperance, perhaps the leading giver in the state to the Y.M.C.A. cause, and in politics a member of the Democratic party. He was a great admirer of President Roosevelt and the New Deal. He was a member of the First Plymouth Church, Denver, and gave many gifts especially in later years to the modernization and beautification of the edifice. He highly honored his relation to the church at home, and was deeply enough interested in the cause of Foreign Missions to visit the foreign field at his own expense and meet the missionaries at work in those fields.

"He was elected Governor of Colorado in a typical stormy campaign, such as we often have in this state. He campaigned in every town and village and although practically every newspaper was against him he was elected with an overwhelming majority. Thirty years ago when the editor came to Colorado he found Mr. Sweet one of the most active churchmen in Denver, and being of the same denominational fellowship he found him to be loyal and generous supporter of every cause that was good, and particularly in the cause of the weaker missions in the city of his own denomination. In no sense do these scattered facts sum up the service rendered by Wm. E. Sweet to his church, to the state and to the cause of righteousness anywhere in the world. It gives the *Churchman* extraordinary pleasure to bear this testimony of one of Colorado's great citizens and life-long churchman."

Dr. Sweet was a most congenial personality. As Moderator of the General Council, he had visited quite a large section of its territory and made large numbers of friends. Our denomination is poorer for his having gone, but his life and example should guide us on to greater accomplishments.

J. T. Kernodle.

The Southern Convention

By Dr. J. H. Lightbourne, *Secretary.*

OBSERVATIONS OF THE SECRETARY.

The minutes of the thirty-fifth biennial session of the Southern Convention were forwarded to the printer Tuesday, May 12, and will be out in about 30 days from that date. The secretary suggests that attention be called to errors that they may be corrected before the minutes are incorporated into *The Annual* for 1942.

The ideal would be for every church to meet the apportionments and of course we work for the realization of the ideal. But for several years this plea will have to be made over and over again before some churches will give much thought to raising all the apportionments. In the meanwhile the total of these several apportionments is lost to the budget of the Convention and its Boards and Institutions.

Now each of the Boards and Institutions has its opportunity to make its plea and receive its special gifts. But no time is given the Convention itself for this. So here goes a plea to the practical business men of the Convention. It is a plea for gifts with which to supplement the funds received for the Convention Fund through the apportionment. The Convention Fund is a rather unromantic fund; it is the Convention's overhead. But you practical business men understand how important overhead is. Or really do you? This particular preacher has heard so much about the practical business man and seen so little of him that he is ready and anxious to be shown. Do we have ten practical business men who will give one hundred dollars each to raise a much needed thousand dollars? Who'll be the first?

Probably it would be of real assistance in raising the apportionments in full if it is understood it is not to the credit of any one Board or Institution if it receives its apportionment in full while other Boards and Institutions do not receive the amounts apportioned to them. In other words, what the Executive Board has in mind is that every organization and official of the Convention should work for the whole program by working for the raising in full of all the apportionments. And so: *Each Church* in *Each Conference* raising *Each Apportionment* in full.

With this your secretary closes his numerous and tiresome tirades about apportionment raising. For four years he has been at it but now he retires from the chairmanship of the Committee on Finance and from membership on the Committee. He will be succeeded by the gentleman who appointed him to the office, Dr. Stanley C. Harrell of Durham, N. C.

It is the secretary's thought the publication of the minutes of the Executive Board from time to time can serve better than having them read in full at the Convention session.

THE EXECUTIVE BOARD MEETS.

From time to time at the recent session of the Southern Convention at the First Congregational Christian Church, Richmond, Virginia, matters would be referred to the Executive Board. And too, with regard to other reports and issues action would be taken which would call for later consideration by the Executive Board. So an early meeting of the Board seemed desirable and such a meeting was called.

On Monday night, May 18, all the members of the Board were present at 7:15 o'clock in president Smith's office at Elon College, N. C. Rev. H. S. Hardcastle, president of the Convention and chairman of the Board, called the meeting to order and the meeting was begun with prayer by Rev. Robert Lee House.

Visiting with the Board and asked to participate in its deliberations were Promotional Secretary, F. C. Lester, Managing Editor John T. Kernodle of The Sun and President L. E. Smith of Elon College.

Chairman Hardcastle began the meeting by giving a brief statement of the financial situation of the two funds immediately under the control of the Convention itself. It was heartening to learn the deficit had been reduced to approximately $1,600 and that after all bills will have been paid and the apportionment to the General Council met approximately $1,200 will be in hand in the Convention Fund.

When Dr. L. E. Smith announced his bookkeeper had informed him the Board of Publications was due $600 from the College it was clear that as of June 30, 1942, the Convention will have completed the second year of the biennium as it did the first—within the budget. This together with the fact there has been a considerable reduction in the Convention deficit was reason for gratification.

A discussion was then had of the Deficit Fund and it was decided to ask the secretaries of the conferences to urge each Church of each conference to raise the deficit apportionment in full, and that as soon as possible. And then the secretary of the Convention was appointed to keep back of the secretaries of the conferences regarding this fund.

The Convention's historian, Mr. W. E. McClenny, recommended to the Convention the creation of a Southern Christian Historical Society and this recommendation was referred to the Executive Board. Well, the Board seems to like the recommendation and so names the following group to perfect this new organization among us: president, Dr. G. O. Lankford; secretary-treasurer, Mrs. Oma U. Johnson; vice-presidents, Mr. W. E. MacClenny from Eastern Virginia, Rev. J. A. Denton from Eastern North Carolina, Mrs. B. F. Frank from the Valley Central, Rev. C. E. Newman from North Carolina and Virginia and some one yet to be named from Western North Carolina.

Sometimes matters come to a conclusion in a round about way. It seems Mr. W. T. Dunn of Lynchburg suggested to the Committee on Resolutions the need for an organization of men in the Southern Convention. The Committee brought this to the attetion of the Convention which in turn referred its consideration to the Executive Board. The Executive Board agrees the idea is a good one and that the organization is needed but that the times are not propitious for the creation of such a body. However it is recommended that occasional meetings of various groups of men could be held both in local churches and conferences and that it is highly desirable that such groups as the deacons, the trustees or the men officials of the local churches should be called together by conferences or in strategical areas of conferences for fellowship, instruction and inspiration. To develop an interest in such group meetings and to promote the actual holding of such meetings was assigned the Promotional Secretary as a responsibility of his office.

The printing and binding and circulation of the revision of the Government and Principles is quite a problem. The Convention authorizes

(Continued on page 15.)

CONTINUING MISSIONS.

The month of May is designated by the denomination as World Service Month. This month also concludes our Convention Mission period. The American Board reminds us that "The war has not stopped the work of our American Board missionaries overseas. They are the inner statesmen of the new and better world order for which we sacrifice and pray. New issues and wider opportunities face them. Their witness and service are needed now more than ever. Keep informed about their work. Pray for them. Sustain them."

The annual interdenominational Foreign Missions Conference of North America was held this year at Trenton, N. J. The Conference faced realistically, according to reports, the seriousness of war limitations on mission work: the forced withdrawal of missionaries from many fields; the internment or abridged freedom of missionaries in Japanese-penetrated or possessed lands, disrupted communications by mail and cablegram and blocked funds; passport restrictions which now limit the return of missionaries on furlough and the sailing of new appointees; restriction of travel and the transportation of supplies because of closed ocean steamship lanes and priorities given to war needs.

More immediate cause for concern was the fact that "many church people do not have the kind of Christian faith which demands missionary expression." Said one speaker, "A new generation of convinced Christian laymen must be raised up before the mission cause can be greatly advanced."

Having faced the possible twilight of foreign missions, the Conference detected unmistakable rifts in the dark clouds. The heroic and sacrificial ministry of missionaries in China and Japan during recent years is luminous with undimmed hope. Jesse R. Wilson offered this reflection: "When the story is all written, it will be a remarkable saga of self-giving love and noble endeavor. It will mark the highest point reached in what some have long held to be the greatest epic of human history—the foreign missionary enterprise."

The Trenton Conference issued this optimistic resolution: "We bear witness to the experience that in spite of all the barriers of war our essential spiritual fellowship endures with Christians of all lands." There are many evidences of this fellowship. Christian forces on the mission field have jointly used both resources and personnel in order to meet what would otherwise be an overwhelming task. Isolated missionaries have been given sustenance by groups not their own. Some, uprooted from their fields, have been assigned to work in stations of other missions. Now we have this authentic testimony: "Little if any competition remains in any area, as Christians have set themselves in solid array to meet the common danger and the common need. They are pooling some of their resources that they may be channeled to missions in need without regard to denominational alignment. They are undergirding all the interchurch agencies for humanitarian relief. They are meeting together frequently to share problems that are too great for any one board to solve. They are doing cooperative planning for great areas of opportunity. They are calling a World Mission Convocation in Cleveland next December to lift up in clear relief, common needs and problems, common convictions and purposes. And, above all, they are projecting plans for a new advance on all fronts when the war ends."

INSTITUTE OF MISSIONS.

During the Convention Missions period an unusual Institute of Missions was held at our Reidsville Church of which Rev. Joe A. French is pastor. The Institute was held on four evenings with the following faculty: Miss Angie Crew, Mrs. W. J. Andes, Miss Ruth I. Seabury and the Rev. F. C. Lester. The Church had such an experience of missions it is now seriously considering the support of a full time missionary on the foreign field. At a time when so many are content to do less for missions we hail with enthusiasm the church which dares to do more.

MODERATOR SWEET.

The death of William E. Sweet, Moderator of the General Council, brings a keen sense of loss to the people of our denomination. The Council meeting at Durham, New Hampshire, in June will miss the grace of his personality and the guidance of his experience. But this outstanding layman who brought dignity and statesmanship to the office of Moderator has made a permanent contribution to the life of our Church. His constructive thinking, his many visits in city and rural churches, and his genial friendship will be remembered with deep gratitude.

The name "Moderator" is rather new in the vocabulary of our Southern Convention, but it has now been invested with new meaning. Moderator Sweet spoke in our area and those who heard him were impressed by his sane presentation of the great cause which he represented. Colorado will ever mean more to us since its Ex-Governor became our Moderator.

SHIFTING POPULATION.

Dr. John B. Hanna, pastor of the Trinity Congregational Church in East Orange, New Jersey, responded to a recent appeal by Dr. Douglas Horton for ministerial assistance in the 269 defense centers in the United States in close proximity to Congregational Christian Churches. Dr. Horton wrote: "We could use scores, and possibly hundreds, of ministers in these areas for periods of one month. If you are a church remote from a defense center, could you not grant your minister leave of absence for four weeks and pay his expenses while he serves as assistant pastor in one of our churches in a defense area?"

Dr. Hanna spent two days in Richmond visiting

Congregational families recently transferred from Washington with the Patent Office. He is working this week in Newport News, assisting the Rev. Jesse H. Dollar in the center of a great defense area. Dr. Hanna is using every opportunity of saying to our people, "The population is not increasing, it is only shifting." Every effort must be made to locate and utilize these transient members of our Church. Only in this way can we prevent the depletion of our numerical and financial strength during these days of vast and inevitable migration. Our national leaders are aware of this problem and are making definite efforts to cope with the situation. Their efforts merit the cooperation of every minister and church. Otherwise, the Kingdom of God suffers violence and loss.

An example of this acute problem is revealed by a letter from Dr. C. Rexford Raymond. "It will probably come as a distinct surprise to find that people come in such numbers to the distant city of Charleston, S. C. The Admiral in charge of our Navy Yard said in the papers this week that while four years ago 1,400 civilians worked in the Navy Yard, there are now 20,650 civilians on its pay roll. As these skilled mechanics are usually heads of families, you can see one reason why the population of this city and it near by suburbs is estimated as at least 40,000 greater than in the 1940 census.

"I am writing to ask you to run a request in your paper that pastors tell me of persons who come here, giving their Charleston addresses, if possible, but in any case sending their names. I send out each week about 40 letters with a map leaflet telling our location and plans for welcoming them, sending to names of new takers of gas and electricity, our only present source of information about this flood of newcomers. Knowing nothing about them except that they have a new meter, I am sending to Jews, Catholics, and all the varieties of our Protestant group. If our pastors would send me the names of their migrants into this area, our ministry to the people of our sort could be immediate."

Those who have members recently transferred to the Charleston area should write promptly to Dr. Raymond in care of the St. John Hotel, Charleston, S. C. Remember those who board do not have a new meter, and Pastor Raymond has no way of securing their names and addresses. Such a call may be neglected or ignored only at the peril of our own souls and our churches. The same conditions obtain in such centers as Newport News, Norfolk, and Portsmouth. Ministers in these areas are not competing for our members. They are our colleagues and are the conservors of our indispensable personnel.

R. L. H.

The Average Man and Missions

By Rev. JOHN P. JOCKENSEN, D.D., St. Petersburg, Fla.

The average man in America seems to have an aversion to missions. He says, "Why send our hard-earned money out of the country when we need it so much here at home?" I was talking one day with the Treasurer of the most widely circulated and influential American newspaper in the Orient. He told me that the average business man in the Orient is not favorably inclined toward missions, especially those business men who have no active relationship to the church. He claimed that they hold that "These missionaries have no business imposing their religion on these people," that the people should be allowed to pursue their own customary manner of living, and that missions is doing them more harm than good by raising false standards. He also claimed that missions do not help business but that they hinder progress.

Upon questioning him I found that by progress he meant the making of money. The Occidental has not been so free to exploit these primitive people, to employ them at low wages under unsanitary conditions and continue to pay 100 per cent dividends to his stockholders since the Christian Church has sought to raise their mental and moral standards and improve their economic and social surroundings, so they can enjoy the better things of life. The church has always had a restraining influence upon the avarice, corruption and immorality of selfish interests. Thank God there is some power that fights for the well-being and spiritual progress of all classes and conditions of people! The forces of evil have always been antagonistic to ethical religion. They persecuted the prophets, they crucified Jesus, they martyred the apostles and they have been doing it ever since. The opposition of worldly men speaks well for missions! By all means send the missionaries.

Lest the reader get a wrong impression I must emphasize the fact that we have many fine, splendid Christian business and professional men in the Orient, as good Christians as we have here at home, men who are devoted to the church, and who, by reason of their contacts with the missionaries, know missions and believe in missions with all their hearts. All through the Philippine Islands, in China, in the Malay States and in India I found that government officials and educators depended largely upon the missionaries for counsel and guidance, especially in educational policies and even in political matters because of the missionary's more intimate contact and knowledge of the people. Some of the most praiseworthy international movements ever recorded by the historian, such as returning the $50,000,000 indemnity for the education of Chinese youth were initiated or enacted through the influence of the missionaries. And international commerce, which deeply concerns the business man, would never have been developed to the stage it has, if the missionaries, who are the pioneers, had not introduced the people to the sewing machine and other modern devices and lifted the standards of the people.

Contacts with the Army and Navy personnel also reveal an innate antagonism to missions, even among Chaplains, who have had some unfortunate contact with some irresponsible missionary. The Orient is cursed with some of these independent missionaries, sent out by some church or small sect, which is responsible to no one, which preys on the people and which turns heaven and earth to win one proselyte. I believe in missions which are responsible, backed by responsible mission boards which coordinate their work with other boards, and which are motivated by those Christian principles and ideals of sharing the best we have with other people, of helping all mankind until we shall be one family on earth, with One as our Master and Teacher and all of us brethren. That would make for goodwill, peace and a better understanding. Military men are sometimes opposed to missions because war itself and the oppression of subject peoples are both un-Christian. Everybody tries to rationalize and explain to his own satisfaction his own feeling and attitude. It is extremely difficult for us to be frankly honest with ourselves, to delve down deep and face the real underlying reasons why we either like or dislike a thing.

I was in Dansalan, Mindinao, with my friend, Dr. Frank C. Laubach, as he befriended the Moro people, trying to teach them to read and help them economically, educationally and socially. And Frank Laubach had a

(Continued on page 14.)

NOT TWILIGHT BUT NOONDAY IN FOREIGN MISSIONS.

Many people looking out on the present world scene think that it spells the doom of the Christian foreign mission enterprise. Missions have failed, they argue; or, even if they have partly succeeded, they no longer have freedom to carry on. Soon night will settle down and end all that they have begun.

Some who reason in this manner about the world Christian mission have never been deeply interested in it. They have never known much about it. In so far as they have understood it, they have questioned both its validity and its achievements. And now, believing that it is about to be eclipsed, they naturally feel no special regret.

Others, also pessimistic, have a quite different attitude. To them the world-wide work of the church is highly significant. By their gifts they have helped to advance it. Now, feeling that it is about to disappear in the descending blackout of a warring world, they are distressed. They, too, think that the twilight hour has come; but they wish it were otherwise.

In the churches throughout North America is still another group of people. They are fully aware of the turn of events in international affairs. They know much of what has happened to missions and missionaries. They realize that the situation may get worse before it gets better. They are blinking no facts; nor are they wearing rose-tinted glasses. Even so, however, they steadfastly believe in the ultimate triumph of Christ and His cause. They go back in history to times even more difficult than these. They recall how the church has ridden out a thousand storms. They go down to the deeper levels of faith and remind themselves of what God has already done and what He promises to do. They maintain, therefore, that whatever darkness marks the present hour, it is not the darkness of twilight. It is only the heavy shadow of a thick cloud which even at noonday may for a time, but only for a time, veil the light of the sun.—*Jesse R. Wilson.*

MISSIONARY OFFERINGS.

WEEK ENDING MAY 22. 1942.

Sunday Schools.

Mt. Carmel, Walters, Va.	$	2,88
Total since Sept. 1, 1941	$	14,043.28
Mayland, Broadway, Va.		2.52
Wake Chapel, Fuquay Springs, N. C.		4.92
Spring Hill, Waverly, Va.		2.00
Shiloh, Ramseur, N. C.		2.00
Ether, N. C.		1.45
Pleasant Hill, Liberty, N. C.		8.71
Durham, N. C.		7.26
Rosemont, Norfolk, Va.		33.56
Newport, Shenandoah, Va.		9.55
Haw River, N. C.		22.61
Pleasant Cross, Asheboro, N. C.		2.52
Oak Grove, Sunbury, N. C.		1.94
Total	$	101.92

Individuals and Churches.

Mt. Auburn, Manson, N. C.		16.75
Mt. Pleasant, Vass, N. C.		3.72
Chapel Hill, N. C.		4.68
Total	$	25.15

Specials.

Class No. 2, Rosemont S. S., Norfolk, Va.	$	12.50
Class No. 3, Rosemont S. S., Norfolk, Va.		3.10
Total	$	15.50
Total for the week	$	142.57
Previously acknowledged		13,900.71
Total since Sept. 1, 1941		$14,043.28

Gratefully,
MATTIE COX PARKER,
Secretary.

CONVENTION MISSIONS MAKE FOR GROWTH.

From 1794 to 1908, the Christian Church grew to about 20,000 members. Since 1908, when missions got a good start, the membership of the Southern Convention has increased to 35,000, including Georgia and Alabama; an increase of about 75 per cent.

If we want to grow, we must become more missionary. There is no other way. Since several of our conferences do not have conference missions funds, there should be a large increase in our Convention missions, both home and foreign. Our Newport News church has led the way by doubling and paying its Convention missions apportionment. What church will be next? Several must increase their offerings for missions next year if our goal of $20,000.00 is to be reached.

J. E. WEST,
President.

MISSION BOARD SUPPORTS RURAL, TOWN AND CITY CHURCHES.

The appropriations by the Mission Board from the beginning of Conventions Missions to October 1, 1941, allowing for errors, has been as follows:

Park Place, Norfolk, Va.	$	500.00
Columbus (Rose Hill), Ga.		6,600.00
Raleigh, N. C.		24,350.00
Winchester, Va.		6,875.00
Lambeth's Point, Va.		4,336.00
Third Church, Norfolk, Va.		8,800.00
Henderson, N. C.		550.00
First, Portsmouth, Va.		7,290.00
Chapel Hill, N. C.		3,500.00
South Norfolk, Va.		30,700.00
High Point and Asheboro, N. C.		200.00
Kite, Ga.		100.00
Reidsville, N. C.		4,350.00
Rosemont, Va.		700.00
Frederica, Del.		250.00
Franklinton, N. C.		4,650.00
Lanett, Ala.		700.00
Vanceville, Ga.		100.00
Sanitorium, N. C.		120.00
Lumber City, Ga.		2,000.00
Washington, D. C.		4,250.00
Mountain Work		32,417.62
Convention Evangelist		15,000.00
Dover, Del.		4,250.00
North Alabama		960.00
Richmond, Va.		26,825.00
Memorial Temple, Va.		1,000.00
Christian Temple, Va. (Third Church included).		40,000.00
Newport News, Va.		5,100.00
Palm Street, Greensboro, N. C.		1,200.00
Pisgah, Ala.		1,000.00
Elm Avenue, Portsmouth, Va.		8,690.00
Leakesville, Va.		128.00
Mebane, N. C.		750.00
Franklinton College, N. C.		100.00
Greene County Valley Va.		200.00
Richland, Ga.		3,000.00
Ocean View, Va.		5,965.00
Roanoke, Ala		850.00
Glendon Church		157.09
Smithwood Church		78.55
Biscoe Church		228.50
Lynchburg, Va.		2,310.00
Hopewell, Va.		880.00
Bethel Church (Val. Con.)		100.00
Ambrose, Ga.		150.00
Salisbury, N. C.		2,455.00
Pastorate Valley Va. (Earp, Pastor)		100.00
Cypress Chapel, Va.		2,160.00
Winston-Salem, N. C.		8,468.00
Valley Va. Pastorates (Last organization)		3,500.00
Asheboro, N. C. (now)		2,800.00
Total		$281,843.76

EASTERN VIRGINIA CONFERENCE BEGAN HOME MISSIONS.

From beginning of Home Missions to November 1, 1941, this Conference has appropriated as follows:

Christian Temple (Norfolk Mission including Memorial and 3rd Church)		$23,255.00
South Norfolk		14,524.00
Portsmouth		11,150.00
Berkley		4,336.00

Old Zion (Lamberts Point)	3,430.00
Newport News	2,886.00
Franklin	940.00
Rosemont	700.00
Waverly	700.00
Ivor	675.00
Barretts	850.00
Union (Southampton)	650.00
Little Creek	535.00
Wakefield	475.00
Isle of Wight	375.00
Johnson's Grove	300.00
Burtons Grove	275.00
Cypress Chapel	250.00
Union (Surry)	250.00
Ocean View	250.00
Windsor	100.00
Centerville	100.00
New Lebanon	100.00
Dendron	100.00
Oak Grove	60.00
Hobson	225.00
Sarem	200.00
Emporia	75.00
Liberty, Norfolk County	50.00
Bethany	50.00
Handsoms	100.00
Valley of Virginia	150.00
Total	$67,916.00

CHRISTIAN MISSIONARY ASSOCIATION APPROPRIATES.

The Christian Missionary Association of the Convention and the Christian Missionary Association of the Eastern Virginia Conference to January 1, 1942, have appropriated as follows to churches in Virginia:

Newport News	$11.843.00
Christian Temple (including Memorial Temple)	10,400.00
First, Portsmouth	9,430.00
South Norfolk	5,338.00
Elm Avenue	1,700.00
Little Creek	1,618.00
Richmond	1,600.00
Ocean View	1,260.00
Waverly	1,000.00
Mt. Zion	700.00
Rosemont	600.00
Hopewell	500.00
Ivor	250.00
Bethlehem Disputanta	50.00
Valley of Virginia	3,650.00
Winchester, Va.	3,329.00
Total	$53,268.00

The Conference C. M. A. has been very liberal to churches in the Valley of Virginia.

SUMMARY OF REPORTS FROM HOME MISSIONS PASTORS.

Valley Conference.

Rev. P. B. Sanger, Route 2, Harrisonburg, Va.

Pastorate No. 1—Average attendance at Church 36, Average attendance at S. S. 164, Pastoral visits 118.

Remarks—New Hope Church to be painted. Some work completed on Linville Church. Special offering taken for Bldg. Fund at Elon College. Copies of "The Fellowship of Prayer" distributed throughout the Parish. World Day of Prayer observed. Worked with other churches in sponsoring a Preaching Mission March 16-20. All four churches represented at the Mid-Year Conference on March 26.

Rev. A. Greig Ritchie, Box No. 142, Elkton Va.

Pastorate No. 2—Average attendance at Church 41, Average attendance at S. S. 169, Pastoral Visits 67.

Remarks—At a business meeting in January the Pastor resigned, the resignation to become effective March 27. Change in schedule for church services. A new S. S. class formed for the young married people. On account of illness number of pastoral visits was small. Advisory Council meetings were spent in trying to secure a pastor for the pastorate. Mr. Ritchie closed his work on March 27 and left for North Carolina to begin work at Union (N. C.) Church.

Rev. R. E. Newton, Route 3, Luray, Virginia.

Pastorate No. 3—Average attendance at Church 39, Average attendance at S. S. 37, Pastoral Visits 106.

Remarks—Joppa S. S. discontinued until Spring. Five Communion Services held. New schedule worked out in order to reduce mileage. World Day of Prayer Observed. Pastor ill during February. Pastoral Visits smaller in number. Dr. L. E. Smith spoke at Leakesville in the interest of Elon College. More than $300 raised in cash and pledges for the College debt.

Rev. G. H. Veazey, New Market, Va.

Shenrock Parish—Average attendance at Church 32, Average attendance at S. S. 76, Pastoral Visits 233.

Remarks—Wissler's Chapel reorganized Christian Endeavor Society. Revival held at Wissler's Chapel with good results. Bylaws for the pastorate were adopted. Growing interest in Young People's work. Palmyra having church services in the homes of members. Rebuilding began in February. Lenten Services at Bethlehem. Teacher's Training Class held soon after Easter. Dr. Smith spoke to the churches during the Mid-Year Conference.

N. C. and Virginia Conference.

Rev. J. H. Smith, Box 555, Lynchburg, Va.

Lynchburg, Va.—Average attendance at Church 42, Average attendance at S. S. 83, Pastoral Visits 110.

Remarks—$525 raised on Building Fund. Pulpit chair purchased. Morning devotionals conducted over WLVA. Young People active in church work. World Day of Prayer observed. Church members attended Lynchburg Training School. Ladies Aid had quiltings, proceeds to go to the Aid Treasury. Red Cross work done by ladies in the church. Lenten services held. Changes and repairs made in church basement. Easter Sunrise Service conducted. Another government bond bought. Junior boys had an out door supper.

Rev. Max Volkmann, 647 Irving St., Winston-Salem, N. C.

Winston-Salem and Pfafftown—Average attendance at Church 48, Average attendance at S. S. 43, Pastoral Visits 91.

Remarks—Began work February 1. A series of Lenten Services on "The Meaning of the Cross," were well attended and with good response. Becoming acquainted with church members and needs of the church. Repairs made on church property. Pre-Easter Services conducted. Some changes made in the church school program for more intense integration with the church service proper.

Carroll County Mission, No Pastor.

Elk Spur, Rocky Ford, Ivy Hill.—No pastor.

Rev. A. L. Granger, Jr., 508 South Cox St., Asheboro, N. C.

Asheboro—Average attendance at Church 37, Average attendance at S. S. 62, Pastoral Visits 180.

Remarks—Church attendance increased during January. Newly organized girl's club shows marked interest. Church takes active part in the Asheboro Inter-Church Council, which our church was instrumental in starting. First part of church building plans received. Building fund is $5,615.88. Missionary Society and Men's Fellowship Club doing splendid work. Hosiery industry depression is serious and the results are very discouraging. Members moving away and the future uncertain as to building the church building. "Eternal Life," a forceful play was presented to a large congregation. Miss Angie Crew spoke on Race Relations Sunday. Youth Sunday observed. Leadership Training School held. Sermons on "The Crisis."

Eastern Virginia Conference.

Rev. R. L. House, 3206 Grove Ave., Richmond, Va.

First, Richmond—Average attendance at Church 55, Average attendance at S. S. 56, Pastoral Visits 210, Received on Confession of Faith or by Letter 18.

Remarks—Pastor served as Dean and Instructor at the Franklinton Institute in January. Church cooperated in the campaign of Home Visitation Evengelism conducted in Richmond by Dr. Guy Black. Special series of sermons on "The Lords Prayer." Special services for Boy Scout Troop. Two orchestra concerts during the quarter.

Rev. T. N. Lowe, 313 N. 8th Ave., Hopewell, Va.

Hopewell—Average attendance at Church 33, Average attendance at S. S. 49, Pastoral Visits 58, Received by Confession of Faith or by Letter 1.

Remarks—No report.

Rev. J. E. Neese, 2212 Sturgis St., Norfolk, Va.

Ocean View and Little Creek—Average attendance at Church 33, Average attendance at S. S. 50, Pastoral Visits 168.

Remarks—New people attending church. 500 new homes going up within one and one-half miles of the church. Arrangements on the church renovation continued. Building Fund increasing. Special Easter program given. Women's Work continues to grow. The location of the church (Ocean View) may be changed to Bay View, which seems to be the best possible location now.

Western N. C. Conference.

Rev. Harold Sharp, Seagrove, N. C.

Pastorate No. 1—Average attendance at Church 31, Average attendance at S. S. 35, Pastoral Visits 108.

Remarks—In February Seagrove Church made last payment of $425 on their new church.

WOMAN'S BOARD.

The women of our Convention have worked with greater enthusiasm, better informed leaders and more sacrificial giving than ever before. Since

(Continued on page 10.)

CONTRIBUTIONS

SUFFOLK LETTER.

Rural pastors and rural churches are facing a serious situation. The "X" cards for rural ministers take care of the gasoline requirements for the present. But the scarcity of rubber makes it difficult to supply the necessary tires for automobiles. The time may not be far distant when rural ministers cannot get tires when needed. The rationing regulations for laymen and the available gasoline and tires present serious difficulties for rural church members, and will eventually affect church attendance. A substitute for the automobile cannot be easily and quickly provided at the present time.

As a rural pastor it seems to be an opportune time to make an appeal for the conservation of gasoline and tires by rigid self-control in the matter of unnecessary use of the family automobile. By limiting the use of the car to actual necessity, gas may be saved for attending church services. Usually, many people eliminate church-going when they are trying to practice economy. But this is a time when people need the uplifting spirit of the church. If the church fails to function the morale and the moral quality of the people will rapidly be lowered to a dangerous level.

In such a time as this the importance of the church cannot be fully appreciated. The people who are compelled to work seven days every week are beginning to realize that they are missing something vital to their future. Great numbers of young men who formerly attended Sunday School and church on Sunday are now working in the great industrial plants making war supplies. Many have said: "I wish I did not have to work on Sunday. I would gladly give up the extra pay and rest on Sunday." They are beginning to show the strain of working seven days to the week—and many hours over-time during that period.

Government officials are daily warning the people that the majority of automobiles will be out of service within the next six months. Rural people can help the dark situation by economy in the use of their cars, and by faithful attendance upon their Sunday Schools and churches. It is foolish to think the war will be over in a few months. This is a life and death struggle and any compromise would be tragic under the present circumstances. Apparently there is a grim determination to fight the war to the bitter end. Because of this attitude it is necessary for the people to prepare for great sacrifices. And it is equally necessary to prepare for greater spiritual consecration and more efficient service on the part of the churches of our country. Men must be prepared to live in this world as well as to die for their country. Our hearts are heavy when our choice young men leave their homes and go out to prepare for service on the fighting fronts. Many of them will die. Our hearts should be just as much disturbed when we see so many young people—and older people also—who are not prepared to live the right kind of life in this present world.

The church should be preparing men to live. Life, eternal life, begins here. Church people, in rural places and in the cities, should make a special effort to attend and support the church. They need the church and the churches need them. It is not an easy task. The easy way is to stay at home and let the church go. But that means race suicide and national disaster. Our country needs to return to the church and to sincere worship on the Lord's Day.

I. W. JOHNSON.

IT IS NOW OR NEVER.

I am made to wonder if we really realize the critical situation confronting our college. On account of an expanded program of building and instruction, the college incurred heavy financial obligations. Unable to meet these obligations promptly, she failed to meet current bills. Her failure to pay, as is always the case, impaired her credit and injured her influence. Through grace and generosity she has been enabled to repair her credit and mend her influence. Circumstances over which the college has no control promise again to reduce the resources of the college and to put it on the defensive. The crediting public is in no disposition to extend unlimited grace a second time. Friends of the college years ago and some in more recent years provided permanent funds for the college, the income from which was to go for current demands. It seemed necessary to assign this part of the college's income to the creditors. For a full decade we; that is, the friends of the college and the church, have been trying to relieve the college of the embarrassment of its debts. We have launched a campaign for this specific purpose. This campaign had a beginning and likewise an ending—an unusual ending. If the entire amount is subscribed, we will pay the debts; if not, the pledges will be returned and the debts unpaid. The date for ending the campaign is July 1. If the alumni and church could begin to realize the seriousness of the situation, they would not only "lend their ears" but their time and donate their money.

You are interested in the college. You appreciate what it has done. Above all things, you would like to see it cleared of its debts. You have been considering making your contributions. You have had a feeling that you should but you just haven't brought yourself to it. Financial matters seen uncertain. The final date is nearly here and still you are undecided. The time for decision and action has arrived. If you are going to help the college this is your opportunity. In a real sense "It is now or never." About the only hope that the college has to maintain its standards and continue its service is the cancellation of its debts that its properties may be free of liens and its permanent funds returned to its own vaults. This is the college's earnest appeal to everyone who has given support in the past either financially, morally, or religiously and who have received instruction at its hands through its fifty years of service. Its future is in our hands. Its continued usefulness is dependent upon our willing generosity. We cannot afford to fail in this time of need.

L. E. SMITH.

THE UPPER ALAMANCE FELLOWSHIP OF CHURCHES.

The Upper Alamance Fellowship will meet Sunday afternoon, May 31, at 2:30 o'clock at the McAdams' Farm north of Mebane, N. C. At this meeting the monument erected as a memorial to the life work of Dr. D. W. Kerr, the brief history of the Junto Academy and the editing of the first issue of THE SUN will be dedicated. For the occasion Dr. Henry Louis Smith, president emeritus of Washington and Lee University, of Greensboro, N. C., and Rev. Robert Lee House, editor of THE CHRISTIAN SUN, of Richmond, Virginia, have been secured as speakers.

Swallowing your pride won't give you indigestion—*Mack Chip.*

RELIGIOUS ISOLATIONISM

A Sermon by Rev. J. H. MARION, Jr., Pastor
Grace Covenant Presbyterian Church, Richmond, Virginia

For the time being at least, as we all know, political isolationism in the United States is practically dead. For twenty years, to be sure, it was a popular doctrine among us. In 1919, with the German Kaiser stripped of power and safely in exile, we thought the stability and prosperity of the world were completely assured. In our favored position, moreover, there was too much money to be made to be bothered about the politics of Europe. So we praised and pitied Woodrow Wilson but followed Lodge and Borah, and for a while our so-called "splendid isolation" seemed to work. We made money and we had a good time. The League of Nations fumbled and stumbled on, and we laughed at it. Finally the League broke up in failure and we hardly stopped to read about it. Then war came and in our big-hearted way we felt sorry for Europe and politely wished the democracies well. Britain and France would soon take Hitler's measure, and if they didn't—well, weren't the Atlantic and Parific there to protect us? Invincible isolation—or so we felt! But it isn't the way we are feeling now.

Too many forces have unified the world, we now see, for any great responsible nation to go its separate way in peace. Wealth and geographical location may tempt a nation to selfishness, but they cannot guarantee it security. Having learned painfully, partly by grace of wings over Pearl Harbor, the terrible cost of isolation, we have now put that policy behind us—in politics.

In another vastly important field, however, the temptations of that appealing philosophy we have yet scarcely begun to overcome. In the field of religion, isolationism still widely prevails and dominates our thinking, and the cost of it is far more staggering, one suspects, than many of us realize. To be sure, we Americans have our foreign missionaries in many parts of the globe, but by and large the people of the American church have pursued a policy of isolation from the rest of the world. As for a long time we felt secure in a passive democracy, so most of us have felt secure in a passive, sequestered Christianity. Our motto in both politics and religion has been, "Live and let live." If half the world wanted to live under ruthless, aggressive dictators, well and good: it made no difference to us. If more than half the world wanted to live by pagan spiritual standards and ideals, well and good: it was no concern of ours.

Live and let live—that has been our easy-going American philosophy in religion too; but the time has come to realize that indifference to Christian foreign missions is a form of isolationism—spiritual isolationism—that spells no less damnation there than anywhere else.

Back in the troublous days of Israel the prophet Obadiah pictured for all posterity the sin of Edom. The Edomites were the people who lived directly across the Dead Sea from the land of Judah. Attacked and beset by enemies, the Hebrews stood in sore need of the help the Edomites might have given. But the people of Edom did nothing. Living on a high, rocky, rather inaccessible tableland, they felt secure behind their natural defenses. The plight of Israel might excite their pity, but it failed to win their assistance. It was too bad, but their neighbors would have to get along as best they could without them. But hear the prophet as, in angry judgment, he condemns Edom's isolation in scathing language. "In the day that thou stoodest aloof," he says, "thou wast as one of our enemies." Your "neutrality," in a word, was really hostility. In not being for us you might as well have been against us. In withholding your help from us you virtually gave help to our enemies. Isolation, indeed! No, Edom, in trying to keep yourself to yourself, you only made more sure and complete the victory of those forces which in time will overwhelm and destroy you too!

It was God's judgment upon Edom; it is God's judgment too upon isolationism in whatever form or age it displays itself. This world, God keeps saying to mankind, is a constant battleleld. Unless men of good will are forever aggressive for the sake of the best, they will slowly but surely be overcome by the onslaughts of the worst. And that is no less true of the good in religion than it is of the good in politics and government. Totalitarianism does not say, "Live and let live"—totalitarianism is not so polite. Neither does spiritual paganism say, "Live and let live," for paganism is not so polite. It may not, to be sure, raise armies and build concentration camps; but paganism by its very nature is never passive. It is always on the march. Paganism in unspectacular ways is no less aggressive than modern Naziism, and the increasing invasions of it into all lelds of life no less devastating because its banners are often invisible.

Precisely as democracy will perish, therefore, unless in the face of aggressive dictatorship democracy becomes aggressive, so Christianity will perish unless in the face of a marching paganism Christianity sheds its own complacent, isolationism and begins to march. That means inevitably, as I see it, Christian foreign missions.

In disagreement, to be sure, someone may say—as someone always says—"Why send missionaries to foreign lands when the people over there, most of them, already, have a religion of their own? If they are content with what they have, why disturb them?" It sounds like a very tolerant, magnanimous attitude. It is worth observing, however, that most people who take that view take it only in the field of religion. That isn't our American policy, for example, in our commercial life. Nobody hears our American tobacco men saying of the Chinese, "Let them smoke opium." Not for a moment! They export tobacco with energy and zest, and nothing would please them better than to have a cigarette in the mouth of every man and woman and young person in China. Certainly before the war there was no more missionary-minded group in America — commercially mission-minded — that our business men. What is more, many could justify that policy by the unassailable demonstration that what they had to sell was better than what the foreigners have had.

For the same reason, the ground of Christian foreign missions is firm. If, to be sure, critics and opponents of foreign missions wish to say that Christianity is no better than Buddhism or Mohammedanism, no more life-giving, hope-inspiring, world-cleansing, no more creative a force for peace and brotherhood than the superstitions of Africa or the religious cults and castes of India, that is their privilege. But some of us never could believe that. By its fruits in all fields of human life, social and personal, Christianity has proved its superiority. The Chinese are going to believe something—the Chinese, Japanese, and all the other peoples on the face of the earth. Some kind of spiritual faith and principals are going to drive them; and if we

(Continued on page 13.)

Pilgrim Fellowship

"Youth at Work in the Church"

A. LANSON GRANGER, JR., *Editor*

SOUTHERN CONVENTION COUNCIL.

There have been several requests for the outline of organization of the Southern Convention Pilgrim Fellowship Council, which was worked out at the April meeting of the Council. We are glad to print that outline here.

1. The name of this organization shall be the Pilgrim Fellowship Council of the Southern Convention of Congregational Christian Churches.

2. We conceive it to be the function of this Council to serve as a correlating agency of the young people's work in the Southern Convention; and as a go-between unit between the National Pilgrim Fellowship and the several conference fellowships.

3. The Council shall be composed of:

The president of each conference and 1 delegate elected at large.

The president of the N. C. Intercollegiate Council and 1 delegate elected at large.

Two members elected by the Board of Christian Education.

Two members elected by the Woman's Board.

Four young adults elected by the Council.

The presidents of the five conferences and the president of the Intercollegiate Council shall be elected to serve for one year, this term of membership to coincide with their term of office in their respective groups. All others shall be elected for the biennium.

4. The officers of this Council shall be:

Chairman, Vice Chairman, Secretary, Treasurer, Editor of the P. F. Page in THE SUN.

Cmomittees: Personal Religious Living, Missionary Action, Social Astion, Promotion.

Officers shall be elected at the first convening of a new Council, and shall serve for the biennium.

5. The Council shall meet annually in a fall meeting, and shall hold a spring meeting during the year in which the Southern Convention meets, additional meetings may be held at the call of the president.

6. The representatives to National Council meetings shall be:

The president of this Council.

The president of each Conference.

The president of Intercollegiate Council (or alternates chosen by these groups).

One delegate and two adults to be named by the Council.

7. The financial support of this Council shall come from local groups which are willing to become contributing Members by paying one dollar yearly; from individuals who would contribute one dollar yearly; and from individuals who might like to be sustaining patrons by contributing $5.00 or more.

On the basis of receiving $75.00 from Contributing Members (Item 7), the following budget for the year was adopted:

Program Guide	$25.00
Traveling Expense	25.00
Postage	15.00
Materials	10.00

The following young adults were elected as the four representatives to the Council for the biennium 1942-1944: Miss Helen Boyd, Mrs. June Joy House, Rev. W. J. Andes, Rev. A. Lanson Granger, Jr.

WOMAN'S BOARD.

(Continued from page 7.)

our last Convention we have inaugurated and held two splendid sessions of our School of Missions at Elon College. Circumstances concerning travel and defense programs make it seem inadvisable to hold the school in 1942.

The Board was represented at the Berkley meeting of the General Council by three members and Mrs. W. E. Wisseman attended the midwinter meeting at Evanston, Ill. Mrs. E. E. McClintock, secretary of the Missions Council, visited all the conferences of the Convention.

The Spring Rallies were all held and the attendance was gratifying.

During the biennium the special gift was for the Dr. J. O. Atkinson Memorial Fund. This amounted to over two thousand dollars, which was over and above the apportionments. With this start it is hoped the Memorial Fund will grow and with the coming of peace accomplish its mission.

MRS. J. MONROE HARRIS.

OUR BIBLE: ITS BEGINNINGS.

CHRISTIAN ENDEAVOR TOPIC FOR JUNE 1, 1942.

SCRIPTURE: II Peter 1:20, 21.

Daily Readings—

Monday—Discovery of God's Word.—II Kings 22:8-11.

Tuesday—Creativeness of God's Word.—Ps. 33, 4, 6.

Wednesday—Permanency of God's Word. Isa. 40:7, 8.

Thursday—Ignorance of God's Word.—Mark 12:24.

Friday—Personification of God's Word.—John 1:1, 2, 14.

Saturday—Power of God's Word.—Heb. 4:12.

We are to study a series of three topics on the Bible. The purpose of these topics is to develop an appreciation of the Bible. In this topic we are to consider how the Bible began. It will be well to note that the Old Testament is from Hebrew sources and the New Testament is from Greek sources.

Let some person present copies of portions of the Bible in the Hebrew and Greek. Short talks may be made on the religious life of these people.

Many books in the Bible were given by oral tradition before they were written. Even the Gospels of the New Testament were not written for several years after the death and resurrection of Christ.

The Old Testament writings were not put in their present order until about the first century. The New Testament writings were accepted and put in their present order about the third century. The original manuscripts of the Bible were written over a period of more than a thousand years. None of the original manuscripts exist now. The oldest manuscripts we have are copies of the original.

Before the invention of printing, copies of the Bible were made by hand. They were rare and very expensive. Besides they were full of copyist's mistakes. It was not until after the Reformation in the sixteenth century that reliable editions came from the press. The first complete English translation was that of Miles Coverdale printed in 1535. The King James version, printed in 1611, is most used English translation.

For Discussion—

1. Discuss the cultures of the generations in which various books of the Bible were written.

2. Why are there so many translations of the Bible?

3. Do the Modern translations help to make more clear the meaning of some passages?

4. Discuss the struggle the Bible has passed through for existence.

S. E. M.

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

FRIDAY: DAY OF SUFFERING.

Lesson IX—May 31, 1942.

(1) Gethsemane and Trials.

Golden Text: "*Not My will,, but Thine be done.*"—Luke 22:42.

Lesson: *Mark* 14:23-34, 44-46; 15:1-5.

Devotional: Isaiah 50:4-9.

Victory on One's Knees.

We often, and usually think of a person as being beaten when on his knees. In fact we hope to beat the Axis powers and bring them to their knees. To be on one's knees from the standpoint of the world is to be a victim. But as a matter of fact, to be on one's knees is often the secret of victory. We usually lose because we do not come to our knees. This is only another way of saying that prayer is the key to victory. We would not be brought to our knees so often in the sense of being defeated, if we got on our knees more often in prayer. As Dr. Buttrick says, "Prayer is the lost word."

It is to be noted that Jesus faced and fought his temptation on His knees, or on His face. The secret of his poise and his power during the trial and the crucifixion is to be found in the victory which He won in Gethsemane. He was sorely tempted. He was greatly amazed, sorely troubled, exceeding sorrowful even unto death. And in his extremity he turned to His Father in prayer. He prayed, not that God would do what He wanted God to do, but that He might do what God wanted Him to do. That is the essence of true prayer—the bringing of one's will into harmony with the will of God, the finding of power to do what one ought instead of what one wants to do. Prayer for Jesus was a means of finding the will of God and of finding strength to do the will of God.

He was so patient and sympathetic with His sleeping disciples. He must have been disappointed in them—He had taken them into the Garden for fellowship and for help, and they went to sleep, not once but twice. But there were no sharp words, no bitterness, only understanding and sympathy. How deeply they must have been pained later when they realized how they had let their Master down. How often does God keep His vigil alone! How little do we share the travail of his soul!

"Arise let us be going." Jesus arose from His prayer and went forth to meet whatever might come. E. Stanley Jones tells how he spent a night in Gethsemane on one occasion. He tells how he expected to come forth chastened, submissive, surrendered. Instead he came away with a battle-cry sounding in his heart. Gethsemane meant for him a call to arise and to be going forth to meet everything, even the very worst that could happen to him, and to turn it into a testimony of the love of God. If a man is fortified with prayer from within, he can go forth ready for anything that may come to him.

"Watch and pray." Use your wits and your wisdom. Be on the lookout and the alert. Try to avoid temptation when possible. Try to forsee it if possible. And then get ready for it by prayer.

The Traitor's Kiss.

A kiss is a token of friendship and love. It usually betokens affection and love. It is a sacred thing if not prostituted to low ends. But alas, Judas uses it to betray his Master. "Whomsoever I shall kiss, that is He; take Him and lead Him away safely." The thing seems unthinkable. That one of His own disciples should betray our Lord, and that he should do it with a kiss. But there is the sober record of the cowardly and dastardly deed. Would that it were the only time the thing has been done. But how often do the friends of Jesus betray their Lord with a gesture of affection.

There is an almost ludicrous element in the incident of the betrayal and arrest. A great mob came out armed with spears and staves. One might have thought they were going out to arrest a whole gang of murderous gangsters. Instead they were going out to lay hold on a man who scorned to use force, and who made no effort to defend Himself. Not because He was too weak, but because He was too strong. How often do the forces of unrighteousness have to resort to arms instead of to truth to gain their point. The world is in a cataclysm today because of this spirit.

Truth on the Scaffold, Wrong on the Throne.

Muncasky has painted an immortal masterpiece in his picture Christ before Pilate. It might well be called Pilate before Christ. What a travesty of justice that court was. If Pilate had followed his innate sense of Roman justice he would have released Jesus. If he had followed his conscience he would have done it anyway. But Pilate was a first-class politician in the worst sense of that term. There must be some sense in which a man can be a half-way decent politician. He quibbled and he compromised. He wiggled and he squirmed. He compromised and he temporized. But the scribes and Pharisees intimated that he might lose his position. They suggested that it would cost him something to stand by his convictions. And in the end, because he had all too long temporized and compromised, Pilate lost the big battle of his life. "Suffered under Pontius Pilate"—today after nearly twenty centuries the people of Christendom in reciting the creed, condemn this man who might have done something great with his opportunity.

The poise and composure of Jesus amazed this hardened politician. Jesus totally disregarded the slights and the slams which the frenzied crowd, and the frowning priests threw at Him. With quiet dignity and remarkable self-control He stood there in all His majesty and His true meekness. There was no anger in His heart, there was no contempt in His expression. There was nothing but pity in His heart for these poor people. Their attempt to make a case against Him was clearly evident. He saw through all that. It was not worthy to be noticed. He simply kept silent with a silence that must have condemned them to the depths.

Some Teaching Points.

1. No man is strong enough not to need the sympathetic companionship of earthly friends.

2. Every man must go through his Gethsemane alone.

3. Prayer sometimes avoids, and also overcomes temptation.

4. Evil dares not face the truth unarmed.

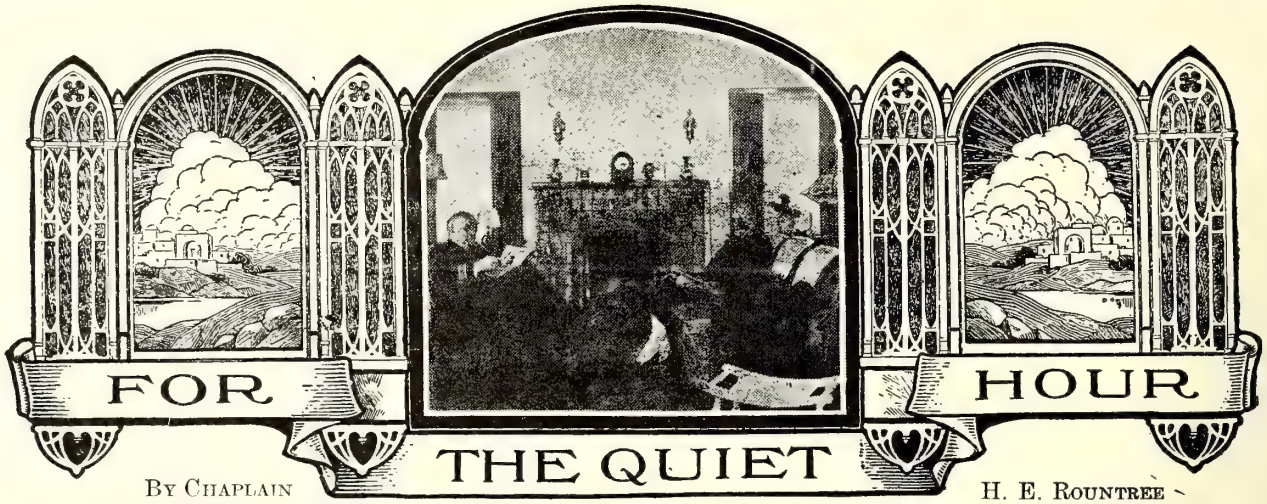
5. There is a silence which is golden.

6. It often requires more of a man to keep silent than to speak.

A PRAYER.

O Lord, who hast taught us that Thou wilt require much from those to whom much is given, grant that we whom Thou hast called to so goodly a heritage, may extend more abundantly to others what we so richly enjoy, and in serving them may know the glory of serving Thee.

Amen.



By Chaplain H. E. Rountree

MONDAY.

God in the Daily Round.

"The Lord will command His lovingkindness in the daytime."—Ps. 42:8.

The family devotions are for a specific purpose, that of, says one, "Piercing the day with thoughts of God," and he who does not have these devotions denies his soul spiritual sustenance just as one denies his body nutrition by failing to eat. Any one can see the sound wisdom of beginning each day with Him who is thy strength. Yet it is to be feared that there are a great many who begin their days with almost anything else, and then they wonder why the day frequently goes so hard.

Prayer—Our Father, days spent with Thee are days well spent. Give us the yearning to bring Thee with all Thy peace and power into this day and into every day. *Amen.*

TUESDAY.

Torch Bearers.

"Shine as spiritual stars in the world, holding forth the word of life."—Phil. 2:15, 16.

There are many Scriptures telling us that we are His light, His witnesses His preachers, etc. If this is true, we must bear positive, living testimony of the things of God, ever in that attitude of holding up a torch in order to show some one else the way. William Tyndale, one of history's great torch bearers and the author of the Tyndale edition of the New Testament, kept the faith as he believed it till the last moment of his life, and when he was strangling and burning at the stake, his last words were: "Lord, open the King of England's eyes."

Prayer—Dear heavenly Father, we give thanks unto Thee for Jesus Christ our Saviour that we through Him might come to Thee and be saved. *Amen.*

WEDNESDAY.

Less, or More?

"Without blemish."—Phil. 2:15.

The Reverend Caudill in a recent issue of *The Pulpit* quoted a famous saying of Jenny Lind. When asked why she gave up the stage when she was enjoying such wonderful triumphs, she replied: (Pointing toward the sunset) "When every day it made me think less of that and (laying her hand on the Bible) nothing at all of this, what else could I do?"

An occupation may be legitimate and full of success and triumphs, but absolutely void of spiritual thought. When anything makes one think less of the Bible and Him, it is sin.

Prayer—O Lord our God, forgive us of our sins of divergence. Draw us to Thee and Thine. *Amen.*

THURSDAY.

Not Ashamed.

"I am not ashamed of the Gospel of Christ."—Romans 1:16.

Paul is talking about the Gospel of Christ, not Christ Himself. He is not ashamed of it because it is the truth. No one can ever be ashamed of the truth. He is not ashamed of it because it works. Wherever applied it has transformed souls. He was not ashamed of it because it is good to unbelievers. They who are not Christians may thank God that they live in a land where the Gospel makes friends and brothers of men. He was not ashamed of the Gospel because of its hope. In spite of the beastliness and the devlishness of the war which curses the earth, the Gospel is still the light of the way out. He was not ashamed of the Gospel because of the good people it made in the world. How can one disregard a power like this?

Prayer—Dear Father, grant us the power of Thy word. We would be true. Make us true. Humble our hearts and Thy obedient children. *Amen.*

FRIDAY.

The Challenge of Christ.

"I have overcome the world."—Jno. 16:33.

In these perilous times many are thinking the church is weak and failing. Perhaps the church militant has failed a lot. It may be that world conditions challenge Christianity—you and me and all of us. But please think of how Christianity is challenging the world. Dr. Kegley, of *The Pulpit*, reminds us that the world is to be overcome and that Christ is the overcomer. We believe in and follow Him to enjoy that bliss. How shall it be? There is only one power in Him that overcomes, that power is love. What a marvelous God, to overcome by love?

Prayer—Dear Father, who art able to do all things. Impart Thy love to us and we will join Thee this day in overcoming. *Amen.*

SATURDAY.

The Meaning of Money.

"In Christ shall all be made alive."—I Cor. 15:32.

From Dr. Poling's report of his travels on an important mission through war-affected areas of Europe, I feel impelled to pass along pertinent statements of his. He says that money is only a symbol. It stands for things. He says that these perilous times are giving birth to a new order of things. Character, and not things, is the goal of man's achievement and the mark of final superiority. He points out that de Gaulle is a symbol of a France that did not surrender and did not die. David Livingstone is the symbol of civilization in Africa. Edith Cavell is the symbol of love for all people. In this

war, as now waged by the united peoples, money has become the share of every one. We are struggling for the righteousness of democracy, the freedom of people, and the brotherhood of man.

Prayer—Our Father, we pray for Thy Kingdom in the world. Be Thou in us the true man. Hasten the day when all shall be made alive in Him. *Amen.*

SUNDAY.

Sunday challenges you and me to an intelligent understanding of the purpose of the universe and of man. It represents to us the only thing in the world that is enduring. Its scope is the world. Let us join and be faithful and make it as big as the world.

RELIGIOUS ISOLATIONISM.

(Continued from page 9.)

Christians aren't concerned enough to recommend ours, other faiths and values will be recommended which in time will mould and dominate the spirits and aspirations of men.

The battle is on, that is to say, not only between freedom and tyranny but between paganism and Christianity. Keep our Christianity passive, bottle it up at home, commit ourselves contentedly and smugly to a policy of spiritual isolationism, and the fate that many a free nation already has met at the hands of the Nazis will be the ultimate fate of Christianity all over the world. For, like democracy, Christianity must defend itself by propagating itself or it will by its isolation so weaken itself that it well-nigh destroys itself.

"But wait a minute," someone else may say. "Why not postpone foreign missions until we Americans have first cleaned up our own backyard? Remember, we are not altogether Christians ourselves yet! Let's finish Christianizing our own land before we tackle the foreigners." It is a modest and plausible argument, and a great deal of our spiritual isolationism begins right there. But remember: nobody is taking that view nowadays about democracy. No sane person, patriotic as he may be, claims that our American democracy is perfect. Even grammar-school boys and girls know it is not perfect. It is stained by graft, mocked by racial discriminations, and many a time ham-strung and all but hog-tied by political log-rolling and sectional selfishness. But we are not for that reason modestly keeping the light of democracy under a bushel. We are not saying to Britain, Norway, and Czechoslovakia, "Wait until we set our own democratic house in perfect order before we send our help to you." We are not saying, "Let us clean up Chicago before we safeguard Rangoon." Rather, we are seeing, in this day of interdependence and shrunken seas, that we must defend democracy everywhere or we can defend it nowhere.

That is our stand in politics, nor can we dare assume that anything else is true of that faith of which democracy is but the political expression. No sane advocate of foreign missions believes that our brand of Christianity is perfect. It is not perfect. Nobody would think of calling our country a completely Christian nation. It is not that. But in this day when the world is no bigger for us, in many respects, than Texas was for our grandfathers, we must defend Christianity everywhere or we can defend it nowhere. Because the faith and power of Christ must be flung world-wide or else by pagan forces be buried grave-deep, Foreign Missions after all is simply the church breaking free of the deadly isolation which invites devastation and death.

"Ah, but why talk about foreign missions now?" Someone may say. "Our big job now is to win the war, and fine as missions may be we can't afford to weaken our war program by diverting time, money and attention to missions." To that objection, I think, the answer is quite simple. Foreign Missions is part of our war effort, a vital, indispensable part. It is part of our war effort for the simple reason that this war is not being fought solely with dive-bombers, convoys and dynamite. It is also being fought with ideas. Look at our present policy toward Latin America. Defending this hemisphere, we know, is partly a matter of saving Latin America for democracy: at least of keeping it friendly toward democracy. To that end scores of organizations, thousands of people, and millions of American dollars are now being devoted. We are not waiting till the war is over to do that; we are doing it now because doing it is part of our battle. Ideas on the march are battling for the mind and soul of Latin America, and we know that if we can't win them with our ideas the Axis powers will conquer with their ideas. Time is of the essence of our fight, and tragic possibility is that in spite of all our missionaries of friendship and democracy we may have waited too long.

So an informed and faithful church will not try to think in different terms of her own missionaries. If the church militant is to be the church triumphant, she must not become—even for one generation—the church recumbent. If we have to fight *for* democracy *with* democracy, we also have to fight *for* Christianity *with* Christianity. If for the undergirding of democracy our Good Neighbor policy is needed now, so foreign missions are needed now for the support of those spiritual ideas and values which underlie a stable and decent civilization. Delay, postponement, needless curtailment will only double the burden and difficulty of the task of tomorrow.

Let us, as Christians, face it frankly. Religious isolation pays no bigger dividends than the political variety we have so emphatically renounced. Isolation is not high-minded toleration; it is selfishness masquerading as toleration. Isolation is not modesty; it is indifference masquerading as modesty. Isolation is not wisdom; it is stupidity parading in the garments of wisdow. Cries a modern poet:

> I never cut my neighbor's throat,
> My neighbor's gold I never stole;
> I never spoiled his house and land,
> But God have mercy on my soul!
>
> For I am haunted night and day
> By all the deeds I have not done:
> O unattempted loveliness!
> O costly valor never won!

Just so! Our political isolationists prior to Pearl Harbor never cut their neighbor's throat—their neighbor's gold they never stole. Yet who knows but what history may have to say of them, "God have mercy on their souls—they did nothing!" Will history, for a similar reason, pass a like judgment upon you and me and this present generation of Christians? "In the day that thou stoodest aloof, thou wast as one of them on the other side!" Plainly isolation, whatever its form and aim, does not make us neutrals; it makes us partners often of the pagan forces against which our brothers fight.

Isolation or intervention? That, for some of us, is still the question—that, spiritually, still is the burning issue. For while "live and let live" is moral culture, nothing less than "live and help live" is Christianity; and foreign missions, whatever their failings, do put the accent on that word "help." Imperfect as they are, they represent Christian interventionism at one of its highest and finest levels.

What Foreign Missions say to you and me is simply this: The Devil is no isolationist. Whatever form "the Devil" takes, he is a spiritual interventionist; and God help us, in this day of battle, if we aren't interventionists too!

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

Our graduates are leaving us one by one. One left last week to take a job in Raleigh, N. C., and starts out to make her way in the world alone.

Another one entered Business College this week to further her education along business lines. Another girl has taken a job to earn some money so she can enter a hospital the first of September to take training to be a nurse. The other two girls are still undecided just what they want to do. The one boy who graduated will stay at the Orphanage and help us through the harvest season and then he wants to join the Navy. We take them here when they are little tots and rear them, learn to love them as our own, and when they reach the age and go out we regret to part with them as if they really were our own. But such is life. We get lots of pleasure out of helping them while they are helpless and dependent, and through this institution give them a chance in life. Most of them make good.

After the long drouth we have had splendid rain and all our growing crops have taken on new life and are looking fine.

We do hope that we will have good seasons this year and be blessed with bountiful crops since the last two years have been so dry that our crops were cut short.

Our increase this week was the smallest we have had in any one week for a number of years. Increase small, prices high, makes ends hard to meet.

CHAS D. JOHNSTON,
Superintendent.

REPORT FOR MAY 28, 1942.

Amount brought forward		$7,106.48
Sunday School Monthly Offerings.		
N. C. and Va. Conference:		
Haw River	$24.00	
Happy Home	5.90	
		29.90
Western N. C. Conference:		
Shiloh	$ 3.00	
Mt. Pleasant	2.57	
Zion	7.75	
		13.32
Eastern N. C. Conference:		
Piney Plains		6.00
Valley Va. Cent. Conference:		
New Port		3.56
Eastern Va. Conference:		
Spring Hill, 3 Mos.	$ 3.30	
Bethlehem	6.07	
		9.37
Alabama Conference:		
Pisgah		1.11
Special Offerings.		
Mr. May	$ 6.00	
Mt. Stout	20.00	
Mary Brame	10.00	
		36.00
Total for week	$	99.26
Grand Total		$7,205.74

AVERAGE MAN AND MISSIONS.

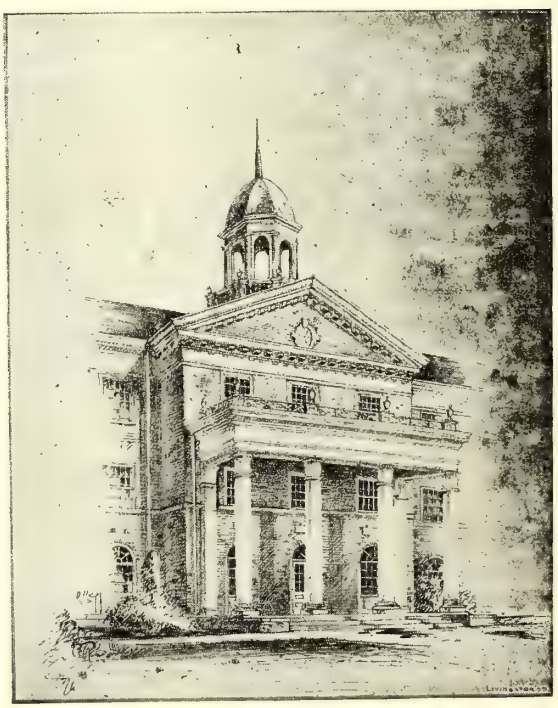
(Continued from page 5.)

contact with these people that the Army could never have. He had their confidence and they were willing to follow him, not because of fear, but because they trusted him. And when he came to leave for the States 200 of those wild Moros hired motor buses, travelled nearly forty miles to the seaport at Iligan, and got on the boat to see him off. But before they said farewell, their Heija said, "Now before we leave, let us ask Dr. Laubach to lead us in prayer." That was one of the most moving sights recorded in history, with 200 Mohammedan chieftains asking a Christian missionary to pray for them and to give them his blessings. Dr. Laubach has done more for peace among these people, for their education, for the lifting of their standards and for the welfare of their people, than all the Armies, Navies and public officials put together. The Christian religion, rightly lived and interpreted, with the spirit of Christ at the center, is still the greatest saving power on earth. We have tried war; we have tried commercialim; we have tried education. Let us try the Christian religion. Let us back up our Christian missionaries. Let us take seriously the command of our Master, "Go ye into all the world and disciple all nations." Only as we share do we advance.

ELON COLLEGE

Founded by the Christian Church in 1889

A CO-EDUCATIONAL INSTITUTION OF HIGHER LEARNING OF THE CONGREGATIONAL CHRISTIAN CHURCH



ENTRANCE TO ADMINISTRATION BUILDING

Elon College is located in the piedmont section of North Carolina. The climate is invigorating and healthful. The natural beauty of the campus is enhanced by careful landscaping.

The definite religious atmosphere of the College and its modern equipment provide the very best facilities available for the training for religious leadership.

The rates are most reasonable.

LEON EDGAR SMITH, President

Elon College North Carolina

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational and Christian Churches.

BOARD OF EDITORS.

R. L. HOUSE, B. D.....Editor
S. C. HARRELL, D. D.....Associate
W. T. SCOTT, D. D.....Associate
F. C. LESTER, B. D.....Associate
H. S. SMITH, Ph. D., D. D. .....Associate
I. W. JOHNSON, D. D.....Contributing
L. E. SMITH, D. D., LL. D....Contributing
C. A. LINCOLN, D. D.....Contributing
J. T. KERNODLE.....Managing Editor

DEPARTMENTAL EDITORS.

H. S. HARDCASTLE, D. D..Sunday School
H. E. ROUNTREE.....Quiet Hour
S. E. MADREN.....Christian Endeavor
A. LANSON GRANGER.....Young People
Mrs. A. C. TODD.....Children's Page

SUBSCRIPTION RATES.

Six Months..... ..... 1.00
One Year.....$2.00

Published by the Board of Publications, agent for the Southern Convention of Congregational and Christian Churches, and printed every Thursday by the Central Publishing Co., Inc., Richmond, Va.

Entered as second-class matter at the Postoffice at Richmond, Va., July 25, 1922, under Act of March 3, 1879.

Remittances for subscriptions should be sent to the office of Promotional Secretary, Elon College, N. C.

All other matters of business should be addressed to "The Christian Sun," 1536 E. Broad Street, Richmond, Va.

Contributions should be sent to the editor at 3206 Grove Avenue, Richmond, Va., not later than Friday preceding the date of publication. Emergency notices will be received at "The Sun" office up to Tuesday of the week of publication.

Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

In Memoriam

YATES.

We, the members of the Woman's Home and Foreign Missionary Society of the Suffolk Christian Church record with regret the passing of our loyal and devoted member, Mrs. M. A. Yates.

To know her was to love her. She was such a bright, happy Christian: Therefore Be It Resolved:

First—That this society has lost a faithful member, one whose memory we will ever cherish. While we mourn her loss, we realize that God doeth all things well. We bow in humble submission to His divine will.

Second—That we commend her devoted children to God, who is able to comfort them in this sad hour.

Third—That a copy of these resolutions be sent to the family, a copy be placed on the records of the society and a copy be published in the Christian Sun.

MRS. EMILY CROCKER,
MRS. C. A. SHOOP,
Committee.

THE SOUTHERN CONVENTION.

(Continued from page 3.)

this publication and suggested a method by which it can be done. In trying to work this out the Board asked Kernodle, Lester and Harrell to study the possibilities of financing the same and ordered Lightbourne to have the manuscript ready for the type setters within thirty days.

Mrs. Mattie Cox Parker is a very fine lady but evidently there are those who feel she is not kept quite as busy as she should be and so the idea of merging in some fashion the clerical work of the offices of the Mission Board and the Promotional Secretary. Mission Board chairman J. E. West and secretary Lightbourne had the matter up for study Monday morning together with Mrs. Parker and Dr. L. E. Smith. The Board directed secretary Lightbourne to work this out with Mrs. Parker and Mr. Lester along lines agreeable to all concerned.

The Board took up the problem of financing the office of the Promotional Secretary, the publication of THE CHRISTIAN SUN and the meeting of the incidental expenses and apportionments of the Convention where the Convention itself left off in its recent session. The outcome of this deliberation is: That all the Boards, Institutions and Officials of the Convention during this biennium place the emphasis on Each Church of Each Conference to Raise Each apportionment in Full. It is the conviction of the members of the Board that the way out of our financial difficulties is by raising in full the whole apportionment by raising each apportionment.

The Board of Publications met informally on Monday afternoon and with grave courtesy and due informality left a memorandum for the Executive Board to the effect the Board of Publications would like an additional thousand dollars for the publication of THE SUN. This matter was given grave consideration and the following resolution is being forwarded to the Board of Publications: That it is the sense of this Board that the Board of Publications should consider every possible means of giving us the essential features of THE CHRISTIAN SUN without incurring additional expense.

Promotional Secretary F. C. Lester presented a program of activities for his office which the Board approved and suggested should be carried out subject to the circumstances of time and place. Managing Editor John T. Kernodle spoke briefly with reference to the increased costs of publishing THE SUN and of the possibilities in publishing and circulating the revision of the *Government and Principles*. President L. E. Smith had a few words regarding the College and participated in most of the discussions.

A motion to adjourn was made at 10:40 and after a prayer of benediction by Rev. W. E. Wisseman the members and visitors departed in tranquility.

Board members present: Hardcastle, Lightbourne, Harrell, House, Wisseman.

FIFTH SUNDAY OFFERINGS.

Time marches on. Another fifth Sunday is on the horizon. An opportunity for every church and Sunday School to express its appreciation of the great services that the college has rendered. These fifth Sunday offerings are a great help to the college particularly when they come in midsummer when the college's income is at a very low ebb. Every dollar helps with current expenses and makes it possible for the college to go without embarrassment. Then too the fifth Sunday offers an opportunity for the local church to lighten its own burdens by raising a part of its conference apportionments. The local church may be sure then of discharging its full obligation. Please don't forget the college on next Sunday, the fifth Sunday.

We are grateful for the following contributions:

Previously reported	$2,340.03
Churches.	
N. C. and Va. Conference:	
Union (N. C.)	4.00
Mebane	10.00
Eastern Va. Conference:	
Mt. Carmel	2.93
Western N. C. Conference:	
Mt. Pleasant	1.08
Sunday Schools.	
Eastern Va. Conference:	
Berea, So. Norfolk	40.00
Bethlehem	36.77
Spring Hill	.72
Va. Valley Conference:	
Mayland	1.11
Total	$ 96.61
Grand Total	$2,436.64

L. E. SMITH,
President.

A good man will take care of his horses and dogs, not only while they are young, but when old and past service.

—*Plutarch.*

He that respects himself is safe from others; he wears a coat of mail that none can pierce.

—*Longfellow.*

Excerpts from the Convention Report of the Mission Board

Two months after the last meeting of the Convention our beloved Secretary of Missions, Dr. J. O. Atkinson, passed away. (July 2, 1940). He had been Missions Secretary for 23 years and Secretary of the Mission Board since 1912. Our leader is gone, but because of him and the great work he did we feel deep in our hearts the urgency to carry on where he left off.

There are three outstanding things about the work of the Mission Board for the past biennium; the first being the large increase in receipts over those of the previous biennium; a large reduction in the expense of the Mission Board; and third, larger appropriations to Home and Foreign Missions.

During the past biennium the receipts for missionary work were for Convention (Home) Missions, $21,347.07; Foreign Missions, $18,838.14; making a total of $40,185.21, against a total of $35,164.29 for the previous biennium, being an increase in giving for the biennium of $5,020.92.

Designated and disbursed to Home Missions, $20,594.73; Foreign Missions, $18,937.36, making a total of $39,532.09 for both Home and Foreign Missions. This does not include funds collected by the Conferences and expended by their Home Mission Committees.

In the Home Field your Board has the past two years assisted Mountain Work (Carroll County, Va.), the parsonage having been repaired, wall board put on the walls in the five rooms, and the two church buildings given minor repairs. At present we have no pastor, and while some good work has been done by non-resident pastors, the Board has decided that the work needs an all time pastor, which we hope to secure by next fall. We have also made appropriations to Ocean View, Winston-Salem, Asheboro, Hopewell, Richmond, Lynchburg, Valley of Virginia Pastorates. Several small appropriations were made to other places during the past two years. We also made a $600.00 a year appropriation to The Christian Sun as directed by the Convention two years ago.

We have been fortunate in having Miss Angie Crew, missionary on furlough because of the situation in Japan, as a member of the working staff in the Southern Convention. She has been doing religious and missionary education work in the Convention since September, 1941. At the suggestion of the North Carolina Woman's Convention, Mrs. John G. Truitt, Mrs. W. E. Wisseman, and Mrs. F. C. Lester were appointed to prepare a monthly missionary program for our Sunday Schools. At the solicitation of the Committee the programs were prepared by Miss Crew and are being distributed by the Mission Board.

Our Foreign Mission Work is carried on through the American Board of Commissioners for Foreign Missions, with Rev. F. C. Lester the Convention's representative. Funds are distributed according to special projects as designated by the Churches, individuals or Sunday Schools. When projects are not used the funds are distributed through the general work. Money can be sent to all missions **except** those in enemy occupied countries, which are: Occupied (North) China, Japan, the Philippines, Greece, and Bulgaria. Money **can** be sent to: East Africa, West Africa, South Africa, Ceylon, India, Turkey, Syria, Fukien Province (China) and Free China. The financial responsibilities of the American Board are not at all lessened because of the war situation, Treasurer Belcher reminds us. Even in enemy occupied countries a great deal of the work is being conducted by the Nationals.

Our report would not be complete without a word about the work of our Women's Convention. We congratulate them upon their work for Missions during the past two years, their cooperation and willingness to help at all times. Their Board raised and sent to the Mission Board, $16,009.13 during the past biennium for both Home and Foreign Missions. The women now have a separate meeting, their Convention meeting in alternate years from the General Convention.

The last year of this biennium just closed the General Mission Board raised a little over $20,000.00. This was the largest amount raised in one year since 1930-31. Realizing the need in the world today, we sincerely trust that the coming biennium will show even larger gains for world-wide missions.

J. E. West, *President,*
Mattie Cox Parker, *Secretary.*

HISTORICAL SOCIETY, [illegible]
Southern Convention of Congregational Christian Churches

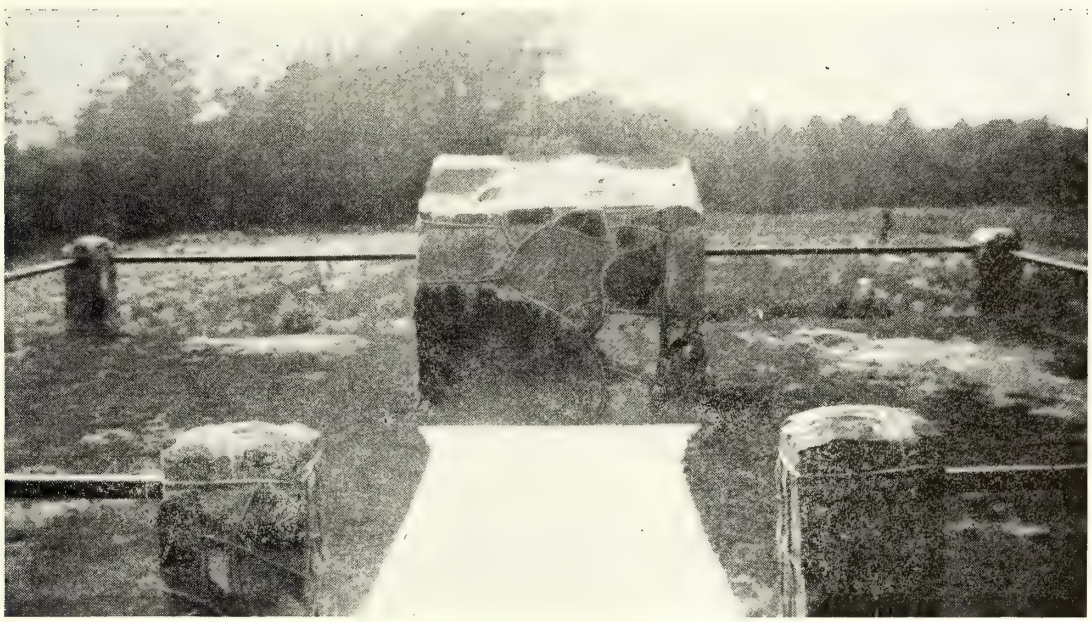
The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCIV. RICHMOND, VA., THURSDAY, JUNE 4, 1942. NUMBER 23.

First Editor of The Christian Sun Honored



MEMORIAL TO DANIEL W. KERR.

The Upper Alamance Fellowship of Churches met last Sunday afternoon at the McAdams' Farm, Orange County, North Carolina, the site of Junto Academy and the editing of the first issue of The Christian Sun, February 17, 1844. Dr. J. H. Lightbourne presided at the meeting. Speakers for the occasion were Mr. Zeb Lynch, Dr. Henry Lewis Smith, president emeritus of Washington and Lee University and the Rev. Robert Lee House, editor of The Christian Sun. The Rev. Melvin Dollar, president of the Alamance Fellowship, led the song service and the Rev. Greig Ritchie pronounced the benediction.

The monument was constructed by Mr. C. M. McPherson of native field stone found on the farm. The enclosure marks the walls of the Junto Academy administration building where Dr. Kerr had his office. Those who promoted and assisted in its erection include: Mr. John Isley, deceased; Dr. J. H. Lightbourne, Dr. C. W. McPherson and members of the Brotherhood Class of the Burlington Church, members of Mt. Zion Church, The Alamance Fellowship, and interested friends throughout the Convention.

NEWS AND VIEWS

Rev. Loring B. Chase, minister of Palm City, Fla., Church for the past year will return for another season. He and Mrs. Chase will spend the summer in New England.

Demorest, Ga., Church is observing its 50th anniversary. The observance was begun with a reception and other activities will be presented during the coming months. Rev. C. Lisle Percy is the minister.

The Rev. J. Everett Neese writes: "The work at Ocean View is most encouraging. Sixteen new members were received into the church Easter Sunday and six more were taken in on Mother's Day. All of these were adults except four."

Rev. and Mrs. Melvin Dollar of Burlington, N. C., visited the United Church at Lagrange, Ga., on the week of May 17. Mr. Dollar is a native of Alabama, a former student at Piedmont College and now is a graduate student at Duke University School of Religion, Durham, N. C.

Southern Union College at Wadley, Alabama, has announced an estimated subscription to the Endowment Fund of $2,725. Rev F. P. Ensminger will devote his energies to the promotion of the Endowment during the next year. The goal is $200,000. Many friends are contributing War Bonds.

TO MINISTERS OF THE SOUTHERN CONVENTION.

Brethren:

At the first of the week an earnest appeal in behalf of the Elon College All or Nothing Campaign was dispatched to you. In the letter was a card with a series of questions as follows:

1. The campaign has been made in my church. $.....
(Amount raised)

2. I will be glad for the campaign to be made in my church. The most satisfactory date is .....

3. I will be glad to have someone help make the campaign. Yes..... No.....

4. I will give one week (.....)
Date
to help make the campaign in other churches.

5. Have you sent names and addresses of wage-earners? If not, will you do so atonce?

.....

Have you answered these questions and mailed the card? If not, please do so today. Time is short, the cause is so just, and the need is so great. It cannot be done without you. A week's time and a sacrificial gift will bear fruits comparable to any effort and gift that you may have made at any previous time and for any purpose. Elon feels it can depend on you.

L. E. Smith.

THE SOUTHEAST DISTRICT.

Beginning June 1 Supt. William T. Scott became Superintendent of the Southeast District of Congregational Christian Churches. Besides Florida and Georgia he will have for his territory the churches in South Carolina, Tennessee, Kentucky, Alabama and West Florida. The Jacksonville Office becomes the office for the Southeast District as it was under Dr. Edwin C. Gillette. Supt. Scott will give especial attention to the churches of Florida, Tennessee, and Kentucky, and will be assisted particularly in Alabama and Georgia by Rev. David W. Shepherd, present minister of United Congregational Christian Church of LaGrange, Ga., who becomes Pastor-at-Large. The retirement of Dr. F. P. Ensminger as Superintendent of Alabama, Kentucky and Tennessee and West Florida makes these adjustments necessary. Dr. Scott and Mr. Sheppard hope to be able to serve the churches of the entire area with the able assistance of Miss Christine Skelton and Miss Marguerite Davison, Extension Workers. This new arrangement has many advantages, chief among which is the fact that the entire area which faces similar problems will have unified leadership. An interesting feature in the new program will be a center of religious life at Wadley, Alabama, where is located Southern Union College. There are 172 white churches in the Southeast District and about 100 of these are located in Georgia and Alabama in a radius of approximately 100 miles of Wadley, Alabama. Mr. Shepherd will live at Roanoke, Alabama, a short distance from Wadley.

THE RURAL CHURCH INSTITUTE.

For the past eight years the Rural Church Institute, which has its headquarters at Duke University, has been bringing together at that place a group of the leading religious leaders of the world for instruction, for inspiration, for council, for fellowship, and for general mutual help in and for our common task. Those responsible for providing the program for this Institute consider themselves peculiarly fortunate this year in what they are able to offer to all who come. And all ministers and leaders in the field of religion are invited to come and share what is offered.

The time for the Institute this year will be June 8-13, inclusive. Registration and assignment of rooms may be attended to on arrival. The first address will be given in the Duke Chapel at eight o'clock Monday evening, June 8. This opening address will be made by Dr. E. Stanley Jones, of India. Dr. Jones will make four other addresses during the week. Other speakers and leaders for the Institute include Dr. John C. Bennett, of the Pacific School of Religion, Berkeley, California; Dr. Gaius Glenn Atkins, Professor Emeritus of Auburn Theological Seminary; Dr. O. E. Baker, Senior Social Scientist, Division of Farm Population and Rural Welfare, United States Department of Agriculture; Dr. Thomas S. Kepler, Lawrence College; Dr. Y. C. Yang, President of Soochow University; and Dr. Dwight Sanderson, of Cornell University. Such outstanding men have attended every session of the Duke Institute and it is my deliberate judgment that no Bible conference or religious institute in the land furnishes more or richer help than does this one at Duke.

Those who register for the work in question will pay a fee of $1.00 which will entitle them to furnished room for the week. Meals may be had in the dining hall of the University at 85c per day. And so at a mere nominal cost this Institute will furnish an opportunity for mental and spiritual enlargement and enrichment that cannot be surpassed at any place.

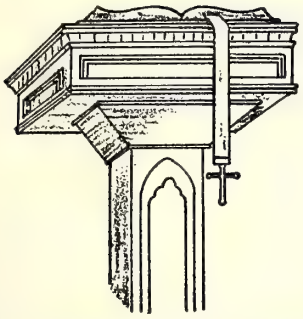
To get the best out of what is here offered one should, of course, come in at the beginning and remain until the close. Where one cannot do this, he may enter at any time and withdraw at will.

For bulletin giving details of program or for further information, write Dr. J. M. Ormond, Duke University, Durham, N. C.

W. R. Cullom.

JACKSONVILLE.

Rev. Edward Driscoll, former minister of the Congregational Church at Lenox, Mass., began his ministry at the Jacksonville Church succeeding Rev. Everett B. Lesher, who is now minister of the Villa Park Community Church, Villa Park, Ill.



OUR MINISTER FOR THIS WEEK IS THE REV. R. H. STAFFORD, D.D., S.T.D., LL.D., BOSTON, MASS.

CHRISTIAN STRATEGY.

"Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit."—Matt. 28 : 19.

In these days military metaphors are in the air. So I have chosen a military metaphor as the subject of this sermon: "Christian Strategy." There is an important difference between strategy and tactics. *Strategy* is the science of projecting campaigns, or great movements; *tactics* is the science of disposing forces for battles, or single episodes within such movements. Christian tactics may now and then conceivably require retreat here or there. A tactical retreat is no more than an untoward incident on the road to victory. But a strategic retreat would be equivalent to surrender.

The strategy or general plan of the Christian movement is set forth once and for all in our text, which is presented as a word of Our Lord Himself. Some scholars doubt whether He uttered this word. The baptismal formula given here does look like an editorial modification. For the specific differentiation of the Holy Spirit from the Father and the Son probably belongs to a later period of Christian thought than Jesus' lifetime. Nevertheless the main idea of the sentence comes undoubtedly from a very early day, while his earthly memory was still of recent date. There is nothing in the first three Gospels which does not report at least a strong impression from Jesus' own fellowship. There were editorial commentators, but no forgers or fakers among these writers. So for substance of doctrine, if less certainly in its precise wording, this statement of perenial Christian strategy can certainly be received as expressing the mind of Christ.

I have spoken of perennial Christian strategy. I want to accent that adjective "perennial." Our charter for the Christian movement, or the Church Universal (to use its other name), is not for a time only, but holds good until the Kingdom of God comes. The Church is age-long and age-less. It carries on through and beyond all passing tribulations of history. It takes them in its stride. In the power of God it has nothing to fear from them. While they are going on the Church is patient and undiscouraged. When they are over it accommodates the altered situation to its purposes, and converts it into a vehicle of progress toward the goal it keeps steadily in view by night and by day, through storm and in sunshine. To us as citizens in a nation less than two hundred years old the war now being waged may well seem appalling. But to us as participants in a movement nearly two thousand years old it is just one more war continuing a long series which the Church has already survived. We may be sure it will still survive, no matter how long the series turns out to be, as a stalwart traveller survives tempests on his journey and still presses on undaunted.

The Church is a movement; and it is the movement as such, in all its branches, that constitutes the Church Universal. Where do we get that idea? You will find it at the very beginning of our text: "Go ye therefore." This is the first principle of Christian strategy. We are Christians not by virtue of believing this or that creed, or of receiving this or that sacrament, valuable as creeds and sacraments may be. We are Christians only while we are facing forward and moving on under Christ's command to extend His influence ever more widely and deeply. That we shall extend His influence as best we can is the only command He lay upon us.

Sometimes we who stand forth as champions of Christian world advance are asked what is the motive of missions. The motive of missions is the will of Christ, to whom we have pledged our allegiance. If we who call ourselves by His name ever stopped going, if we ever became religious isolationists, then we should no longer be Christians, and our Churches would no longer be Churches of Christ. For the crimson of the cross on our banner we should have substituted the yellow of cowardice and treason.

"Go ye," said Our Lord, "and make disciples of all nations." The early Christians were drawn first from the Jews, and then from other peoples bordering them in the Near East. It was because of these marching orders that these Asiatics and Levantines set out to give the Roman Empire new standards and then to civilize the rest of Europe, including our barbarian ancestors. And still the Church is going into all nations as yet beyond its pale, undeterred by any obstacles, to carry Christ to the peoples who know Him not, and whom He can reach in no other way, and who are all in palpable need of all the kinds of help, personal and social, which His influence always brings.

The Church is the first great international body. It disregards every frontier of race and tradition in a persistent endeavor to knit mankind into one, or rather to bring out a oneness already there though tragically undiscerned. Every Christian is by definition and of necessity an internationalist. The abortive League of Nations after the last war, and whatever project of federal association among free peoples may be more hopefully brought about after this war—these are but reflections in politics of a reality which for nineteen centuries has been increasingly manifest in religion.

Yet *internationalist* is not a good word. For by misuse it has been given an overtone the reverse of *patriotic*. And, on the other hand, it seems to accept all the facts of nationalism as they now exist without protest. It seems to propose merely certain arrangements which shall include all these facts as given without any correction, though many of them stand clearly in need of it. Lately, in reaction against this unsatisfactory word, the adjective "oecumenical" has come into wide use in connection with the Church, together with its formidable noun form, "oecumenicity." The Greek root of these terms means "the inhabited earth." Why on earth should we not say, then, "world-wide" and "world-wideness" instead of "oecumenical" and "oecumenicity?" At any rate, the idea here is that we stress the unity of the world of men and overlook the multiplicity of the nations.

But it seems to me that this does not quite hit the mark, either. Surely there are real values in each nation, as there are in each family, which we should be impoverished by losing. The only disvalues in a nation or a family are such of its folkways as interfere with the welfare of the larger community. So I venture to coin a word of my own, to describe the world-wide fellowship of the Church, and also the world-wide fellowship of nations for which we hope and press in place of war. My word is "transitional." It means going through the nations, and beyond

(Continued on page 9.)

RELIGIOUS JOURNALISM IN THE SOUTHERN CONVENTION.

When **The Christian Sun** was first published at Junto, N. C., on February 17, 1844, it represented the North Carolina and Virginia Conference. Daniel W. Kerr, founder and editor, attended the Southern Christian Convention held at Good Hope, Granville County, N. C., in 1847. He was a delegate from his conference and at its session for that year, which convened at Pope's Chapel he announced to the conference that he had transferred to the Convention **The Christian Sun,** he himself remaining editor. And so **The Christian Sun,** from being the organ of a local conference, became the mouthpiece of the group of conferences comprising the Southern Christian Convention.

Religious Journalism in the Southern Convention has been concentrated in, although not confined to **The Christian Sun.** It has been edited consistently by men of Christian character and pronounced ability. Dr. W. A. Harper wrote concerning the first editor: "To Daniel W. Kerr belongs the honor of having launched and firmly established the enterprise, as well as of having conceived and engineered the idea to a successful denoument. With infinite caution, with almost superhuman foresight, did he plan and labor and organize and wait, biding his time to begin. And when he did begin, so securely did he establish it and so deeply did he root it in the hearts and affections of our people that they have ever since defended, maintained and supported it . . . He proved himself an able editor, a skillful wielder of the sword of the spirit, and a staunch and valiant defender of the Christian Church and its faith."

Dr. J. Pressley Barrett, a later editor, wrote of his experience: "When I was twenty-seven years old I became editor of **The Christian Sun.** I was without experience. I remember when I wrote my first editorial, and then saw how much matter would be needed to fill the next paper, I felt as if I should never be able to furnish it. But the Lord came to my help and the work was done . . . I undertook to go to the Lord daily for help, asking Him to give me courage and faith and love and patience and firmness and skill to do the work for His honor and glory. Realizing my own insufficiency, I pleaded with Him daily to put His power into my work and to make it effective for His honor and glory, and for the highest and best interest of the Church." Other editors in this notable succession include H. B. Hayes, W. B. Wellons, J. T. Whitley, W. T. Walker, W. G. Clements, E. L Moffitt, J. O. Atkinson, C. B. Riddle, and F. C. Lester.

During these ninety-eight years of publication **The Christian Sun** has provided an indispensable stimulus (1) for writing and (2) for the general work of our churches. Young men have read its pages and decided for the Gospel ministry, found an outlet for their theological and sermonic productions, been lifted by the printed page from obscurity and placed in positions of responsibility and prominence. Writing furnishes a necessary impetus to logical thinking and older men have grown steadily through the discipline of the written word. Editors, men of faith, vision and boundless energy, have written in bold and brilliant strokes, using the publication as the vehicle of their mature genius. It is amazing to contemplate the mental activity involved in the publication of these approximately five thousand issues. Picture the man in the editor's chair as he rearranges, experiments, alters, discards, inserts, expands, combines and improves. And in the zenith of power see him grappling with the great problems of life and destiny with vigor and directness.

Through nearly a century of composition and publication writers have found an inexhaustable supply of themes. But the work of the church is the natural and recurring theme of a host of writers. Issues have repeatedly been clarified in the necessity for publication. Out of the combined literary wisdom of many writers the church is able to chart its course with intelligence and efficiency.

The institutions of the church would have been crippled and handicapped in their appeals without the medium of a church paper. To be sure, our Church paper antedates the other institutions of the Church. One of our leaders wrote concerning editor Kerr: "But for his efforts, and the efforts of others like him, Elon College would not be today. He was the educational pioneer, who endeavored to establish a school for intellectual and moral training in our Southern Christian Church. With him his school died. He failed, but in his failure lay the seeds of a larger success than fancy's dream had ever pictured to his energetic soul." The story of Dr. J. Pressley Barrett and his editorial crusade for the founding of Elon College is well known to our constituency. He wrote: "I kept the matter before the people, declaring to them the necessity for a college for the training of our ministers and our young people, in order to bring best results in our work." He was also able to write, "Already the end I sought in its establishment has been largely gained." The Christian Orphanage and Christian Missions have found in religious journalism their widest avenue of appeal. The memorable experience of Dr. J. O. Atkinson as Editor and Missionary Secretary is a conspicuous example of missionary influence. Truly, "the publishing genius has followed the cross." The printed page was consecrated weekly to the proclamation of a world-wide Gospel. A constant stimulus to missions, the paper and the church were in return greatly stimulated by missions. This powerful instrument is ours today for implementing the missionary initiative for the permeation of the world. As ours continues to be a "publishing faith," it is following in the line of a great historic tradition.

Religious journalism has provided an indispensable witness for the Church. This historic witness has magnified the importance of Christian character, Christian freedom and Christian union. This witness has been given the wings of publication throughout our Conven-

tion and beyond. The witness has given pronounced emphasis to Christian education, co-education and other progressive ideas essential to the life of the Church. **The Christian Sun** has never been reactionary in its point of view, theologically or otherwise. Education in missions, stewardship, temperance, Bible study, and a Christian interpretation of current affairs has been the continuing aim of this publication. The nature of this witness has been creative rather than crusading and for this constant, progressive witness we should be profoundly grateful today.

Religious journalism has provided an indispensable and imperishable Record of the life of the Church. The intellectual, literary and religious heritage of our Church has been constantly stimulated and tabulated. Our ecclesiastical thinking has been clarified and codified. The successive issues of **The Christian Sun** contain for us, the continuing Acts of the Apostles and of the Holy Spirit. They are filled with the prayers, the portraits and the pronouncements of God's elect personnel. These, therefore, the archives of our Church, are enriched far beyond the power of human computation.

Let us face the future deeply conscious of our historic witnesses and mission. If religious journalism was needed in the distant year of 1844, it is most assuredly needed in the turbulent year of 1942. Indispensable in the founding and nurturing of the institutions of our Church, **The Christian Sun** is equally indispensable in the achievement of their full fruition. Our church paper must not be content to simply recount its history or display its institutional laurels. It must gird itself for new and greater tasks, for sterner battles and for wider conquests.

RELIGIOUS JOURNALISM TODAY.

"Religious journalism is the most important journalism there is," said Sam Wells, religion editor of "Time," speaking before the Associated Church Press in New York. Mr. Wells continued, "The majority of people today are living on the spiritual capital of their ancestors. Civilization is in danger of becoming a complex of nostalgia, apathy and pleasant habit. Religious journalism is in the world to grapple with that condition."

Church people should be greatly interested in this further word of Mr. Wells concerning a phase of our work, the importance of which is often underestimated. "No news has been as interesting to write in the past two years as what the missionaries have been doing in countries that have been invaded. Think of Norway! Think of Niemoeller! Think of the Philippines, China, and the other countries! There is exciting, thrilling news in what is happening."

A significant study of religious journalism has been completed by Kenneth W. Underwood of Yale University. The study of thirty-three representative magazines indicates that "Editors are working with severe financial handicaps. Church papers are under-staffed, editors underpaid and usually of excellent academic background but with inadequate journalistic training." The study recommends that seminaries specifically train young men and women for careers in religious journalism, and that churches in seeking future staff members draw from this source. The study also suggests that magazines cooperatively engage professional "name" writers for articles which all the magazines may publish, and utilize religious news syndicates more in order to give currency to their journals.

The church and religious journalism must stand for the future. In distant lands we are witnessing the insulating of populations against the truth, the carrying of official propaganda to every household, the taking of children away from parental influence and the complete moulding of their souls to fit a pattern prescribed by a dictator. This movement was launched by a Berlin bonfire in nineteen thirty-three. Burning books, the assassination of ideas, the shackling of the freedom of the minds, this is the danger and tragedy we face today.

In the face of this sweeping tendency we must keep alive, at whatever cost, the historic forms of Christian witness that are impossible for the churches that have lost their freedom. We must continue to write, to subscribe and to read to the end that above the confusion of the times the voice of the Church and the voice of God may continue to be heard.

A MINISTERIAL SUMMER.

Programs of unusual excellence are available for ministers in the Southern Convention this Summer. It is not necessary to go to some distant school. Many of the outstanding leaders in the religious world today are being brought within our reach. Every minister should attend at least one pastor's school or Bible conference during the Summer. Those who attend the General Council meeting will find great stimulus and guidance in religious thinking. The time could not be spent to a better advantage. The Council program is really a Bible conference, a denominational assembly and a missionary meeting all combined. Churches should cooperate in every possible way with pastors who plan to attend.

Many of our ministers will attend the Pastor's School at Duke University, June 8-13. Two Congregational representatives, Prof. John C. Bennett and Dr. Gaius Glenn Atkins, are on the program. Dr. E. Stanley Jones will deliver four addresses. Denominational group meetings may be held in the afternoon. The school is within reach of all, and where could one go to find greater inspiration?

The Blue Ridge Conference, June 15-21, will feature such religious leaders as Dr. Robert Calhoun of Yale Divinity School, Dr. John Bennett, and Dr. H. Paul Douglas, Editor of "Christendom."

The Carolina Institute of International Relations will be held at the Woman's College, Greensboro, June 19-27. Harold Bosley, popular Baltimore minister, and Carl Hambro will lead the discussion on the Conference theme, "The World We Want to Live In?"

The Board of Home Missions conducts an annual school in the East for selected ministers. A number of our men are eligible to attend the school to be held at Deering, N. H., during July. Competent guidance and the friendly exchange of ministerial experiences make this a very practical school.

An American Christian Ashram will be held at Blue Ridge, N. C., July 18-August 1. Dr. E. Stanley Jones who imported the idea from India offers the following explanation. "The Ashram differs from a conference or retreat in that instead (Turn to page 13)

PROGRAM MATERIALS FOR THE SUNDAY SCHOOLS.

Material for Missionary Programs in the Sunday Schools have been prepared under the direction of a committee composed of Mrs. John G. Truitt, Mrs. W. E. Wisseman and Mrs. F. C. Lester. This committee was appointed by the Mission Board and the Board of Christian Education.

The first program issued was the program for March. This material went to every Sunday School Superintendent and pastor in the Southern Convention. Each Sunday School was asked to make a reply stating whether the program could be used, if it fitted the needs of the school and if it would be used each month if it was sent to them free of charge.

The response has been splendid and requests have come in for additional copies each month. The programs are fine and if you have not used them you should do so. There are several Sunday Schools that have not requested the monthly program. We feel sure you will want to use these programs in your Sunday Schools but have perhaps overlooked ordering them from the Mission Office, Elon College, N. C. This is an opportunity to present some vital missionary education in the Sunday Schools. We will appreciate your cooperation. M. C. P.

MISSIONARY OFFERINGS.

WEEK ENDING MAY 30, 1942.

Sunday Schools.

Suffalk, Va.	$	50.00
Pleasant Ridge, Ramseur, N. C.		4.12
Ingram, Va.		5.11
Bethlehem, Suffolk, Va.		2.64
Shallow Ford, Elon College		15.74
Newport News, Va.		10.00
Liberty Springs, Suffolk, Va.		5.00
Lebanon, Semora, N. C.		1.02
Ramseur, N. C.		7.51
Total	$	101.14

Individuals and Churches.

Christian Temple, Norfolk, Va.	$	300.00
Hines Chapel, McLeansville, N. C.		28.00
Niagara, N. C.		2.50
Durham, N. C.		100.00
Turner's Chapel, Sanford, N. C.		5.36
New Hope, Louisburg, N. C.		2.35
Total	$	438.21

Specials.

First, Burlington, N. C., S. S.	$	31.10
Total for the week	$	570.45
Previously acknowledged		14,043.28
Total since Sept. 1, 1941	$	14,613.73

MATTIE COX PARKER,
Secretary.

MEMORIES OF CHRISTMAS IN AFRICA.

BY DOROTHY P. CUSHING.

In this war-ridden world it takes a long time for mail to come from South Africa to the United States.

And so it is that it was the middle of February before a story of Christmas activities in and around Inanda Seminary, a remarkable Christian school for Zulu girls in South Africa, reached America.

It is an appealing story, full of humor, pathos and courage. It comes from Miss Agnes A. Wood, daughter of Mr. and Mrs. R. C. Wood of Traer, Iowa, a Congregational teacher under the American Board of Foreign Missions in Inanda Seminary.

In the school itself Christmas was celebrated much as it is in America, except that the sweet-scented white Christmas bush bloomed everywhere and the brilliant red hibiscus flamed in all the corners. There was a pageant with the dark-skinned shepherds and Magi, a manger scene and many blue and silver stars.

EVEN THE WEEDS DISCOURAGED.

Unfortunately, drought was making life very hard for the people. Even the weeds were discouraged about growing. Corn a foot high stood with leaves curled after an ordinary sunny day. To a people dependent upon their summer gardens for their daily food during the winter this spelled tragedy.

CHRISTMAS A LA UNCLE SAM.

In addition to festivities with their Zulu students and friends, the little group of American missionaries, numbering six, had a tree of their own. It was made of evergreen branches wired together and decorated with gold and silver stars and "icicles." Zulu friends gave them two chickens. Part of the home celebration included the presentation of simple gifts to the cooks and the little herder boys who came for their presents and smiled with delight as they said, "Thank you." That was the result of modern education, believe it or not, for the old-time Zulu never thanks anyone personally—only indirectly. To show pleasure at a gift is exceedingly bad taste and would be frowned upon by any Zulu Emily Post.

A PLUG FOR EVERSHARP.

Miss Wood and the principal of the school, Miss Lavinia Scott of Bridgeport, Conn., have a special friend in a local Mohammedan Indian storekeeper. His name is Haffejee. To their amazement he presented them with a Christmas gift consisting of an Eversharp pen and pencil set. He also gave them biscuits and handkerchieves. The biscuits and hankies they shared with others—the pen and pencil set they guarded jealously.

Although an Indian living in Africa, and a Moslem, Mr. Haffejee is quite certain that England will win the war and exhibits a remarkable loyalty. "I was born under the British flag in India," he declares, "and I want to die under the British flag."

THE COP'S CHRISTMAS SAD.

The lonely young European police sergeant stationed at the edge of the mission reserve was invited to Christmas dinner. But he could not come. Christmas to the non-Christian Zulus means feasting and beer-drinking. Beer-drinking means fighting. Fighting means police. So holidays are not happy days for the police sergeant.

A CONTRAST.

But it is a different story among the Christian Zulus. They have their services and their tree in the little village church in Inanda. They decorate it themselves and they plan and execute their own program. The children, like children everywhere, sat with their eyes glued on the Christmas tree in the corner. A choir of young people raised their beautiful voices in "The Messiah." The Zulu pastor read the Christmas story, prayed, and, undoubtedly influenced by the wistful eyes of the younger generation, made his message very brief.

FEATHER MEANS A HEN TO COME.

The distribution of gifts was an exciting time. Pathetic indeed were some of these, a mat, a balloon, a handkerchief, an occasional feather—the promisory note of a chicken to come—just friendly gifts among a friendly people who have very little of this world's goods.

In addition to her teaching, Miss Wood often goes out into the villages visiting in the homes and schools. Some of these cannot be reached ex-

cept on foot or on horseback. There are numerous little "Sunday Schools in homes" and one of these held a Christmas celebration to which Miss Wood was invited.

A Party in the Bush.

Mud walls, iron roof, dirt floors on which were spread grass mats. This constituted the home of Mrs. Mzobe. The children, many of them little herder boys dressed in rags or blankets, gazed in wide-eyed admiration at the red stars and purple streamers decorating the rafters. These little workmen had come in from their cattle and goats long enough to receive their gifts, hear a story and sing a song. The little whistle or ball or handkerchief was received in deep silence. Not a smile. No shouts of delight. Why? Because, as has been stated, this is a mark of very bad manners. But one of the gifts was an all-day sucker to each child, and baby sister, dressed only in a string of beads, was too young to realize that she should *not* show her appreciation. She banged happily on the dirt floor with her lollypop until she discovered its correct usage!

A Working Man at Four.

Among the little herder boys was four-year old Uzwelabo. To him was given a wonderful siren whistle.

"He made a few feeble blows when I told him how to use it," says Miss Wood, "but reserved his real efforts for the bush. He started to eat his sucker, but when it was announced that the boys must now go back to work, he wrapped the remainder of it in its paper and handed all his things to his mother who, in a pleated skin skirt and blanket, had been watching solemnly from a dark corner."

Khumbula—the Great Dane.

During all this, Khumbula, the big lion-like Great Dane belonging to the missionaries, lay on the floor by the door keeping out the chickens. These Zulu hens were much annoyed by this because it is their custom to have free entrance and exit in village homes. Khumbula, by the way, is called affectionately by the Inanda girls, "our brother," or "Mr. Khumbula." He accompanies Miss Wood on her trips, many taken on her horse, Andy.

"If Only One . . ."

The teachers at Inanda have been fostering schools and Sunday Schools out in the hilly, isolated districts where most of the people are non-Christian and, as Miss Wood describes it, are "real backwoods, edge of civilization groups." Here and there a Christian family will offer their home, and Miss Wood and her

(Continued on page 15.)

FOR THE CHILDREN

Dear Children:

Mrs. Todd is very sorry that you have not received a letter from her in the past two weeks. She has been very busy, and it seemed almost impossible to find time for a letter. Because she has been so busy, and is in need of rest, she has gone to Tennessee for a month's vacation. Her husband is writing this letter, and promised to do so every week until she returns.

So much has been written about Oliver on this page, I know you are wondering if he went with his mother. Well, you may be sure he did! He went for two reasons. The first one was because his daddy wouldn't know how to take care of him for such a long time. And the other reason is that he has many relatives in Tennessee who have never seen him.

I took Oliver and his mother to the train in Greensboro last Thursday. Oliver had a grand time on the way there, but I know his mother must have had her hands full on the train. As soon as Oliver got on the train, he began to squirm, wanting to get down and run around. One reason why he was so anxious to get down was because he saw a tiny baby across the aisle. The last I saw of him, his mother was trying to hold him still, and he was telling her that he just had to speak to the people across the aisle.

This week I'd like to tell you a story that I heard from a friend of mine, Aunt Sarah.

Your friend,
Aubrey Todd.

MIDNIGHT AND TOM.

Tom McManus lives on a big farm with his family. Tom is only four years old, so he can't help much on the farm. While the rest of the family are working, Tom usually stays with Aunt Sarah. Aunt Sarah is a colored woman who lives on the farm. She cooks for Tom's family and keeps the house clean. She has a little boy just about the size of Tom. She says that his real name is Athanasius. It's an awfully big name for such a small boy, and I don't know where in the world Aunt Sarah could have found it. Just the same, no body calls him by that long name. Most everybody calls him Midnight. It isn't such a nice name, but just the same that's what they call him. I think they call him that because he's so black. He's so black that his eyes and his teeth look almost as white as a piece of writing paper.

One day Tom and Midnight were playing in the yard. Aunt Sarah keeps the yard swept so clean that not one sprig of grass could grow in it. But on the edge of the yard, there was grass and a few flowers. On this day, Tom saw a pretty flower in the grass. It was so pretty he decided that they ought to take it to Aunt Sarah. The flower was a spiderwort. There are lots of them blooming now, in Virginia and North Carolina. I wish all of you who read this page would see if you can find some. Will you let me know if you find one?

Aunt Sarah was always telling stories to these two boys. I don't know where she got so many, unless she made them up. Would you like to know what she told them about the spiderwort?

THE SPIDERWORT.

"What's this you all's got for me?" asked Aunt Sarah, as Tom and Midnight came in, grinning from ear to ear.

"It's a pretty flower, Mammy," said Midnight.

"Oh, yes," said Aunt Sarah, "that's a spiderwort."

"Do spiders eat them?" Tom wanted to know.

Aupnt Sarah thought that was very funny and she laughed and laughed.

"No, indeed, honey. Spiders eat flies. Didn't you know that? Just you all sit down here and I'll tell you all about it. These flowers always grows straight. They don't creep on the ground like some flowers do. They stands straight like the cross of Jesus, so everybody can see them."

I don't know why, but Aunt Sarah always said that flowers were like the cross of Jesus.

"And the flowers is blue for Truth. Each flower has three petals 'cause three nails nailed our Jesus to the cross. The leaves are long and narrow like a spear 'cause a spear was stuck in Jesus' side."

"What makes the juice so sticky, Mammy?" asked Midnight.

"Well, I guess I should of told you that first, 'cause that's where the name comes from. That sticky juice that runs out of the stems will cure spider bites. Whenever a spider bites you, just rub some of that juice on the bite, and it won't hurt at all."

Aunt Sarah put the spiderwort in a glass of water as Tom and Midnight went out the door playing cowboys and Indians.

CONTRIBUTIONS

SUFFOLK LETTER.

Today is National Memorial Day. The stores, banks and other places of business and industry, in this city, are closed. That is a fitting recognition of the spirit and purpose of the Holiday. The fishing season for the City Lakes opened yesterday, and a large number of men have taken the day off to enjoy this sport and recreation. Yesterday the A. B. C. Store supplied thousands of men with their week-end quantity of alcoholic beverages. That store was packed and jammed with customers late into the evening, while others waited outside, in patience, to take their places when opportunity was given to them. Other people bought large quantities of flowers on the market and elsewhere to decorate the graves of their deceased friends and loved ones.

Today, some people have decorated graves and stood by reverently as precious memories of other days passed through their minds. Others have sought pleasure in eating and drinking. Some have gone to their work on the farm and in shops seeking to provide their families with food and shelter. Others have visited friends and kinsfolks to ease the stress and strain of these trying days.

Thus we have a small cross section of life. It will ever be of interest to observe the reactions of humanity at work and at leisure. Recently when the registration for gas-rationing cards was made, a lady asked one of the officials: "Am I allowed to include church attendance in making up the necessary mileage for my card?" He replied. "No; churches will have to go during this emergency. There is no provision for attending church services." We sincerely hope the attitude of that official is not representative of our government. If it is the official attitude of the government, then the future for the churches in rural sections is not hopeful for the duration of the war. The government has not issued any such decree nor expressed such an opinion in public interest. Attention is called to this to emphasize the fact that our government is strongly encouraging continued attendance and support of our churches and their work. The recent letter of President Roosevelt to Dr. Douglas Horton, published in THE SUN, reflects the true attitude of our highest officials.

Therefore, the members of our churches should rally to the support of the regular services in our churches. That is the greatest agency for sustaining the morale of our people. Youth is clamoring for that spirit. I quote from a recent letter from a young man, a member of one of our churches, written a few days after he enlisted in the Army: "I want you to pray for me, for I believe in prayer, and I think it is a great thing, and if you have faith, you will go through alright, or that is the way I feel about it anyway. I want to go to church service tonight." Youth, today, is looking to the older members of our churches to set the example. The church should be more inviting to them. They should know that roadhouses cannot offer them an opportunity for culture and refinement.

Let us hope that the day of peace will bring in a new interest and a new order in our churches. The new order needed, in the churches, is not some form of worship, but the substance of real spiritual fellowship. The content is more important than the form.

I. W. JOHNSON.

OPPORTUNITY IS HERE.

Elon College is engaged in a life or death battle. The battle has been raging for many years. The tides are beginning to turn in favor of life. Those contending for victory must redouble their efforts, increase their sacrifices, and add to their forces before complete victory shall be realized. This is not a struggle for endurance but for achievement. Time is an important element. Time may seem to be workking against us. Like the sands in the dial, time is slipping away with every passing moment. Moments are precious. Let no one who is interested in success for the college cease his efforts for a single moment. It would not be difficult to count the remaining moments allotted to the struggle. July 1 is the deadline and will soon be here. There are more than 30,000 individual members in the churches constituting the Southern Convention. There are some 10,000 individuals who have drunk at the fountain of learning and inspiration at Elon College. Elon would like to and should be able to count this vast number as its supporters and helpers. Think of what 30,000 to 40,000 people could do if they would concentrate their efforts and pool their gifts. But you say, "that this is too much to expect. It is impossible." Perhaps so, but *you* could cooperate and trust others to do the same. Why not do it?

Circumstances compel a change in the organization and a shift in the emphasis. Rubber shortage and gas rationing require local churches to consider their individual quotas, look to themselves, and make sure that they do their share.

The task is difficult but not hopeless. Indeed it is possible and entirely probable. Consider how the debt has declined since 1935, $786,000; 1939, $144,000; 1941, $105,000; May 15, 1942, $87,000; with approximately $37,000 of this amount already contributed conditionally or pledged on the all or nothing basis with $50,000 to go. Ten thousand dollars of this $50,000 virtually promised and another possible $20,000, leaving only $20,000 to make sure of. We are too near the end of the journey to turn back. Victory is too near to lay down our arms and cease our efforts. Now is the time for every individual member of the church and alumni to increase his efforts and add to his gifts. Let no one fail. This is not the time to talk about differences, short-comings, previous gifts, present obligations, or anything else but it is the time for everyone to work, even though he has worked before, to give even though he has made a gift. Certainly we can add to what we have done in order that our efforts may be successful and our victory in the struggle may be complete.

Have you seen a pledge card? Well here is one:

ELON COLLEGE ALL OR NOTHING CAMPAIGN.

(Amount to be raised $105,000)

In consideration of what others are giving, I agree to pay to Elon College the sum of $.....provided the entire amount of said indebtedness is subscribed on or before July 1, 1942. If not convenient to pay the entire amount when the total is pledged, I agree to pay the entire amount of my pledge not later than January 1, 1943.

DATE..... NAME.....

SOLICITOR..... ADDRESS.....

Sign this pledge, clip it, and forward to the college at once. Make

(Continued on page 14.)

CHRISTIAN STRATEGY.

(Continued from page 3.)

them; carrying beyond them, into the realm of common brotherly living, all the values accumulated through them. Every decent man is a patriot. But Christian patriots are patriots plus. And that plus is tremendously important. It makes all the difference between prejudice and the will to understand and fraternize, as touching other peoples than our own. It is Jesus Christ who has taught us the knack of it, by his all-inclusiveness. His Church throughout the world is a living example of transnationalism, for statesmen to emulate if they really want to make this a more secure and happier world.

"All the nations"—that includes our own, of course; this is the field of home missions. Of course it does not include, as part of our responsibility, any nation in which a self-sustaining body of Christians competent for advance already exists; that is their responsibility. But it does include every nation in which the Gospel is as yet unrepresented, or is represented by a branch of the Christian movement not yet strong enough to stand on its own feet and go ahead without our aid. These nations are the field of foreign missions.

Our American Congregational share in this world-wide Christian work in obedience to Our Lord's command is carried on through the American Board of Commissioners for Foreign Missions. The American Board is a going concern. It has no debt. It does a million dollar business every year, and could use several millions more to good advatage. It maintains just over four hundred missionaries in twelve missions on all sides of the globe. It has had to withdraw for the moment from regions under Axis control. But most of the institutions it has founded in these regions are still flourishing.

The Board is not something apart from our Churches. It is controlled by our Churches. It is their own arm for outreach beyond our borders, undertaken at the behest of Christ Himself. To support it, in war as in peace, is not a charity, but a business obligation entered into by our Churches of their own free choice and in fidelity to the requirements of their charter. It is keeping a contract with our missionaries and their constituencies. It is as much a matter of honesty as paying the coal bill or the pastor's salary in each Church. It is a great deal more than that, to be sure. It is an exciting, even a breathtaking privilege of constructive participation in preparing a better world order. That privilege is especially thrilling in days of destruction like these. But, to begin with, it is the payment of a note which we have signed.

Just what is this work which falls to our share in the general Christian enterprise, through the American Board? Its main lines are indicated in our text, which is its charter: "make disciples . . . baptizing." First, as to making disciples: that means teaching. A disciple is a pupil. We are to teach what lies at the heart of Christian faith: not a creed, but the story of a man; the story of the man Jesus Christ, which by its very telling tends to beget that attitude from which all creeds arise that are in any sense true and adequate for those who hold them.

This is a story we cannot tell so that it shall be understood unless and until we have shown in practice what it means, and won the confidence of our hearers. So we have schools. For people need education, in order to emerge from the dungeons of ignorance into a fuller life. And Jesus came that they might have life more abundantly. We have hospitals, too. For a sick man needs bodily care before he can listen to spiritual counsel. And Jesus was a physician. We also have social settlements. For people need to be befriended when they are lonely and maladjusted. And they need to learn the art of neighborliness by watching it in operation. And Jesus was the kind of neighbor who is a friend.

Then of course we also preach. But hardly ever until then, for the seed will grow and is better not sown until the ground is prepared. Yet all the time we have been preaching, but by deeds before words.

At length when the words have taken root, we baptize. We baptise into the name of God in His three aspects. That is to say, first, we administer the ceremony of baptism, and organize men and women wholly committed to the Christian way into Churches of their own which will be in their turn centres of radiation for Jesus' influence. But we do more than that. "Name" in the Biblical tongues has the added meaning of our word "power." So we also try, and I think effectively, to confirm our converts in the enjoyment and exercise of that power of God in their lives which sets them free from fear and sin. Herein lies the deeper experience of which the ceremony of baptism is the symbol.

In all that we do, we are spreading the light of Christ. That is a metaphor which all Christians have loved ever since St. John emphasized it in his writings. What is the light of Christ? We associate it with Malachi's promise of the Sun of righteousness. What is the light of the sun? Is it light on the sun, so that we can look at the sun directly? Try looking at the sun without dark glasses, and you will have the answer. The light of the sun is light from the sun falling on the earth so that we can see down here more clearly. We find out what the sun is like first from what it does on our own level.

Likewise the light of God in Christ is not in the first instance light on God. We cannot look directly at God any more than at the sun. It is light from God on man. In that light we see man as he really is. And by what it shows us we find out also what God must be like. For the true man is made in the likeness of God.

Here lies, I think, one reason for God's Incarnation in Jesus Chrust. We cannot see clearly above our own level. So down to our level God came, out of the blinding dazzle into endurable day.

We send missionaries, and the missionaries go in our behalf, because in the light of Christ we and they have seen some truths about human nature which we should never have surmised if Christ had not shown them to us. We see that men are by birth-right free, despite any bondage and degradation they may have undergone. We see that they can be educated. We see that they can be put upon their feet. We see that they can be won by friendship into friendliness. We see that even when on the outside they look lost and spoiled beyond recovery they can still be made over from the inside out by the truth and the love that come from God. For truth and love together are the power of God in the realm of spirit, to which man belongs.

And what we see these others come to see, too, as they observe themselves, to their own surprise, beginning to come up to our expectations. They learn a hopefulness about human nature which inspires a novel reverence for human life without respect of persons. That attitude translated into social action becomes democracy. Democracy is not any one form of government, but rather a recognition of intrinsic human value which is born of the teaching of Christ, and cannot be long sustained save under his continuing influences.

The democratic attitude of reverence for human beings as such spreads out from our missions far beyond the limits of open conversion, as light spreads out far beyond direct rays of the sun. Probably this by-product of our work is the most evident of its

(Continued on page 13.)

Pilgrim Fellowship

"Youth at Work in the Church"

A. LANSON GRANGER, JR., *Editor*

EXPANDING OUR HORIZONS.

There is a story somewhere of an old shoemaker who had his shop in a shabby basement where he spent his days and nights. From it he could look out through a dim window and see the feet of the people who passed by. Their faces were always hidden from him. He could see only their feet—nothing else. You can imagine what such an imprisoned view might do to a man, how it could dwarf his spirit.

In all of us is something which revolts against cramped surroundings and cries out for larger horizons. One must have the freedom of the spirit if he is to grow. Even if a man is imprisoned by some limitation or handicap, as was John Milton in his blindness, or is made to suffer confinement like the Indian Nationalist Leader Nehru for the larger part of his life, like these he must not allow himself to become their prisoner.

Yet, one of our sorest temptations just now is to limit our horizons, to become inwardly narrow and selfish and exclusive. War always tends to blur our perspectives and shrink our horizons. It is doing that now. For many it is contracting their horizons vertically—so that God seems distant and unreal, and they are impressed more with His absence than with His presence. Moreover, our horizons—horizontally—are being affected. Now, when more than ever the peoples of the world have been brought close together, it would seem to follow that our interests and concerns would have become larger. Instead, we are only more aware of the differences which separate us. In becoming a neighborhood we have not become more neighborly. We are suffering from what someone has described as "crowded loneliness."

Then too, overwhelmed with the hectic and feverish preparation for war, we are in danger of losing perspective upon what is important in our conquest of the immediate. Concerned to be "proprietors of time" we may forget that we are also "stewards of eternity." We may become a generation with "lost horizons."

In answer, we can't just keep our fingers upon our pulse and ask ourselves "how am I doing?" From the possibility of such an imprisoned view we need the deliverance of which the Psalmist sangs when he said: "I called upon the Lord in distress; the Lord answered me, and set me in a large place."

How can we gain the view of "the large place" so that our horizons expand and we do not have a contracted view of life?

One suggestion is by keeping our sense of what is important in the midst of the immediate. Robert Browning is said to have suffered from a peculiar eye-trouble. In one eye he was near-sighted; in the other far-sighted. Thus Browning was able, as Halford Luccock has wittingly suggested, to see the long and short of every problem. That's the double perspective we need to keep.

We need moments of quiet and confidence when away from the daily rush and business, we can ask ourselves, what is the meaning of what I am doing? What is it doing to me and to the world? Unless we continually see our actions and motives from the perspective of meaning we will be tempted to think of life simply as "a tale told by an idiot, full of sound and fury, signifying nothing." Most of us, if we lose our souls, will do so not in some distant terrifying hell, but in the imprisonment of petty immediacies where the important is lost from view.

A second suggestion: we can gain the view of "the large place" by enlarging our sympathies and understandings. Ours is a "world of crowds" and tensions which irritate us. It's a world too in which the sharp edge of conscience is dulled, sensitivities are numbed, and we grow callous. One of our most terrific spiritual problems is: how can we keep our sensitivities alive? Two wars in one generation! Think of that and all that it implies in its dehumanizing effects. Think how cheaply it makes us estimate human life—5,000 dead! Our senses are bombarded so often by the world's brutalities that we cease to care.

Besides this, it seems to be a part of our make-up that our fears, hates, and angers lie near the surface so that they are quickly inflamed by the slightest touch.

Is there any other way in which we can keep our sensitivity, feel the heart beat of humanity, than by looking upon life through the eyes of Jesus? His eyes sharpen our view and enlarge our horizon.

Finally, in our dealings with the timely we need to keep the vision of the eternal. The meaning for our living is never to be found merely upon the surface of things. The Psalmist realized this and saw the necessity of lifting up his eyes again and again above what was temporal to view the eternal. When he saw his life against the background of "the heavens . . . the moon and the stars" then he recognized that God also crowned him with glory and honor. He had the view of "the large place."

LIBERTY SPRING YOUNG PEOPLE MEET.

At the regular monthly meeting of the Young People's Missionary Society, held May 17, a most interesting and entertaining program was presented by Mrs. J. W. Story. The theme of the program was Mothers' Day. It was cleverly arranged in the following manner:

Welcome—Martha Ann Massey.

Duet—Misses Betty Parker and Peggy Stephenson.

A Message— Eve Lee Savage.

Solo—Miss Maybelle Edwards.

The Old Time Hymn—Letty Tarkington.

The Hours of Memory in Songs—Mrs. L. T. Bradshaw taking the part of Narrator. Others taking part were, Mrs. Bill Savage—Mother with small baby; Eva Lee Savage, Thurman Copelan, Jr., School Days; Mrs. Parke C. Brinkley—Bride; Mrs. Willard Marzon—Kneeling at the Cross; Mrs. Rosa Duke—Picture of Mother; Mrs. Nat Byrd—Silver Threads Among the Gold; Edward Tarkington—Entered into Manhood; Aaron Baines—Soldier Boy; Agnes Pierce—Mighty Like a Rose; Farewell—Horace Story; Prayer—George Story.

Solo—Dr. I. W. Johnson.

EDWARD H. TARKINGTON.

LIBERTY (VA.) CHURCH.

Liberty Christian Church will be re-dedicated on Sunday, June 7, 1942. The church building has been remodeled and four Sunday School rooms added.

The Rev. Joseph E. McCauley will preach the sermon. The Rev. C. E. Newman is pastor of the church.

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

FRIDAY: THE DAY OF SUFFERING.
CHRIST'S WORDS ON THE CROSS.

Golden Text: "*He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed.*—Isaiah 53:5.

Lesson: Mark 15:33, 34; Luke 23:33-46.

Devotional Reading: Psalm 22:5, 14-19.

There is a strange and haunting story about Barabbas which sums up the Christian feeling of what happened on the Cross. According to the story, when Barabbas was released by Pilate, he went out and proceeded to go on a spree. He drank and caroused all night. Still much the worse for wear, the next morning he joined the strange procession that was moving out of the city, headed by three men who had been condemned to die by crusifixion. He stood by in a drunken stupor as the victims were nailed to the crosses, and looked on as they hung there in their suffering and agony. Suddenly he became fascinated as he looked at the figure on the central cross. A dim sense of recognition came into his befuddled brain. And then, in a moment of insight, as he recognized Jesus as the other man whose fate hung in the balance before Pilate he said "That man is there in my place." And that is the basic theory of the Christian belief concerning the Cross. In all the mystery and majesty of the Cross, Christians through all the centuries have felt that Paul was right when he said, "Christ died for our sins according to the Scriptures," that "He loved us, and gave Himself for us." This was what the inspired prophet was trying to say in the words of the Golden Text. Read them and see how they glow with new meaning in the light of what happened on the Cross.

The Words from the Cross.

There were seven words or sayings from the Cross. Only four are given in the printed text. But all seven ought to be touched upon, if even only briefly as the nature of the case makes necessary.

"Father forgive them; for they know not what they do." Here is a sublime faith in God as heavenly Father. It was even as He was being nailed to the cross, He the sinless Son of God that He could still say "Father." That is indeed faith for dark days. And of course there is the wonder of His forgiving love, praying for those who even then were doing Him to death. With what searching power do these words come to us today as we think of those whom we regard as our enemies.

"This day shalt thou be with me in Paradise." Here was welcome for the sinner. Here was concern for others even in His own suffering. Here was simple faith in the continuity of life. Here was assurance of pardon through penitence.

"I thirst." He was the Son of God but He was also the Son of Man. He was beyond us but He was like us. He suffered in all points like as we. He thought of others before He thought of Himself. His suffering was real.

"Behold thy son. Behold thy mother." A Gentleman and chivalrous to the last. Always thinking of others. Seeing in John the universal son, seeing in his mother the universal mother. Here He was in agony of body and of spirit, but making provision for His mother, seeing to it that she was taken care of, emphasizing the spiritual bonds that bind all true sons and mothers together. Nowhere is there a finer example of the relationship between mother and son than that which existed between Jesus and His mother.

"My God, my God, why hast thou forsaken Me?" Here is one of the most agonizing utterances that ever came from the lips of man. It was the cry of a sensitive soul that felt the weight of the sin of the whole world. It was the cry of a sensitive soul that felt that God the Father Himself had turned His face away from His suffering Son. But it was a cry of sublime faith. It was prefaced with the words "My God, My God." There was no doubt that there was still a God. Even that which He was suffering was a part of the divine plan and purpose. It was a faith for times like these when so many people have reason to believe that God has forsaken them. How often this cry must come from the people of oppressed and suppressed lands.

"It is finished." His earthly career had come to a close. It was the end in that sense. It was also the fulfilment of the divine plan. Redemption had been accomplished so far as the divine plan was concerned. God had commended His love toward us in that while we were yet sinners. Christ died for us. Christ had perfected salvation. There is nothing else that God can do that has not been done. His plan of salvation is complete, it is finished. He had broken down the middle wall of partition. He had reconciled us to God. He had paid the last full measure of devotion.

"Father, into Thy hands I commend My spirit." A few minutes earlier it had been "My God, My God" but now it was again "Father." Once again, after the awful hour of sense of separation, He was sure of the Father again. There was that intimacy of relationship again. And for him there was no such thing as death. In quiet confidence he simply commends and commits His spirit into the hands of His Father. He knew whom he had believed and was persuaded that He was able to keep that which He had committed unto Him against that day. Here is epitomized the Christian faith and the Christian hope. And beyond reason, although it is reasonable, faith and hope, face death and in the Christian say, "Father into Thy hands I commend my spirit."

ELECT NEW DIRECTOR.

Early in May Rev. Ernest J. Arnold, Executive Secretary of the N. C. Council of Churches, became the Director of the N. C. Commission on Interracial Cooperation, succeeding Mr. L. R. Reynolds of Richmond, Va., who had served the North Carolina and Virginia Commission jointly for over fourteen years. While Mr. Arnold will divide his time between the two organizations, both the Executive Committee of the Council of Churches and a similar committee of the Commission on Interracial Cooperation have announced that proper assistance will be given Mr. Arnold in order that the full program of both organizations may be continued and enlarged.

NEW PRESIDENT FOR SEMINARY.

At a meeting of the Trustees of the Southern Baptist Seminary at Louisville, in connection with the Convention sessions at San Antonio, Dr. Ellis A. Fuller of Atlata was elected president to succeed Dr. J. R. Sampey, who has served the institution as teacher and president for sixty years. Dr. S. L. Stealey, popular pastor of the First Baptist Church of Raleigh was elected head of the Department of Church History. He has not yet announced his acceptance.

By Chaplain H. E. Rountree

MONDAY.

Our First Identity.

"The Disciples were called Christians first."—Acts 11:26.

What a blessed thing it is to so live that they who see us think of us first as Christians, with all other identities and associations secondary. That, after all, is the important fact of life.

It may be a slight twist of the meaning of this passage, but it has always been a fine thought that the Disciples were first thought of as Christians before their nationality, or other identity.

Prayer—Our Father, we want to be wholly Thine. Help us to appear so to every one whom we meet. *Amen.*

TUESDAY.

Bearing His Marks.

"I bear in my body the marks of the Lord Jesus."—Gal. 6:17.

It was an Oriental custom to bear cast marks on the forehead. Even the payment of taxes was so marked, and ownership of property was so branded upon the property. Paul must have had this custom in mind when he said, "I bear in my body the marks of the Lord Jesus." How much more proudly should the followers of the Lord Jesus bear the spiritual marks of His discipleship.

Prayer—Our Father, we are Thine and we want all the world to know it. All we have is Thine and we would testify this to the world. Dear Lord, make us true in this. For Jesus sake we ask it. *Amen.*

WEDNESDAY.

Discerning the Times.

"Can ye not discern the signs of the times?"—Matt. 16:3.

There seems to be a manifest powerful tidal wave of spiritual interest in His Kingdom throughout the earth at present. The distressing times of this earth are bringing us into a realization of our own deficiency and of our utter dependence on God. Distress is creating heart-hunger in humanity. Christ is the satisfaction of souls and the church is the expression of humanity toward God. This world must go on until Christ is magnified and accepted.

Prayer—Dear Father, we pray for an understanding, and for the vision and power to exalt the Christ. *Amen.*

THURSDAY.

Jesus, the Carpenter.

"Is not this the carpenter's son?"—Matt. 13:55.

"Can any good thing come out of Nazareth," asked the people, when Jesus the wonder-worker began His ministry. It seems that the Founder of our faith was just an ordinary carpenter, or, as one puts it, a countryman. But this plane of life enabled Jesus to meet others on a common ground, and, therefore, "they heard Him gladly."

Prayer—Dear Lord, our Saviour, we thank Thee that the spirit of Jesus is adequate for all human needs. Grant unto us His spirit in all our daily experiences. *Amen.*

FRIDAY.

Begin Young.

"Let no man despise thy youth." "Let no man think little of you because you are a young man."—(Moffatt.)—1 Tim. 4:12.

One of the saddest aspects of life is found in the later years of one, when, awakening to life in Christ, he sings as the poet in the song, "Must I Go and Empty Handed?" Life's wasted years are too often at the beginning, and they are the best years. The person who starts young to be a Christian wins a soul-richness for which there is no substitute. To have that fellowship throughout the years is the richest experience.

Prayer—Dear Father, Shepherd of the lambs as well as the sheep, we pray that Thy call to Christian discipleship may reach all our young people who covet life's best gifts. *Amen.*

SATURDAY.

Desultory Bible Habits.

"Rightly dividing the word of truth."—2 Tim. 2:15.

One of the reasons why so many people do not enjoy the Scriptures is because of the common fashion of opening it just somewhere or anywhere. The Bible is to be read intelligently looking for that portion that fits the hunger or the need of the soul at the time. As we know where to look in the pantry for the food we need, so we should know where to look in the Bible for the soul-food we need. There is a great responsibility of the church here to so make the Bible known to its people. There is also a responsibility upon the individual to study to know how to do this. The church and the Bible courses available should be ample for every one.

Prayer—O Lord, teach us Thy Word, that we may partake every day of the riches Thou hast prepared for us. *Amen.*

SUNDAY

There comes to us today a vision of that great company whose lives are lived in loyalty to and in fellowship with Jesus Christ. It strengthens our souls to know that in every land and in every variety of Christian faith there are millions who worship Him and to whom Jesus Christ is precious. Let us make sure that we are not outside. *Amen.*

CHRISTIAN STRATEGY.

(Continued from page 9.)

results to a by-stander. And it is unmistakably important. If we did no more than to put into currency such a conviction concerning man and his resources and possibilities, no doubt our work would be amply warranted. Yet we by no means neglect teachings specifically religious, too. For that defines the source of this conviction. It helps people see what God must be like to have produced such a revelation and revolution among men. And it may lead them to commit themselves wholly to Him who will keep their better nature alive through and for these heartening truths.

I love the word "preach" in its original meaning as much as I dislike some of its implications in English usage. To the twelve, as He sent them out, Jesus said, "As ye go, preach." That verb means literally "to herald": that is, to proclaim in a King's name. It involves the idea underlying the medieval art of heraldry, with its distinctive balzons for every clan, and the royal arms over all. Our missionaries are heralds who speak to mankind in God's name, and teach them of Him, and lead them to peace and hope in His obedience. And on their shield the blazon is a cross, bespeaking that infinite worth in every man of which Christ's death for men one and all is the dreadful yet glorious proclamation by Gid Himself.

This message which our heralds carry is positive, not negative. They are not the advance guard of an army which will destroy all the fair things they find in new territory. We are rivals or opponents of no other form of religion, nor of any other valid cultural achievement. What we offer is not something less or even something wholly other, but something more, which will radiantly supplement and fulfil all genuine achievements of the spirit of man and God's Spirit already there.

Nor are our heralds witnesses only. They do not definitely proclaim alien truth simply in accomplishment of a duty to announce and threaten, with no thought that they will be heeded. No truth is alien to any one, nor hostile to any other truth; though one truth may be greater than another, and the lesser can be understood aright only by reference to the greater.

So our heralds expect their witness to be persuasive. Nor do they expect in vain. The rise of the Church in lands foreign to the Christian heritage, and its loyal aid upon all projects of collective betterment welcomed there by men who are still of other ways of thinking, form one of the most majestic phenomena of our time. If the contributing of Christian influence were subtracted from the causes of the rebirth of China and India in our day, and of the extensive liberal movement which still persists under the surface of Japan, it is doubtful whether these processes pregnant with hope could be maintained or would ever have been.

But how can we go ahead against the backward drag of the war? In some places and for some time to come—though not in many places, nor perhaps anywhere for a very long time—our work is at a standstill. In a few places we have even had to withdraw. Such retreats, however, I remind you, are tactical, not strategic. Not for one moment will we back down, except to get ready to go ahead with more energy when they way is open again. The strategy remains that of movement, even while the tactics may here and there include realistic recognition of a temporary stalemate or setback.

It is so among Christians in every land, even in Germany. In the October, 1941, number of the *International Review of Missions* I was touched to find an article on "German Missionary Literature since 1939," by Dr. Martin Schlunk. That article had to be sent to London via New York, for inclusion in this periodical. From it we learn that while German Christians are cut off from their foreign outlets they are still marking time in readiness for a new advance, by devout and penetrating review of the whole Christian project, in a spirit patently evangelical.

Wars come and wars go, but the gospel still goes on. The Church marches with it across the mountains, across the rivers, across the seas, across all dreary wastes of human misadventure and mischief, until one day war shall come no more. In season and out of season, the command is still "forward." We men cannot alone bring in whatever consummation God has planned for mankind's checkered career on earth—that outcome which we have been taught to call the advent of His Kingdom. But as partners with Him in the ministry of truth throughout the world we can at least work toward the fulfilment of those human conditions of mutual understanding and good will which God has covenanted to crown with a divine event splendid beyod our foreseeing.

How soon that will come is for Him to know, not us. It does not matter, so far as we are concerned. All that matters for us is that we shall be loyal soldiers in our time of our royal and immortal commander. We must see to it that the sector of his front committed to our care shall suffer no reverse that can be obviated by full obedience to his will. "Go ye therefore, and make disciples . . ." That is the Christian strategy, not only yesterday and tomorrow, but even today under the war clouds. So we will, under His leadership and guidance.

EDITORIAL.

(Continued from page 5.)

of trying to find verbal answers as in a conference, and instead of trying to get spiritual help in a retreat for one's personal life, the Ashram attempts not to find answers so much as to BE the answer. In other words it tries to produce in individuals and in the corporate life a miniature Kingdom of God.

"In order to become a cameo of the Kingdom, we first undertake to get down certain barriers which exist between God and us, and between one another. Second, we break down the barriers between races, by bringing together all races and producing out of them a fellowhip. Third, we break down the barrier between those who work with their hands and those who do not, by assigning every one to manual work for an hour daily. In order to get down the barrier between those who have degrees and those who have not, we lay aside all titles and call all members by their first names. Further, we try to break down the barrier between those who lead and those who are led, by having long periods of silence in which God speaks to both leaders and led. Moreover, we try to have cooperative thinking in which we come out to group conclusions. We do not bring together those of one type of mind in order to have a fellowship. We bring together the conservative and the radical, the pacifist and non-pacifist, and in spite of differing viewpoints, create a living fellowship."

All these conferences are vocational and "vacational" in nature, reasonable in price and convenient in location. The denominational flavor will be incidental, the reality of God and the solution of our world-wide problems will be of paramount interest. Those who attend one or more conferences will find their religious experiences greatly enriched; from them they will bring forth things both old and new and thus inject into our corporate enterprise a new vision and a new technique for meeting the challenge of a difficult world.

R. L. H.

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

Since the splendid seasons for the last two weeks which have put new life in all our crops on the farm, our farm superintendent, Mr. Less Wagoner, has a broad smile on his face. He has 28 acres of as pretty wheat as one would want to look at—beautiful heads now turning a golden color, and if we have no storms or hail it will soon be ready for the reaper. In these strenuous times to have the graneries full of wheat makes our bread assured for our large family. We have sixty acres in oats and these oats are looking fine since the rains and that assures us of food for our mules. But one of the prettiest crops we have to show for our labor is a field of thirty acres in corn. Every stalk about the same size and height and dark green in color with nearly a 100 per cent stand. It looks like a green lake. This, too, makes Mr. Wagoner smile.

We employed Mr. Garner Hilliard about a year ago to take charge of our dairy herd of fifty head of cattle. He was raised in the Christian Orphanage and went out several years ago and has been working for himself. When I spoke to him about taking charge of the dairy he said that while he was in the Christian Orphanage he lived in the dairy and he thought he could handle the job. He has planned his work and worked his plan and has doubled the milk flow in a year's time. He has built up a splendid dairy herd. We are very happy over what he has accomplished. We take pride in showing our herd of milkers to visitors. Several individuals are giving five gallons per day, and the average for the entire herd is three gallons per day.

We have one thing to worry about so far as the farm is concerned, that is extra help to work in the harvest fields. In time past if we needed shockers we could go out and pick up as many as we needed, but times have changed. Mr. Wagoner has always been able to work out problems and I guess he will work this one out some way.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR JUNE 4, 1942.

Amount brought forward $7,205.74

Sunday School Monthly Offerings.

Western N. C. Conference:		
Big Oak	$ 2.52	
Antioch	1.80	
		4.32
Eastern N. C. Conference:		
New Elam	$ 11.50	
Christian Light Church	5.00	
Christian Light, S. S.	8.85	
Wake Chapel	6.85	
Plymouth	8.46	
Turner's Chapel	4.24	
		43.10
Valley Va. Conference:		
Winchester	$ 5.80	
Linville	6.88	
		12.68
Eastern Va. Conference:		
Berea Nansemond	$ 6.00	
Newport News	5.90	
Eure	12.00	
Suffolk, March, April	50.00	
Mt. Carmel	7.44	
Liberty Springs,		
Sunday School	7.00	
Friendship Bible Class	1.00	
Senior Boys and Girls	.50	
		89.84

Delayed Thanksgiving Offerings.

Main Street, Durham, N. C. ..... $ 100.54

Special Offerings.

Mrs. Simmons	$ 50.00
R. W. Malne, Guardian	150.00
Miss Goodwin	1.00
Johnny Sledge	1.00
Mr. May	3.00
	205.00
Total for week	$ 455.48
Grand Total	$7,661.22

OPPORTUNITY IS HERE.

(Continued from page 8.)

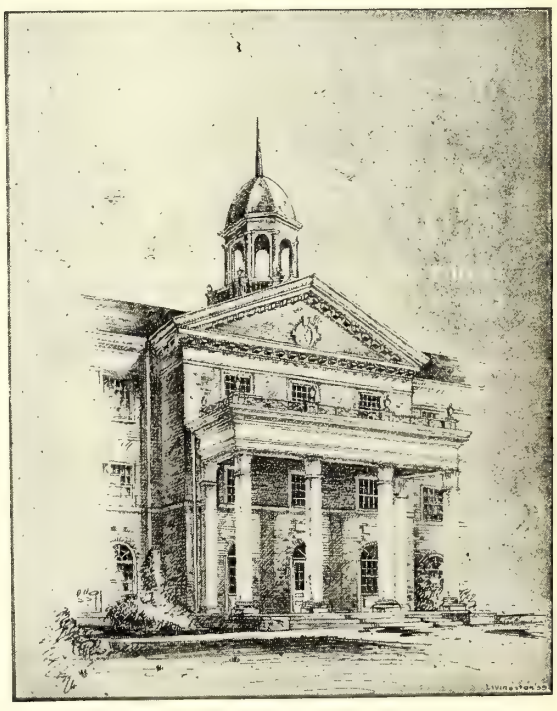
the pledge generous. If the entire amount is pledged you will be expected to pay by January, 1943. If the entire amount is not pledged, you will not be expected to pay. Be sure you do your share and make your pledge today.

L. E. SMITH,
General Chairman.

ELON COLLEGE

Founded by the Christian Church in 1889

A CO-EDUCATIONAL INSTITUTION OF HIGHER LEARNING OF THE CONGREGATIONAL CHRISTIAN CHURCH



ENTRANCE TO ADMINISTRATION BUILDING

Elon College is located in the piedmont section of North Carolina. The climate is invigorating and healthful. The natural beauty of the campus is enhanced by careful landscaping.

The definite religious atmosphere of the College and its modern equipment provide the very best facilities available for the training for religious leadership.

The rates are most reasonable.

LEON EDGAR SMITH, President

Elon College **North Carolina**

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational and Christian Churches.

BOARD OF EDITORS.

R. L. HOUSE, B. D.....Editor
S. C. HARRELL, D. D.....Associate
W. T. SCOTT, D. D.....Associate
F. C. LESTER, B. D.....Associate
H. S. SMITH, Ph. D., D. D. .....Associate
I. W. JOHNSON, D. D.....Contributing
L. E. SMITH, D. D., LL. D....Contributing
C. A. LINCOLN, D. D.....Contributing
J. T. KERNODLE.....Managing Editor

DEPARTMENTAL EDITORS.

H. S. HARDCASTLE, D. D..Sunday School
H. E. ROUNTREE.....Quiet Hour
S. E. MADREN.....Christian Endeavor
A. LANSON GRANGER.....Young People
Mrs. A. C. TODD.....Children's Page

SUBSCRIPTION RATES.

Six Months..... ..... 1.00
One Year.....$2.00

Published by the Board of Publications, agent for the Southern Convention of Congregational and Christian Churches, and printed every Thursday by the Central Publishing Co., Inc., Richmond, Va.

Entered as second-class matter at the Postoffice at Richmond, Va., July 25, 1922, under Act of March 3, 1879.

Remittances for subscriptions should be sent to the office of Promotional Secretary, Elon College, N. C.

All other matters of business should be addressed to "The Christian Sun," 1536 E. Broad Street, Richmond, Va.

Contributions should be sent to the editor at 3206 Grove Avenue, Richmond, Va., not later than Friday preceding the date of publication. Emergency notices will be received at "The Sun" office up to Tuesday of the week of publication.

Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

DANVILLE.

We have just had our quarterly conference which reflects one of the best quarters we have had. During the past quarter forty one new members have been added to the church and more than one hundred restored to the active roll. Nine hundred sixty-nine leather back and cushion bottom chairs have been installed in the tabernacle, giving our building one of the best seating equipments in Danville. With these paid for and all other bills, the treasure showed a balance of $2,292.00.

We have just recently closed a seven weeks revival, Mr. Caviness speaking for us the first four weeks and Dr. M. F. Ham the last three weeks. During this time there were a great number to accept Christ as their personal Savior, as well as many who reconsecrated their lives.

Faith Home a part of the church, opened to the public on May third another six room cottage, modern in every detail. This will give us eight more beds for children, bringing our number to be kept in the home to twenty-eight. The institution though with no promised source of income and depending on the public for its support, has been able to pay all bills and keep a full house, through the generosity of the public. There are today plenty of chickens, meat and ample milk being produced on the farm as well as a good portion of the food we use for the table. If we have good seasons this year, we will double our income on the farm over last year. We were made happy some days ago when the president of the board of one of our large orphanges, who is a regular contributor to Faith Home, said "Faith Home is doing a work that no other institution I know of is doing, I am for the institution and shall give it my best support." We want to ask our readers to join with us that God will enable this much needed work to grow and be carried on as God would have it.

Again another opportunity is being afforded both Bro. Ricketts, the full time assistant pastor, and myself in the cotton mills. Each morning the workers have a fifteen minute devotional before going to work in the various departments. For the past eight weeks we have had the privilege of speaking to thousands in the mill and seeing great numbers led to Christ.

Our Sunday School under the faithful leadership of Mr. D. W. Barrier, is growing and we now have the best attendance that we have had for over a year.

Our missionary program goes forward with the Missionary Crusaders supporting twenty-six native missionaries and twelve Chinese children.

We covet your prayers that God will ever keep us true to the Cross.

M. T. SORRELL,
Pastor.

INTERRACIAL SERVICE.

Sunday afternoon, April 19, 1942, the Ether Christian Church filled with people from the surrounding countryside to hear the spirituals sung by the Colored Community Choir of the Negro Congregational Church, Troy, N. C. We, the listeners, were hushed to a worshipful awe by the songs of praise that the visiting choir lifted unto the Almighty. We were all made conscious of the greatness of God and the smallness of man.

A short but uplifting message was given us by Rev. Matthew N. McRae, pastor of the visiting choir, on the six requisites of good fishing—six requisites which we must use to become followers of the Master and good fishers of men.

A thanks offering was taken for the visiting choir's traveling expenses and the remainder to be used on the fund being collected to build their church. The congregation gave generously of their gifts.

The benediction was spoken by Rev. Mr. Jordan, a retired Baptist minister, who lives in an adjoining community.

The period of fellowship and getting acquainted which followed the service of worship brought home a deeper understanding of the fact that we are all children of the same Almighty God and that we must strive continually for the establishment of the brotherhood of man.

May Christians everywhere continually pray and work for the lifting of the evil shadows of war and violence from over the earth, now and forever. And instead of these evil shadows may there be the clouds with the silver linings; may there be a forgetting of hatreds and emnity that we hold in our hearts against other nations and races. There is hope—hope if each one of us shall destroy those barriers of prejudice within our own hearts. Let us begin in our own heart, community and town to push down these walls which hinder the growth of the brotherhood of man.

HAROLD L. SHARP.

CHRISTMAS IN AFRICA.

(Continued from page 7.)

Seminary girls go out to hold meetings. Miss Wood carries her accordian which is a great attraction. The number attending rises and falls, but Miss Wood comments, "It is worth while even if only one of the dull, hopeless faces is lighted up with the joy of the Christian message."

Miss Wood's duties in the school include teaching, sewing, and other home economics subjects. She has had a class in mothercraft, using the baby of one of the workmen as a model. Because of faulty diets at home, there are often health problems among the girls. It is difficult to correct in nine school months the dietary faults of eight or nine years. Strange as it may seem, tuberculosis is rapidly increasing among the Bantu people who seem to have no inheritted resistance to it. Both missionaries and Government are working together to check this disease.

Miss Wood is the sister of L. W. Wood, 125 South Russell Street, Ames, Iowa. Miss Mary Beals shared this Christmas experience with Miss Wood.

The Ideal Delegate to the General Council

BY DR. DOUGLAS C. HORTON.

The meeting of the General Council is almost upon us. With what burning hopes we face it!

It is an axiom out of Euclid (some distance out) that a General Council is equal to the sum of its delegates. If the latter are a flock who blandly follow lines of least resistance, the Council becomes a genial blur of nonentity. If on the other hand the delegates are an imaginative company familiar with the great ends of the Church, and alive to contemporary problems, the Council comes to be a spiritually dynamic thing, having the splendor of an army with banners and the inspiration of a divine revelation.

What, then, one asks, is the ideal delegate?

He is one who prepares for the Council by prayer. By this means he intercedes for its success before God. By this means he ordains himself to be a fit messenger of God to the Council. By this means he sees the Council in its proper light—a way station at which God refreshes His Church on its onward march and gives the Church new vision for its journey.

The ideal delegate prepares for the Council by study. He reads the Advance Reports through—and not for the first time on the train which carries him to the Council. He gives himself time to talk the projected legislation over with his friends in his church.

This delegate arrives at the Council on time. This means, for the Durham Council, Thursday morning, June 18. Associate delegates may come drifting in on the second day or even later, but those who have been appointed by Conference or Association to represent them have a duty to their constituency which begins when the Moderator's gavel first falls.

This delegate will be punctual on all occasions. Those who are inclined to be a little behind hand should read once more the parable in the first part of Matthew 25.

The delegate will be present at all plenary sessions of the Council, and at all services of worship. Intervals in the afternoon will be given for rest and recreation and general milling around.

At the plenary sessions, the delegate will know at all times what the score is and where the runners are. When a thought matures in his mind which he believes will be helpful to the discussion, he will not hesitate to rise and ask for recognition.

There is no need to suggest that the delegate should not leave any session early, for those at Durham, if hopes are any promise of the event, will be too exhilirating to leave.

But let me put this one matter on your conscience, brother delegate: plan now to stay at the Council until you hear the Amen of the final benediction. The final session at Durham is likely to be the crowning session of the Council.

It is when you return to your home that your major tasks begin. One of the reasons why the Council at Durham is likely to be a notable one is because the delegates at Berkeley did such a good job in carrying the inspiration back to the churches. May Durham do no less!

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCIV. RICHMOND, VA., THURSDAY, JUNE 11, 1942. No. 24.

Children's Day--Sunday, June 14, 1942

A Child's Prayer

BY RUTH WESTCOTT VINCENT

Dear God, I've just come up the stairs
To go to bed—to say my prayers—
And mother's very near.
I thank Thee for this happy day,
For sunny skies, for school, for play,
And for my family dear.

Dear God, tomorrow wilt thou bless
My home, my family, me—and yes
The little children everywhere?
Teach us Thy light, Thy truth, Thy way,
Be thou our guide, our friend, our stay,
And keep us in Thy love and care.

Dear God, Thou art so kind, so good,
I would be like Thee if I could—
Help me to try to be.
Help me to do as I am told,
And make me pure and good as gold,
This is my prayer to Thee.

NEWS AND VIEWS

Revival services are being conducted this week at Morrisville. The Rev. J. L. Neese will assist the pastor, E. M. Powell.

James H. Lightbourne, Jr., a recent graduate of Elon College, and pastor of Monticello Church, entered the services of his country last Monday.

Rev. E. M. Powell reports a Revival Meeting held at Wentworth Christian Church with the Rev. J. E. McCauley assisting. There were nine additions to the church.

Mr. E. W. Neville writes that the Chapel Hill Church has invited the Eastern North Carolina Sunday School Convention to meet with them in July. The church and parsonage have been painted in recent months.

Mr. Walter Pearson reports a successful Spring Festival at Old Zion, Norfolk. Rev. G. C. Crutchfield, the pastor, was in charge of the preaching and Rev. O. D. Poythress conducted the singing. Members were reluctant to see the services come to a close.

Starting the second Sunday in June the Rev. S. E. Madren will be associated with the Rev. E. M. Powell in Revival Services at O'Kelly's Chapel. Mr. Madren was there last year and did such an outstanding work that the people requested his return.

Rev. Watson L. Lewis, minister of the Unoin Church at Holly Hill, Fla., since 1933, presented his resignation effective June 30. Mr. Lewis was ordained to the ministry in 1901 and besides Holly Hill has served the Daytona Beach, New Smyrna Beach and Samsula Churches.

The Men's Club of the Hillside Church, La Grange, Ga., of which the Rev. Charles W. Hanson is pastor, is very active in its work. They are attempting to promote fellowship among the men of the community and have assisted the pastor in Evangelistic services.

Ambrose, Ga., Church dedicated a plaque bearing the names of the boys from the community who are in the Service on May 17. The list contains at present 24 names. The Church Clerk is writing letters to each of the boys informing them of the church's action and interest in them. When the completed plaque is presented it will be made of wood with the names burned in.

Emmanuel Hedgebeth will be ordained in the Holland Church, Sunday evening, June 14 at eight o'clock. His uncle, Dr. H. B. Porter of the First Methodist Church of Wilson, N. C., is to preach the ordination sermon. An invitation is extended to ministers and friends throughout the Convention. Dr. W. B. O'Neill will conduct the service and officials of the Conference will be in charge of the ordination.

The advance copies of the Proceedings of the recent session of the Southern Convention have been mailed to all ministers and to delegates registering at the Convention. These minutes will, of course, be included in the next Annual, and the printer as well as Dr. J. H. Lightbourne, secretary of the Convention, will appreciate it if their attention is called to any errors or omissions found in these advance copies.

Don't fail to read president L. E. Smith's "Twenty Two Days of Grace," on the contributions page this week. The report which he makes is most encouraging—almost too encouraging, because it may give some of us the idea that the other follow will give the balance due. Don't forget that there has been many a race lost on the last lap, so keep driving ahead. Do your part now. Don't wait.

Mrs. H. L. Wall of Elams, North Carolina, died on May the 27 and was buried in the family cemetery near the home on the following day. The Rev. Herbert Sholtz conducted the funeral. Mrs. Wall had served for many years as the treasurer of Antioch Church (Eastern North Carolina). The Rev. E. M. Powell, her pastor, writes: "She was a faithful member and one that you could count on to do her duty toward her family, her church and pastor."

The General Council is meeting at Durham, New Hampshire, June 18 to 25, this year. At the Council at Berkeley, California, there was only one layman, your managing editor, and two laywomen, Mrs. Monroe Harris and Mrs. Herbert Harrell, from our Southern Convention. We laymen should be better represented this year. While most of us do have to sacrifice something else in order to attend these meetings, we who have gone have found that we were amply repaid.

Our government keeps reminding us that every little bit counts. Each child who buys a 10-cent stamp at school or brings a few pounds of scrap material to be salvaged is helping the war effort. There are millions in the armed services, but each additional recruit makes his real contribution. So it is in church. Each one who attends is needed to make this a strong and helpful church. Each contribution of time or labor, each gift of money for the support of the church or its benevolences counts in the total and has its influence. In a free church, as in a free democracy of any kind, we must learn to have a sense of individual responsibility. Let no member of the church, young or old, rich or poor, think his action or his contribution is not needed.—*W. L. Catton, in Church Bulletin.*

BETHEL CHURCH.

A special Mother's Day service was observed Sunday, May 10, at the Bethel Church, near Elkton, Va. The services started at 11:00 o'clock with the Young People in charge of an inspirational worship service honoring mother. The theme of the message was that there is nothing greater than mother's love. Immediately following the worship programs, a Mother's Day message was delivered by Dr. C. N. Dewey of Harrisonburg. Dr. Dewey in honoring our mothers, both those living and those dead, spoke in terms that said we must hold high the Christian ideals of our mothers. He spoke of how important a part Christian mothers have played in building a Christian nation. The Junior Order of United American Mechanics attended these services in a body as guests.

At the usual Youth Pilgrim Fellowship services at 8:00 o'clock in the evening the children gave a program honoring Mother's Day.

Both services were largely attended and thoroughly enjoyed by all. The program was sponsored by the Young People's class.

As we have been without a pastor for some time we have had Rev. Mr. Newton, of Leakesville, with us for a couple of Sunday evening services. We are grateful to Mr. Newton for his interest in our church.

GOLDIE DOFFLEMYER.

PRESIDENT OF WESTERN N. C. CONFERENCE HONORED.

The following is an article from our county paper, *The Courier Tribune:*

SPECIAL SERVICE TO HONOR REV. H. V. COX.

Bennett, June 1.—Bennett Christian Church held annual Home Coming services Sunday. There were both morning and afternoon services and dinner was served on the church grounds. This was a service honoring Pastor H. Vance Cox on his 50th birthday anniversary. Pastor Cox has served the Bennett church for the past ten years. At the November meeting of the Western North Carolina Conference of Congregational Christian churches, Brother Cox was elected president of the Conference.

At the morning service Pastor Cox led the devotional service, following which Rev. Walter E. Isenhour, of Hiddenite, preached. He read Psalm 91, used Isaiah 41:10 for a text, and spoke on "The Security of the Believer." This service was also featured by a special song, "The Home of the Soul," rendered by the Immanuel Singers, a quartet composed of Brother Cox's four daughters.

At the afternoon session Rev. Isenhour presided, a number of hymns were sung, a birthday gift of fifty silver dollars was presented to Brother Cox, loving and tender tributes were spoken for him and his family by many present, including Rev. H. C. Wrenn, Friends minister, Rev. L. M. Presnell, young Christian minister, Rev. T. J. Green, Pleasant Grove pastor, Rev. W. E. Isenhour, Methodist evangelist, and Rev. G. C. Phillips, Peter C. Brady, of Bennett, and others. This meeting will not soon be forgotten by those who were fortunate enough to attend.

The 50 silver dollars were given by Mr. Cox's two (2) churches, Bennett and New Center, each church contributing 25 silver dollars. An Appreciation Offering was received during the afternoon for Bro. Cox and this amounted to $21.57. Bro. Cox was also dressed in a new outfit —from head to foot—all as a birthday gift. The service was planned by his churches (and his daughters) as a surprise to Mr. Cox. Little Miss Maxine Craven, of New Center, sang a solo Sunday afternoon.

Visitors were present from the following churches and places: Bennett, New Center, Marston, Hamlet, Big Oak, Pleasant Cross, Pleasant Ridge, Ramseur, Asheboro and Franklinville.

GEO. T. GUNTER,
Conference Secretary.

NEWPORT CHURCH.

On May 11, Rev. O. D. Poythress of South Norfolk, Va., came to help us in revival services through that week. Rev. Poythress endeared himself to us by his messages in song and sermon and as a visible result there were eleven new members added to the church and a number of re-consecrations. We feel fortunate in being able to induce such a man to come and labor among us and we pray that God may continue to use him in the winning of souls.

Our Pastor, Rev. R. E. Newton and daughter Elizabeth, who played the organ were with us each service and brought the meeting to a close on Sunday afternoon when the new members were received into the church.

The Leakesville church cooperated beautifully by their attendance and singing.

Our Sunday School has increased in number this year, under Elmer Alger, our superintendent. We are planning to use the Children's Day program sent us by Rev. F. C. Lester.

Our Missionary Society meets once a month after Sunday School as we find that we have a better attendance this way than meeting at other times. Several new members have recently been added to the roll. We are hoping to reach our goal this year and be on the honor roll.

Leonard Higgs was elected and ordained a deacon the first of this year.

We have recently bought twenty-five new hymnals and chandeliers for the lights.

We realize these are days of opportunity and the fields are white to harvest, and we need to be about our Father's business. May He give us grace and strength to carry on in His name.

MABEL HIGGS.

REV. CHARLES H. DAVIS ACCEPTS BERKLEY CALL.

The Rev. Charles H. Davis, acting pastor of the First Congregational Christian Church, Berkley, Norfolk, Va., since April 1, last week accepted a call extended by the congregation Mr. Davis is known to a number of our people having attended the Southern Convention sessions in Richmond. He is a graduate of Williams College and the Hartford Theological Seminary.

His pastorates have been in Somerville, Conn.; Hollis, N. H.; Portland, Maine; and Wakefield, Mass., where he was located for more than 14 years. This church is said to be the largest Union church in New England with a membership of more than 700. The emphasis of his ministry has been on pastoral and personal work, religious education and evangelistic preaching.

Mr. and Mrs. Davis are living in the parsonage at 129 Hardy Avenue. They have a married son in Greenwood, Mass., and twin daughters attending the Woman's College, University of North Carolina. Before coming to Norfolk Mr. Davis was preaching and speaking in North Carolina.

FIFTH SUNDAY OFFERINGS.

The Convention took a wise step in requesting the Sunday Schools to contribute their fifty Sunday offerings to the college. The college in an effort to encourage the Sunday Schools to think of the college and support it proposed that all such offerings count on Conference apportionments. Many churches are using this method in helping to secure their college apportionments. It is a convenient thing to do, and a great help to the college. It gives us a little support all through the year. Our expenses are daily and it helps when our income is daily, weekly, or monthly. Many of our Sunday Schools have been thoughtful and have sent in their contributions. We are grateful and thank all for their offerings:

Churches.

Previously reported	$2,436.64
N. C. and Va. Conference:	
Greensboro, Palm St.	24.20
Eastern N. C. Conference:	
Oak Grove	5.93
Va. Valley Conference:	
Concord	1.20

Sunday Schools.

N. C. and Va. Conference:	
Happy Home	4.36
Durham	16.15
Greensboro, First	12.77
Ingram	4.81
Eastern Va. Conference:	
Suffolk	20.58
Rosemont	35.00
Liberty Spring	10.00
Eastern N. C. Conference:	
Wake Chapel	3.97
Mt. Auburn	4.00
Sanford	3.49
Western N. C. Conference:	
Pleasant Ridge	6.39
Sophia	1.00
Ether	3.71
Needham's Grove	1.50
Pleasant Hill	10.00
Pleasant Grove	2.20
Va. Valley Conference:	
Newport	10.48
Mt. Olivet (G)	2.04
Leakesville	4.02
Bethlehem	3.22
Total	$ 191.28
Grand Total	$2,627.92

L. E. SMITH,
President.

ETERNAL FRIENDSHIP.

A new book by Dr. Frank C. Laubach is an event of interest to the Christian World. "You Are My Friends" (Harper and Brothers, Publishers, $1.50), is the title of the publication by this friend from the Philippines and hero of the American Board. The conscious, continuous friendship of Christ is the theme of the book. Those who know Dr. Laubach realize that this book was not written from a purely academic point of view; it is really the biography of a soul in partnership with Christ. All who are willing to pay the price may share the experience.

One marvels that Christendom has had to wait so long for such a book. As one reads the book he discovers a fresh and creative method of Bible study, the Gospels glow with a new Presence, prayer is invested with breath-taking reality and friendship with Christ becomes a perennial and eternal reality.

Let no one conclude that the book is merely maudlin sentimentality. There are frequent and devastating insights into our inner lives. For instance: "Every person who is truly reborn has to adopt Jesus' basis for choosing friends and for loving them. Our instinct is to select friends who are attractive, who are congenial, or who give some social advantage. Jesus gravitated toward men because they were unlovely and because they needed to be transformed . . . College men and women as a rule are plagued by a pride of education and degree class, which makes them regard certain tasks as beneath their dignity. They usually find ignorant people uncongenial and unsuitable for close friendships. Thus the educated man must crucify pride of class and position before he can keep company with the very people who need his help most."

Friendship with Christ is portrayed convincingly as "the world's mightiest tonic." The healing value of this friendship is made apparent. "If depressing thoughts can cause pain and even organic disease, imagine what health can flow down the nerves from your mind if you are stimulated every minute by the joyous tonic of being sure that Christ is here, by your side, unseen but intensely real, speaking to you, opening doors for you, smiling at you, loving you, working with you, ahead of you, and for you! . . . The electric effect of this minute-by-minute walking with His close, warm, breathing, living person at our side sends charge after charge of energy down our tingling nerves to our very finger tips, building health in every fiber, so that the lurking germs of disease seldom have a chance."

Dr. Laubach's book is an important addition to the literature on mysticism. The pictures revealing the friendliness of Christ will appeal to children as well as to adults. Ministers and laymen will find it a useful book for the study, the home and the hospital.

CONCERNING CUTS.

A number of pictures of churches have been returned from the **Christian Sun** office recently. There has been a small deficit during the biennium and it seems unwise to incur more bills than are absolutely necessary. We must bear in mind that the average cut of a picture for publication costs from three to five dollars. This expense must be kept at a minimum.

We are bold to suggest one happy solution for this problem. Churches or individuals desiring the publication of pictures may volunteer to pay for or buy the cuts. This relieves the church paper of the extra financial burden. Every minister and church should have their own cut for use when needed. The majority of them can afford it. Some have already handled necessary publicity in the manner suggested. Pictures are a decided asset to the church paper, but it is also necessary to keep the church paper financially solvent. We are eager to have all cuts possible, but we are also eager to have them paid for.

R. L. H.

EDITING A PAPER IS NOT EASY.

Some appear to think that running a magazine is easy, but from experience we can say that it is no picnic, because readers are hard to please.

If we print jokes, people say we are silly.

If we don't they say we are too serious.

If we clip things from other papers we are too lazy to write them ourselves.

If we don't we are stuck on our own stuff.

If we stick close on the job all day, we ought to be out hunting news.

If we do get out and try to hustle, we ought to be on the job in the office.

If we don't print contributions, we do not appreciate true genius; if we print them, the paper is filled with junk.

If we make a change in the other fellow's copy, we are too critical.

If we don't we are asleep.

Now, like as not, some guys will say we swiped this from another paper. And we did—from the Baptist New Mexican.

A PRAYER FOR OUR GENERAL COUNCIL.

Our heavenly Father, we thank Thee for this fellowship of believers. We thank Thee for our goodly heritage in the treasures of thy revelation, the faith of our fathers, and the unfinished work. We thank Thee for Thy Spirit, and Comforter and Guide, and for the Christ, our Savior, whom we follow in the joys of truth and love. Strengthen, we beseech Thee, our unity as disciples of Jesus. Increase our hunger for a knowledge of thy truth as it is in Him. Help us in our daily practice of justice and mercy. Make us generous toward one another to give and to forgive. Quicken into the strength of passion our desire to seek and to save the lost. Satisfy our cravings for achievement with Thy gifts of power to serve. And, in Thy great mercy, grant us Thy constant watch and keeping. Amen.

The War Behind This War, and How to Win It

By DR. FRANK C. LAUBACH.

We defeated the Kaiser and lost the last war, for we fought "to make the world safe," and it isn't safe. We can defeat Hitler and again lose the war, for behind Hitler is another enemy which must be defeated—small selfish thinking, warped prejudiced thinking, hate thoughts. Until they go, war will not go and the world will not be safe. We could make the world a paradise easily for everybody; we have enough scientific knowledge and mechanical skill and raw materials, but poisonous thoughts are making our world a hell. Moreover fifty percent or more of our sicknesses are caused by unhealthy thoughts and emotions, declares Hygiea magazine, official organ of the American Medical Association. That sounds high but many psychiatrists say it is too low, that ninety percent of our illnesses can be traced back originally to morbid thoughts. Evidently, if we mortals could find a way to make our thoughts large and generous and healthy, we could transform the human race.

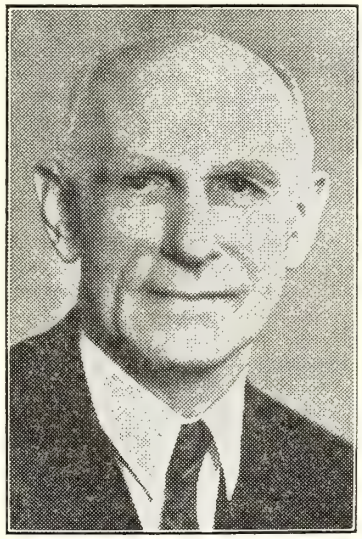
As a matter of fact the secret of healthy thinking has been found and thousands of people are already applying it. You can at once pick them out of a crowd by their radiant faces —for people's faces do betray them, especially as they grow older. Young people may be born with good looks, but as they grow older their faces reflect their thoughts like a mirror.

Fortunately any person with average mind and a little will power can acquire the habit of large healthy thinking, a child of six as well as a man of sixty. Indeed it is a bit easier for a child to acquire new habits than for most adults. It is about as difficult as for a babe to learn to walk, or for a youth to learn the touch system on the typewriter. Once it is learned, it is as easy and natural as breathing.

We form this new thought habit by tackling each minute as it comes along and persevering for a few months until the right way to think becomes second nature. Because it is delightful fun, we call it "The Game With Minutes."

To be sure everybody plays a kind of game with minutes all the time; we can't help ourselves, for these empty little minute things come rolling at us in endless succession every sixty seconds, without waiting for anybody. Hold a minute back if you can! The trouble is that most of us are losing the game, and that is no fun. Yet here they keep coming, and either we catch them, or they catch us. For when a minute collides with us it is no longer empty. We fill it with any thought we happen to be thinking. As soon as a minute and a thought marry they do not go by us; they drop into us. This is the stuff of which our "Past" is made. Now our past is what builds our Self, Personality, Character, or Soul. If you cancelled out all past minutes you would be zero, and so would the universe. As Tennyson wrote in that noble poem "Ulysses," "I am a part of all that I have seen."

The Author of "You Are My Friends"



DR FRANK C. LAUBACH

When a minute puts something into your personality worth saving, you win it. When a minute leaves something in your past you and God wish were not there, you lose it. You help God create yourself; God furnishes the minutes, and you contribute the thoughts; you help shape your own destiny.

Your past may make you nauseated —most of us feel like that—but never mind, for more minutes are rolling our way; and we can begin to win from now on—we have the secret. Life can begin at twenty or forty or sixty—whatever your age is—and you have an eternity ahead! After a few thousand years you will look back upon these first blunders as though they were your infancy, as indeed spiritually they are. That is to say, you will forget the past provided you learn the secret and begin to win your minutes.

What is this secret? God only knows! But God does know—if only we can find what He knows. And we can, for God is anxious to tell us, and He does tell us every time we open our minds and let Him tell us. So the way we win our game with minutes is to open our minds toward God one second of each minute, long enough to let Him share it with us. We do that until it becomes a habit, and after that we shall do it without trying. It makes little difference what we say, only so we open our minds as we migh turn on the radio: "Put Thy thoughts into my mind," or "Thy will be done" or "God, what next?"—anything that turns the mind in God's direction a second, gives Him our ear so that He can tell us what He wants to say. Simple as this is, countless thousands of people are proving every day that God never fails, if we listen.

A man who heard this for the first time, exclaimed:

"If I tried to jump back to God every minute, I'd never get anything else done."

But you don't "jump back to God." He is "nearer than breathing," to quote Tennyson again, and goes along with us every second everywhere. Talk to Him about what you are doing, as you might to a wise partner who is always at your elbow, and you find your thinking, talking and working all improve. God is interested in every detail of your life because He is interested in the marvelous thing He is trying to make out of you. He has a blueprint for your life, a magnificent person He is shaping whenever you open your mind and allow Him to build His dream. From the moment you awaken in the morning until you close your eyes at night you can talk to Him as an inseparable and eager pal, about what to wear, what to eat, how to make good in your work, where to take your recreation, what to say . . .

You can acquire a new fascinating way to think. Hitherto thinking has been a process of talking to yourself. Instead of thinking that way, talk to God. That takes no more of your time than talking to yourself and it helps you think, and work faster and better. It has done that for millions.

God answers, as the Quakers have long been telling us, with a still small voice. But we can help that voice become louder and clearer, by trying to say in good English what we think God would answer. Even though we are guessing, and often are not sure,

(Continued on page 13.)

CONTRIBUTIONS

SUFFOLK LETTER.

The pagan conception of religion is man searching for God. That was the basic philosophy of ancient Greek scholars such as Socrates, Plato and Aristotle. The mystic meditation of these great men led them in search of the Idea. Christian Science, so-called is based upon the Idea of Platonic philosophy.

But the Christian religion is different. It represents God seeking man. Jesus said: "The Son of Man is come to seek and to save that which was lost." Therein lies a difference and distinction. God seeking for man. God finding man. Man finding himself. It was that way in the Garden of Eden. Man hid himself after his disobedience. God came down asking the question: "Where art thou?" God has been seeking for man ever since that tragic period in human life.

And the fine thing is: God finds man. The pity is God does not always find man hiding in a Garden. It would be better for man if he did not leave his garden. Sometimes God finds man in the gutter, reeling and staggering in nameless disgrace and shame. Lost man gravitates to gambling dens, places of prostitution, vice, dishonesty, immorality and irreligion. For him the highway and the roadhouses are more attractive than gospel songs and spiritual preaching. Fallen man tries to convince himself that business, as usual, on Sunday is not so bad after all, if he has money and dresses up to date. But he is lost and God is out looking for him. What a hard time God has in trying to convince man that God is his Father. Through the years of wandering a still small voice speaks of God's love and man's need.

The church must recapture this conception of its faith and its mission. Too long have we waited in our rural and city missions and churches for people to come to God, and to the church. They are not won by building a church and waiting for them. The churches must go after the people. Yes, they must sometimes go after the members of the churches. For they do not always come. They should come of their own free will and accord. When they do not come to God, then the Father seeks them.

Complacency, that is, a mild, easy manner towards a problem or a task, delays the victory which the churches should be winning in the world today. We are too complacent about our own dangers. How much more are we indifferent concerning the danger threatening our friends and brothers near and far. The kingdom of God needs volunteers who are willing to make a sacrifice for the sake of their faith and their Saviour. Good intentions are not enough. Definitions and resolutions have their place, but they will soon be discarded unless they are written in blood and nailed to the cross. Jesus found man on the cross upon which He suffered and died. And man discovers the love of God by the same token and in the same way.

Some church members are seeking the lost. But they often become discouraged. How often should we seek, and how long should we be faithful in that high adventure? How often shall we forgive a repentant wrong doer? Jesus said: "Until seventy times seven." That means 490 times, when taken literally, but it actually means, never give up hope for final recovery. God seeks for man. The church should do likewise.

I. W. Johnson.

TWENTY-TWO DAYS OF GRACE.

Today is June 8. June 30 is the dead-line. What we do to help clear the college of its indebtedness must be done by July 1 or the college suffers defeat from which it will be difficult to rally. We are prone to postpone recognized obligations until the last moment.

On September 16, 1941. we discussed matters of paramount importance to the college and as a group of alumni and friends of the college we enthusiastically adopted plans for an intensive campaign to clear the college of its debts. We convinced ourselves that it could be done. We resolved to convince others that it could be done and together we would see the thing through. In fact we did not think it would be necessary to set the dead-line for subscriptions so far away as July 1. We were optimistic enough to feel that it could be done by the seventh of December. The organization completed, information given out, we would begin on December 1 and close on December 7. Something did happen on December 7, not sufficient reports to clear the college of its debts but Pearl Harbor was attacked and we were in the war.

Some few of our churches got into the canvass early and did their jobs well. Others postponed the undertaking until a more favorable time. I have recently talked with churches who haven't yet found a convenient time to make the canvas. A great number of our churches, however, have put on the canvas in earnest and have done excellent jobs but the task is of such proportions that it is going to require a united effort. We all must do our share. There is plenty of time yet but beware, time will eventually run out. Have you, fellow committeemen, done your duty to the full? Have you, brother pastor, taken the matter to heart, counted the cost of failure, or the blessings of success? Have you as an individual member of the church or alumni made your subscription? If not, there is plenty of time but mark you, time will eventually run out and for this campaign there remains twenty-two more days.

What has been done is remarkable. Heretofore we have been talking about what the debt was and the amount that has been subscribed. Now we begin at the other end of the line and say that we lack approximately $15,000. If we can add by cash or subscriptions $15,000 before the dead-line arrives, we shall be able to announce complete victory and call for the payment of pledges. By the time you read this article a few more days will have passed and perhaps there will be less than twenty days in which to do our work and make our contributions but even so, this is plenty of time. If you haven't sent n your subscription, send it in now and speak to a neighbor, a friend, or a fellow alumni, and get him to send in his subscription. If you haven't made your subscription make it now and use your influence to get others to join with you. We are too near the end to turn back or even to think of defeat. All that's necessary is for everyone to do his best and do it within the prescribed time. Let's have a day of rejoicing on July 1 and a day of celebration when the last dollar is paid. The college is looking to you, depending on you, and beseeching you not to fail in this time of need.

L. E. Smith.

MEANSVILLE-WOODBURY

Rev. and Mrs. Luther Ballou are busily at work in their new parish consisting of Jones Chapel, Crest, Liberty Chapel, and Meansville. Mr. Ballou came to the Meansville-Woodbury Parish, April 1, after a successful ministry among the rural churches of Alabama.

FOR THE CHILDREN

Dear Children:

I told you last week that I'd like for you to let me know if you found a spiderwort. Four of you sent me spiderworts in your letters just to show that you knew what they were. One boy sent a day-flower, which is so near like a spiderwort that it is hard to tell them apart. Day-flowers are lighter blue than spiderworts, and they get their name from the fact that they bloom only for one day. I sent pictures of spiderworts to all who found them.

This week, I'd like for you to take another trip to the woods. See if you can find a Jack-in-the-pulpit. But, please don't try to send any to me. They are too big, and I'm afraid the postman will begin wondering what sort of queer mail I am getting. You can just tell me if you find one, and explain what it looked like. And I think it would be better if you just leave it growing instead of pulling it. Later in the year there will be pretty red berries on them.

Oliver, on his grandfather's farm in Tennessee, is having a swell time. He is also exploring the woods and learning all about the farm. The last time his mother wrote to me, she said that he had been playing with the calf. And, I bet you can't guess what happened. The calf got hold of his fingers and began sucking them. He has also been riding on the old gray mule; and has found two pets. They are very strange pets for a little boy, I think. One of them is a toad, which he found in the yard and made hop all around the place. The other pet is a terrapin, which Oliver thinks is very funny. He can't understand how the thing can pull his legs in his house and close up whenever he wants to.

I'll tell you another story about Midnight and Tom: and, until next week, when I'll see you again, stay in the sunshine and keep happy.

Your friend,

AUBREY TODD.

TOM AND MIDNIGHT.

Tom and Midnight were busy catching butterflies. They had a box to put them in, and had caught about ten when Midnight saw a butterfly that was not at all like the others. He slipped up to it very easy and caught it as quick as you could say "Jack Robinson." But, no sooner had he caught it than he screamed as loud as he could. Mammy came running to see what had happened, and took him in the house.

"What's you all doing catching wasps?" asked Mammy.

Midnight was still crying, so Tom had to answer.

"We weren't catching wasps. We were catching butterflies."

"Well, bless my soul," said Mammy, "You is the meanest boys I know. What's you going to do with them pretty butterflies?"

"We thought they might make us some butter."

"Don't talk plumb crazy, young-'un, butterflies can't make butter. Didn't you know that?"

By this time Midnight had stopped crying so much, and was just sniffling. Mammy held him in her arms, while Tom sat on a stool and watched them.

"Now both of you listen to me. I don't want you ever bothering butterflies again. The good Lord didn't mean for them to be put in boxes. He wanted them to fly around. Folks what don't mind their own business gets in trouble.

"Meanness and goodness always go together; just like wasps flying around with the butterflies. And if you ain't careful you'll get stung. Always be good boys and you won't be getting into trouble. Don't hurt poor helpless creatures and always try to help them."

Midnight said, "Yes, Mammy," as he went out the door with his hand tied up in a cloth, and grinning again.

A CHURCH GARDEN.

Jerry, Bob, and Helen were given three rows of Mother's garden for their very own. It came about because the three children wanted money of their own to give to the church. This would be a good way for them to earn money. Jerry decided that he would plant beans in his row. Bob decided on tomatoes. And Helen wanted flowers.

Jerry and Bob took their vegetables to town when their father and mother went; and sold them to a man who had a store. Helen took flowers to town sometimes and sold them, but she didn't make as much money as Jerry and Bob. Since she couldn't get as much money for her flowers as her brothers got for their vegetables, she decided on another plan. She would carry the flowers to church as well as the money.

There were all sorts of flowers in Helen's row. There were snapdragons, zinnias, larkspurs, scarlet sage, and almost everything you could think of. Because they didn't all bloom at the same time, she had flowers all summer. Every Sunday she carried a vase of flowers to church, when she went to Sunday School, and she put them on the pulpit with the flowers that the women of the church brought.

Of course, everybody was glad that Jerry and Bob were giving money to the church, just like their father was doing; but they were especially happy on Sunday morning when they saw Helen coming with her flowers. The idea of having a Church Garden worked so well that the three children decided they would have one every year. That is, if Mother would let them have the rows. And, of course, she said she would.

OUR TASK AS CHRISTIANS.

Love of country and of one's fellows is a natural, not a specifically Christian, virtue. It is an immensely powerful driving-force which may be harnessed to good purposes or perverted to evil ends. Its roots strike deep into actual life, and to ignore it is to cut ourselves off from the real life of men. Patriotism can have many meanings and many forms of expression. Our task as Christians is to fill it with a Christian meaning. If we fail to do this, instead of Christianity harnessing the energies of patriotism to the true service of man, a narrow and selfifish nationalism may use religion for its own ends, which is a very different story.

—*J. H. Oldham.*

UNITED.

Forty Protestant denominations stand enlisted in a four-year United Christian Education Advance, as a result of the action of their representatives at the Quadrennial Convention of the Internatonal Council of Religious Education. The Council offers only a lead, a guidance; the real program and work of the Advance must be drawn up and executed by the separate denominations. Some have already tried it; and it has enormously increased their church school membership and given a great lift to their spirit. What these individual denominations tried will now be attempted by forty denominations. The Council started the ball rolling; now it's up to the churches.

A committee is a body that keeps minutes and wastes hours.

—*Wall Street Journal.*

HE CARETH FOR YOU.

In these hard, materialistic times, we are so liable to grow incredulous concerning the ability and tender oversight of our Heavenly Father, that it is well to gain strength for our faith from well-accredited events which show Him to be wonderfully near. The following account, lately given me by the lady who was the principal person in the story, is a very striking illustration of this truth; and it is vouched for by the man whose dog was God's agent in the hour of her need:

"One winter we lived on a lonely New Hampshire country road, only one large farmhouse being near. One morning, the weather promising to be fair, my husband and little son left me to go to a neighboring town ten miles away, expecting to return at night. I did not mind being alone, as I was busy about the house; but toward noon I noticed dark clouds rapidly rising, and the wind began to blow, and soon snowflakes covered the ground. Still I did not feel anxious, but kept a watchful eye down the mountain road, although I knew it was hardly time to expect my loved ones to return. The darkness came on swiftly, and the storm increased in violence until it seemed as if the roof of the house would be torn off—every old shingle apparently vying with its neighbor in its hurry to be gone.

"Hardly daring to breathe, but longing to scream, I lighted a fire in the great fire-place, and the flames threw their ruddy glow over the room. As I began to realize that I was all alone, I grew more frightened and I thought, 'I cannot stay here all this night alone.' Not only was the storm to be dreaded, but early in the day, I had seen two most vicious-looking men go by on their way to the village. I knew that they lived in an old shanty below us. They had called once to seek shelter from a slight shower; and I thought, they would surely think we would give them shelter from such a storm as this. I did not know what to do, for they were never known to come away sober from the village.

"I made up my mind to go to my neighbor's house. When I opened the door the wind nearly took me off my feet, and, blinded by the snow and sleet, I hastily shut the door and went back into the lighted room. But I could not rest. I wandered from room to room, and it seemed as if I should be insane from fright, for never before had I experienced a mountain storm. I have experienced many storms since then, but that one stands out with a prominence which will not allow it to be forgotten.

"Going to the window, and peering out into the darkness, I suddenly felt prompted to pray—not for my family's return, for I hoped they were sheltered from the storm—but I prayed, 'Give me strength, O Lord, to overcome this fear,' and before I finished my prayer it was answered. Above the roar of the storm I heard, under my window, the barking of my neighbor's huge dog. I let him in, all covered as he was with snow, and he walked over to the fire and lay down, and looked up into my face with an almost human intelligence, as if he would say, 'You needn't be afraid; I'll take care of you.' With a thankful heart I lay down and slept sweetly all night.

"The owner of the dog told me the next morning, that in all the years he had owned him, never had he known him to leave his mat at night; but for two hours they had tried to keep him in, and at last, fearing they would get no sleep if he stayed, they opened the door, and he bounded away into the storm toward our house."

—*Living Epistle.*

MISSIONARY OFFERINGS.

WEEK ENDING JUNE 5, 1942.

Sunday School.

Liberty (Va.), Nathalie, Va...	$	3.51
Total since Sept. 1, 1941..	$14,711.75	
Henderson, N. C.		5.63
Sophia, N. C.		1.00
Antioch (R), Sagrove, N. C....		2.00
Reidsville, N. C.		12.24
Holland, Va.		15.48
Cypress Chapel, Suffolk, Va.....		7.90
First, Greensboro, N. C. 2 Mos.		1854
Timber Ridge, Gore, Va.....		6.22
Total	$	72.52

Individuals and Churches.

Suffolk, Va. (Additional)	$	5.50
Winchester, Va.		15.00
Barrett's, Sedley, Va.		5.00
Total	$	25.50
Total for the week.....	$	98.02
Previously acknowledged ..		14,613.73
Total since Sept. 1, 1941...		$14,711.75

Gratefully,
MATTIE COX PARKER,
Secretary,

CHILDREN GIVE MISSION OFFERING OF $25,000.

The *New York Times* of May 24, 1942, says:

"In a religious pageant of youth in the Cathedral of St. John the Divine, 5,000 children of Sunday schools in 300 Episcopal churches gave $25,000 yesterday afternoon as their lenten missionary offering in the diocese of New York."

Can't all the men, women and children of the Southern Convention with a church membership of nearly 32,000 and a S. S. membership of over 20,000, give as much for Missions as 5,000 S. S. children in New York? I believe they can if all our leaders will take an intense interest in Missions.

J. E. WEST.

MISSION BOARD MOVES OFFICE.

As Elon College needs the room, the Mission Office will move from the Alamance Building to the second floor of the Library Building, where the work will be carried on as heretofore. Since Mrs. Parker is more capable and efficient than the average secretary, in the event that she has any spare time, she will do some stenographic work in her office for the Promotional Secretary. The Mission Board is one branch that has always done its own work and helped the other boards and institutions of the Church without remuneration. The Mission Board is very grateful to the College for office space.

J. E. WEST,
President.

A Scottish missionary, home on furlough from India, told this story: She had been teaching a group of children one day, telling them the story of Jesus, bringing out bit by bit incidents showing His character. As she was talking one child, listening intently, grew excited, and then more excited. At last she was unable to restrain herself, and blurted out: "I know him; he lives near us." Was there ever such praise of a human?

—*S. D. Gordon.*

After Commencement--Home

By DR. JOHN R. SCOTFORD

How to make home attractive to sons and daughters who have received their college degrees is a problem to which most parents give little thought. This event seems too far in the future to be worth worrying about—and yet it arrives with startling suddenness. We are relieved at the thought of all college bills paid, but we are puzzled as to the nature of our future relationship with these astonishing young people.

During college years it seems as though our sons and daughters were gone for good. Their vacations are fleeting interludes which they frequently contrive to spend elsewhere. Home appears to be a haven of refuge when there is nowhere else to go. It is distinctly a point of departure rather than a place of residence.

Whether this divergence of interests and outlook which college creates is to continue to widen, or whether the old home is to be re-established at least as a focal point of interest depends somewhat upon circumstances and somewhat upon our alertness as parents.

In one sense we do not want our children home again. Their days of dependence are over; the time has come for them to make their own way in the world. And yet there are circumstances which quite properly bring our sons and daughters back beneath the parental roof—such as the precious weeks and months when a girl is preparing for marriage and the years when either a son or a daughter may be getting a start in the world. As parents we do not want such intervals to seem like a time of bondage. Rather would we have them stand out in memory as a happy experience. In any case we wish to provide the sort of a home which both our children and grandchildren will delight to visit.

Making our homes alluring to twenty year olds has both a material and a spiritual aspect.

Of course as parents we wish to maintain living quarters of which our children may be proud. If we have enjoyed reasonably good fortune we can afford a better standard of living than most young people who are getting their start in the world. Yet at the same time we need to hand tailor our luxuries to the comfort and tastes of our somewhat sophisticated offspring.

Every mother takes delight in catering to the appetites of her grown-up children because of the happy memories which this recovers from the past. She loves to watch her boys eat. But in the slaughtering of the fatted calf she needs to check up on the contemporaneous tastes of her young people. During college years young people tend to take up with new dishes. The boy who once doted on mashed potatoes may now be addicted to the French fried variety, while daughter may have some new ideas about salads.

During the post-college years young people are likely to spend more hours in the home than was their habit while in school. They desire a considerable degree of personal privacy and of physical comfort. A room which is distinctly and emphatically their own is a prime attraction, which easy chairs and comfortable lights are not to be despised. Many a time while visiting my parents I have gone out for a walk simply because I could not discover an agreeable spot where I could read in peace.

The quality and quantity of reading matter which is available in a home has much to do with its attractiveness to young people. If their college course has really "taken" they have gotten the habit of filling in the gaps in the day with reading, while their taste will incline to be modern. Plenty of good magazines and new books will help to woo them homeward.

There is also a more subtle side to this business of making our homes appealing to our grown-up children. Much depends upon our own attitude of mind and heart.

When we were in our twenties and thirties many of us had fathers and mothers who persisted in treating us like little children. Going home involved a return to an almost infantile relationship. Some of us rebelled, some acquiesced to the hurt of our souls, and some were sufficiently detached to see the funny side. But this parental attitude did not make home-coming easy.

Even with all the psychological training which has come to the present generation of parents it is not always easy for us to give our children the freedom which is rightfully theirs. Many of us can echo the testimony of the Vermont couple whose two children have made places for themselves in New York City: "When our young people visit us we can never go to sleep until they are back from their wanderings around the country side, but as soon as they turn their cars toward the city we forget all about them!" Such hangovers from child raising days plague many of us. We know better, but we have a hard time not being over solicitious concerning our one time boys and girls—our ex-children, as they might be described.

Our ultimate success in drawing our full grown sons and daughters homeward depends upon the degree to which we admit them to full equality with ourselves. This involves allowing them to come and go as they please without comment, to choose their own friends, to cherish such social and political ideas as may appeal to them. We should do our best to understand what lies behind their various choices, but it is not at all necessary that we should agree. Our association together should be on the basis of free and happy comradeship.

The attainment of this mutual freedom between parents and children is both the supreme test and the ultimate climax of their relationship. Life has nothing richer to offer than the friendship of these boys and girls who have grown up with us.

Enticing college graduates back to the old home can become a cheerful sport. Of course it is against the rules to say anything about wanting them home again. At all costs we must not appear parental—a word which has taken on an evil significance in late years, at least so far as young people are concerned. Our attitude must be one of nonchallance.

But there are little things which we can do. Mother can watch the way her cookery is received, with particular note of the effect of such novelties as she may introduce. Father can check up on which magazines get read and which are passed by. It helps the dinner table conversation for parents to read the books which their children recommend to them. Re-arranging the furniture can be a means of parental grace, while the young people themselves should have a voice in the modernization of the decorations. But the trump card in the hand of the parents is hospitality to the friends whom their sons and daughters bring home. A cordial and discerning welcome will do wonders for family solidarity.

Our young people are inclined to be a bit suspicious when circumstances bring them home at the end of their college days. They fear lest they be forced back into the ruts of childhood. Their spirits are relieved when they discover that they are free to do as they please. Then some day they come to acknowledge that home is a pretty good sort of a place. For the parents that is one of life's great occasions,

Pilgrim Fellowship

"Youth at Work in the Church"

A. LANSON GRANGER, JR., *Editor*

GOING TO A SUMMER CONFERENCE?

Before long you'll probably be packing yourself off to a summer conference or convention somewhere. If you've ever been before you won't easily down the urge to go back there again this year. And if you've never been—if this is your first—you have a revealing new experience in store.

The menu of conferences offered this summer looks pretty good. The diet may be the same, but in most instances "something new has been added."

All the obstacles removed—or at least most of them—the older conference for young people will be held again at Elon College. The dates are July 6-11 and the cost is $8.50. The conference this summer will be under the supervision of the new Dean, the Rev. Jesse Dollar of Newport News.

The Junior High Camp, the first edition of which brought together over sixty campers last summer, will be conducted at the same place, Crabtree Creek near Durham, August 24-29. Boys and girls between the ages of 12 and 15 years are eligible to attend the camp. The cost is only $5.00.

Plan now to be in one of these conferences. If enough young people in your church want to go, perhaps your minister or a friend will be glad to provide transportation.

Christian Endeavorers in North Carolina and Virginia will be gathering in their annual conventions during this month. The Virginia Convention will be held at Massanetta Springs, June 11 to 14. At one of the sessions Dr. Daniel A. Poling, President of the World's Christian Endeavor Convention, will be the speaker. Among the other leaders will be the Reverend Jesse Dollar and Herbert G. Councill, Jr. The cost, including the registration fee, will be $6.00.

Greensboro is the meeting place of the North Carolina Christian Endeavor Convention, when it will be held June 17-21. Dr. O. Excelle Rozelle, minister of the Wesley Memorial Methodist Church, High Point, has been invited to deliver the keynote address on the subject, "Christian Youth Faces a New Hour."

OUR DELEGATES TO DURHAM.

At least five persons in the Southern Convention rather definitely think they will be in Durham when the first session of the National Council convenes on June 18. Miss Emily Harrell, Suffolk, and Misses Dorothy Cox and Dorothy Hendrix, Greensboro, have registered as youth delegates. And Reverend Lanson Granger is expecting to go as a Commission Leader.

The Councill will get under way at 2:30 Thursday, the 18th, with a service of worship led by the National Council officers and a word of welcome from Rev. William Sipe, Director of the Deering Community Center. Dr. Harry Thomas Stock, who has had his guiding hand upon the Pilgrim Fellowship since it arose, will deliver the keynote meditation. The sermon on Sunday morning will be given by Dr. William J. Faulkner of Fisk University.

The work of the Council will be organized under seven Purpose Groups, meeting for the first three days, and ten Commissions.

Each day of the Council sessions will begin with a simple service of worship as a family group about the breakfast table. One hour each morning will be devoted to an intense study of the Bible, beginning with a twenty-minute presentation by Dr. Lewis Gilbert of North China; this will be followed by forty minutes of creative study in small groups.

NEWS NOTES.

Only thirty-three questionnaires have been received of the approximately two hundred which were sent to local churches recently in a survey of our young people's work. This represents a very meager proportion and cannot provide us anything like an adequate picture of our work. If the questionnaire has not been sent from your group yet, won't you get busy on it, and mail it immediately to the editor of this page?

Billie Lawrence of the First Congregational Christian Church, Portsmouth, has submitted his application for Work Camp duty at Deering Camp. Here's hoping Billie is selected!

WHO'S WHO IN THE BIBLE.

CHRISTIAN ENDEAVOR TOPIC FOR JUNE 14, 1942

SCRIPTURE: Heb. 11:4-34.

Daily Reading—

Monday—A Fearless Woman Judge.—Judges 4: 4, 9.

Tuesday—A Dependable Prophet.—II Chron. 34: 22.

Wednesday—A Converted Slave.—Philemon 10-12.

Thursday—A Legalistic Jew.—Phil. 3: 5, 6.

Friday—A Christ-Defender—John 7: 50-52.

Saturday—Faithful Co-Workers.—Acts 18: 1-3.

A commentator has stated the Protestant view of the Bible in these words: "The Bible is the inspired record of God's gradual revelation of Himself, His nature, character and will—a revelation made in the first instance to a people who were chosen to be the guardians of this treasure and to communicate it in due time to the rest of mankind—a revelation consummated in the Person, life, and work of Jesus Christ."

It would be interesting to make a simple note book of "Who's Who in the Bible." Include the characters in order of the time in which they lived. Make note whether prophet, priest, apostle, or what not. Add comments briefly as to their work for religion.

A list of the ten most prominent Old Testament leaders: Moses, Abraham, David, Solomon, Elijah, Isaiah, Jeremiah, Daniel, Nehemiah, and Ezra.

Important Characters in the New Testament, with the exception of Christ, are the Apostles Paul, Peter, John, James, Matthew, and Thomas. Barnabas, Luke, Mark, Titus, and Timothy would be also included.

Moses is no doubt the most important character in the Old Testament, and Jesus the most important in the New Testament.

A Bible quiz may be be conducted on "Who's Who in the Bible." To do this a leader or team of leaders should be well prepared with questions and answers.

Draw conclusions from the group of the outstanding qualities of the lives of those discussed.

What does the eleventh chapter of Hebrews reflect about some of these lives?

S. E. M.

The one who keeps the stars in their place can keep us in our place. There is no depression for good deeds, and that is all that business consists of, and that is our real business.

—*Henry N. Kost.*

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

THE RISEN CHRIST AND HIS DISCIPLES.

Lesson XI—June 14, 1942.

Golden Text: "*Ye are witnesses to these things.*"—Luke 24:48.

Lesso: Luke 24:1-48.

Devotional Reading: Psalm 16:5-11.

The Empty Tomb

One of the glories of Chritsianity is The Empty Tomb. It takes its place along with the lowly Manger, and the Cruel Cross. Indeed there would have been no Christianity if there had not been an empty tomb. If Christ be not risen from the dead then our faith would be vain. And if in this life only we have hope in Christ, then we are all men most miserable. The historic fact is that when the women, and later two of his disciples, went to the tomb where they had seen the body of their Lord laid at rest, the tomb was empty. And it was empty, not because His enemies had carried Him away, nor because His disciples had carried Him away, but because in the glorious power of God, He had risen from the dead, and come out of the tomb. The resurrection of Jesus is not based on fancy but on fact. The men who wrote the New Testament, wrote and worked on the basic fact that Jesus Christ had risen from the dead, and was alive, and had appeared unto them, and was a continuing Living Presence.

To be sure there is an element of mystery in this majestic fact. There are differences of details among the Gospel writers themselves concerning the Resurrection, and the appearances of Jesus. But there is unanimity among them as to the fact itself. The Church of Christ and Christianity itself is grounded in the fact that Jesus came alive again from the tomb, and that He is alive forevermore.

As Idle Tales.

"And their words seemed as idle tales, and they believed them not." It seemed as idle tales to the disciples themselves, that their Lord was not found in the tomb. The disciples thought the whole thing was but the imaginings of a group of excitable women. It still seems like an idle tale to some folks—to those who live in a universe shut up in iron-bound laws. But there are laws above the laws of nature. Why should it be thought a thing incredible that God should raise Him from the dead, asked Paul on one occasion. What a universe indeed that would not or could not conserve such a Personality as Jesus Christ.

The Way of the Burning Heart.

One of the most dramatic and thrilling stories connected with Easter is the story of the Emmaus Road. Here were two men who had been up to Jerusalem, and who had heard of, and seen many of the events of the Master's last days, going back home, leaden-footed, and heavy-hearted. The world had crashed down around their heads and on their hearts. For they had hoped that it had been He who would redeem Israel.

As they talked and communed together, a friendly Stranger joined them and talked with them. He drew near them, and he drew them out. He got them to tell Him of their troubles and their blasted hopes. And then with insight and skill and sympathy He opened to them the Scriptures concerning the whole affair. He showed them that all this was according to the Scriptures, and that it was only by suffering that the Christ could redeem Israel. He showed them how all of Scripture centered in the Christ. But even yet they did not recognize Him. It was not until they had invited Him to tarry with them for the night, and as He broke bread with them, that they recognized Him. And then they remembered how their hearts had burned within them as they walked with Him and as He talked with them. The way of the burning heart—every way is the way of the burning heart if the Christ walks with us, if His spirit opens to us the Scriptures.

Sharing the Good News.

It was a long way back to Jerusalem and it was getting dark and the men were tired, but they started back immediately to share the good news with the disciples. Their burning hearts prompted them to share the message and the experience with others. This is the basic impulse of Christianity at its best. It is essentially a missionary religion. The love of Christ constrains us to tell others of His love. The clearest index to the property of the spiritual life of so many Christians is their lack of zeal in sharing their experience of Christ with others, not only through the missionary outreach of the church but through their personal witness and work.

According to the Scriptures.

"And He said unto them, These are the words which I spake unto you, while I was yet with you, that all things might be fulfilled which were written in the law of Moses, and in the prophets, "writings"—the three divisions of the Jewish Old Testament bear their witness to Christ. He is the unity which binds them together and gives them their meaning. And they find their fulfilment in Him and His work.

Among All Nations.

"And that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem." The essence of the gospel is that the Lord Jesus Christ, the promised Saviour of the world died and rose again from the dead, according to the Scriptures, and that through repentance and faith, there is remission of sins. By and through him we are reconciled to God. By faith in Him we come into a new relationship with God our Father, and His spirit bears witness with our spirit that we are the sons of God. And this message and this experience is for All Nations. The gospel is universal. It is for all men. God's plan of redemption includes all men of all time. From "cover to cover" the Bible is a missionary book.

Witnesses.

"And ye are witnesses to these things." We are to be witnesses, not spectators. We are to bear our witness as to the validity and the vitality of the things we have believed and what is more of the things we have experienced. Perhaps the chief reason why many of us do not bear a more convincing witness is because we have nothing about which to witness. Christ is not real to us. We are not living in intimate fellowship with Him.

If you choose to represent the various parts in life by holes upon a table, of different shapes—some circular, some triangular, some square, some oblong—and the persons acting these parts by bits of wood of similar shapes, we shall generally find that the triangular person has got into the square hole, the oblong into the triangular, and a square person has squeezed himself into the round hole. The officer and the office, the doer and the thing done, seldom fit so exactly that we can say they were almost made for each other.—*Sidney Smith.*

By Chaplain H. E. Rountree

MONDAY.

Justice and Good Will.

"Pray for the peace of Jerusalem."—Read Ps. 122:1-9.

The sad situation of the present world grieves all lovers of mankind. The actions of the aggressive nations, the carnage of their onslaughts, the barbarism and beastliness of their methods, their disregard for political relations, saying nothing of their utter ignorance of human relations, bring to the forefront the fundamental truth that there can be no peace except on a basis of justice and good will. We wonder how much we are to be blamed, how much we have failed to carry the gospel to all nations.

Prayer—O Lord, we pray for peace and good will for all nations. We cannot see when it may come, but we can do our part, in Jesus name. *Amen.*

TUESDAY.

That Mystic Memory.

"Unto you therefore which believe he is precious."—I Peter 2:7. (Read verses 1-10.)

As we grow older our minds dwell more and more on the memories of our loved ones and many others whose memory is sacred in our lives. There is one who was closest to us and gave most to our lives. His opportunities and circumstances were limited. He was uneducated and he could read but little, only the Scriptures. But he was humble and he lived in loyalty and fellowship with Jesus. His life was one of Christ's peace, and in death it was said that there was something present which was beyond this world.

It fortifies one's soul to realize that there are millions to whom Jesus Christ is precious—the supreme and living reality of their lives.

Prayer—Dear Father, number us among those who are loyal and true. We will dedicate ourselves to Thee this day. *Amen.*

WEDNESDAY.

Life's Essential.

"This is life eternal, that they might know Thee . . . and Jesus Christ."—Read Jno. 17:1-8.

These are words spoken by Jesus in his farewell talk. In this He says that life eternal consists only in knowing God and His Son Jesus Christ. The work of His disciples and the work of the church is nothing more nor less than making men acquainted with God, not just on friendly terms with Him.

Prayer—Dear Father, our prayer is, that we can see Jesus, and each day walk with Him following Him all the way. *Amen.*

THURSDAY.

Christianity in Business.

"Thou shalt have good success."—Read Joshua 1:1-9.

These are the reassuring words of the holy Scriptures to one who is perplexed in business problems. These daily meditations and morning prayers are intended to give each and every one a fresh gleam of faith, to hearten the daily task with new courage, to inspire increasing success, and to give rejoicing always. If our religion does not work in our daily cares, it will not work on Sunday. If God cannot make us a business success, we can hardly expect Him to do very much for our souls. This does not refer basically to money, and comforts, and health and happiness, but it does mean that there is no department of a Christian's interests that is outside the Heavenly Father's guidance.

Prayer—O Lord, we would cast all our cares on Thee, for we know that Thou dost care for us. *Amen.*

FRIDAY.

Look for the Deep Wells.

"The well is deep."—Jno. 4:5-14.

This gospel comes from the story of the Samaritan woman at the well. Some people are content to drink from shallow waters. The more careful go deep. They were drilling for oil near San Diego. They struck oil on the shallow levels but the engineer said he would go deeper until he found better oil.

It is possible to live an ordinary life sustained by superficialities; but true and good living is for those who go deep into the spirit until they tap the living waters.

Prayer—O Lord, we pray to be delivered from the light, shallow, superficial, unfruitful ways of living. Help us to find the deep wells of grace and eternal life. *Amen.*

SATURDAY.

Be Kind.

"Be ye kind."—Eph. 4:31.

Our subject is a well deserved motto for every day. It is a thought we should ponder and determine upon at the beginning of each day. The faults of others loom large before us often and we are prone to be hard and unkind to them altogether too often. The fault may not be ours, but we may be guilty of a worse one. Look out. Ponder well. "Be kind."

Prayer—Dear Father, in Thee we live and have our being. Help us to be every day like Christ, who was always perfectly human, infinitely compassionate, lovingly humble and eternally gentle, to all classes of men. *Amen.*

SUNDAY.

The church challenges our close friendship with Jesus and fellowship with the saints develops the art of getting along with people.

THE WAR BEHIND THIS WAR AND HOW TO WIN IT.

(Continued from page 5.)

it is excellent psychology to do this. Educators say we never know anything well until we can put it into a lucid sentence. The trouble with nearly everybody who prays is that he says "Amen" and runs away before God has a chance to reply. Hearing God is far more important than giving Him your ideas. If you say: "Lord, what is on Thy mind that Thou desirest me to share?" and let your own tongue say clearly what you believe God wants of you, the results will convince you that God answers whenever you let Him, and surprises you with interesting ideas above the level of your own thinking.

This game with minutes makes life simpler. People who learn it have grand fun every day. They spend no time in useless regrets about the past. They do not worry about the future, for God is standing in the next hour saying: "Come on, it is in my keeping." They catch each minute as it rolls down their alley and let God pack it with the zest of living. So they have an endless succession of beautiful hours. Their hearts sing, their faces shine, their eyes are wide open with expectancy, for around the corner God always has some new glad surprise which keeps them tingling. When they take God with them every minute there are always "green lights ahead." Why should anybody let life defeat him, when God wants to help him win?

If true, this is the most exciting news in the world. Millions of us who know from experience, are eager for the whole world to know it and that is why we give this sheet to persons who look as they would care. A fuller explanation of how to win the game can be obtained if you send two ordinary three cent stamps to Macalester Publishing Co., St. Paul, Minn., and ask for the "Game With Minutes." If you believe this leaflet will help our unhappy world, you can get copies at the rate of 12 cents a hundred. But of course you must not give this page to others until you have learned the game yourself, so they will see it in your face and eyes.

Every public spirited person longs to do his part to win a just and lasting peace. Here is a way in which you can do the thing which will help win the long vast war behind this war, and so at last make men free from man's worst enemies, selfishness and hate. It is one thing we can do without waiting for anybody else to agree.

DOWN SOUTH NEWS.

Beginning with the September issue, the *Down South News* will be fused with the *Florida-Georgia Congregational Christian.*

At Soddy Rev. and Mrs. Peter Doherty are busy. There is a children's meeting on Tuesday, prayer meeting on Wednesday, choir practice on Thursday, a school address on Friday, and a pastor's class before worship on Sunday morning.

The Soddy Church interior was most attractive in its coats of paint; young people and adults worked early and late in the brightening-up. The parsonage has been much improved and Rev. Peter Doherty is raising vegetables on the parsonage and church lots. He is taking a group of Soddy young people to East Lake each Sunday night and about every second Sunday the combined young people's groups, with the adults of Union Church, entertain the service men who remain for worship in the church. One soldier who has been interested in a night club in New York said that he had never realized that you could enjoy yourself so much in a church service. It is of particular interest to Mr. and Mrs. J. M. Peyer of Union Church to help in the entertainment of service men because their son Wiley is now in camp in Vermont. Miss Davison was pleased to see the new young people at work in Union Church.

Pilgrim Church, Chattanooga, had a most profitable and enjoyable week of services through the visit of Dr. Dwight Bradley. The average attendance of the church services was 80. He spoke over the radio, was enthusiastically heard by high school students, and was heartily received by service clubs, and labor men were interested in his address relating to labor problems. He made about 20 addresses to outside groups. Dr. Hurst was much interested in this Easter campaign. During the first quarter of the year Pilgrim Church received nine members.

Rev. M. J. Sweet, formerly pastor of the Union Church, Chattanooga, had a happy Easter day at his Pilgrim Church at Pomona, Florida. Twenty-two members came in under confession of faith, 13 were baptized, including one man who was 70 years old. The total number received was 25. There was fine music, and a great white cross over the pulpit was beautifully decorated. Nearly 100 people attended the Communion Service, Thursday night before Easter.

East Alabama Fifth Sunday meeting was held at Wadley Corinth Church. After carrying on this good work for a long period, Mr. Render Fuller of Lanett resigned as chairman and Mr. Vernon L. Kitchen of Roanoke was elected in his place. Miss Iva Dell Screws of Corinth Church was made secretary.

At this meeting interest was shown in securing speakers from the Southern Convention for the annual meeting of the East Alabama Association in October. It was felt that it would help to renew the old friendships with leaders of the Convention and know more about the Orphanage and secure more subscriptions for THE CHRISTIAN SUN.

Sunday, March 22, was a great day at Headland Blackwoods Church. In a grove up from the cemetery and near the community house and parsonage, a new and beautiful church had been erected within a year on the site where the old Blackwoods church burned to the ground. The new church has Sunday School rooms in the rear and front entrance. At the dedication service the people readily subscribed $70 which was needed to pay last bills.

Rev. George W. Penn, minister. The Mother's Day service has become one of the anticipated and lovely services of the year in North Miami, with several mothers assisting in the worship.

The church at Hallendale is a Union Church, very similar to many of our churches. Rev. George Penn preaches there on Sunday evenings.

FAVORS FEDERAL COUNCIL.

In an article in the current issue of the *Presbyterian of the South,* Dr. John M. Alexander, well-known minister of the First Presbyterian Church of Fayetteville contends that "Southern Presbyterians are not isolationists," pointing out that Presbyterian ministers join in local ministerial associations and Presbyterian Churches in state councils of churches and the Southern Presbyterian Church in the World Council of Churches. Declaring that from "the standpoint of Christian cooperation Protestantism shows its strength or weakness in the nation and the world." He declares that without destroying the autonomy of any church body, the Federal Council of Churches "gives us the opportunity to witness with our evangelical brethren to our common faith in Jesus Christ as our divine Lord and Saviour" and "to work together in the proclamation of the Gospel and in its application to the needs of men."

Sentiment is the poetry of the imagination.—*Lamartine.*

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

Vacation season is here. The children are now planning for the time when they can go. We only let a limited number go at one time because those who stay have to double up on the work. One group goes for ten days and when they return another group goes. This is continued all summer. We try to give them all a vacation before school opens in the fall, if they have people to go to and if they have no people we let them go to friends who will take them.

We feel that it does them a lot of good to get out and mingle with other people and children.

Last week the orphanage had an addition to its family of three nice little children from near our Catawba Springs Church community. They seem to fit right in with the other children and are very much at home.

The rains continue and the corn grows and the grass is losing no time. We have often thought that if everything was as easy to grow on a farm as grass in the corn, and grew as fast as all obnoxious weeds we would not have to be fighting these things all year long while the crops are growing. This year we have had the advantage of the grass as the weather was extremely dry until quite recently and we got the grass killed out before the rains set in.

The orphanage family is eating vegetables from our own gardens. We have had garden peas for several weeks, our cabbage patch is full of nice hard heads, and our early snap beans are coming in and the children are getting nice tender beans for dinner each day. They appreciate them, too. Our Irish potato crop is fine and we will soon begin to have fresh Irish potatoes from our own patch.

The children are getting plenty of nice vegetables now and soon the dew berries will begin to ripen, and after the dew berries will come the blackberries and both will give the children an opportunity to wander over the fields and pick berries for pies. The children enjoy both the picking of the berries and the pies.

CHAS. D. JOHNSTON.

REPORT FOR JUNE 11, 1942.

Amount brought forward	$7,661.22

Sunday School Monthly Offerings.

Western N. C. Conference:		
Smithwood	$ 1.65	
Pleasant Grove	5.27	
		6.92
Eastern N. C. Conference:		
New Hope	$ .00	
Damascus	3.00	
		4.00
Valley Va. Cont. Confrence:		
Timber Ridge	$ 4.00	
Bethlehem	2.58	
		6.58
N. C. and Va. Conference:		
Greensboro, First	$13.19	
Bethel	1.44	
		14.63
Eastern Va. Conference:		
Barrett's		$ 5.00
Special Offerings.		
Cash	$ .87	
Vitus R. Holt, as a memorial to Mrs. I. A. Holt..	5.00	
Cicero Fesperman	5.00	
John Morrison Bible Class of Rosemont	25.00	
A. Moody Cooke, Guardian	27.00	
		62.87
Total for week		$ 100.00
Grand Total		$7,761.22

LA GRANGE—UNITED.

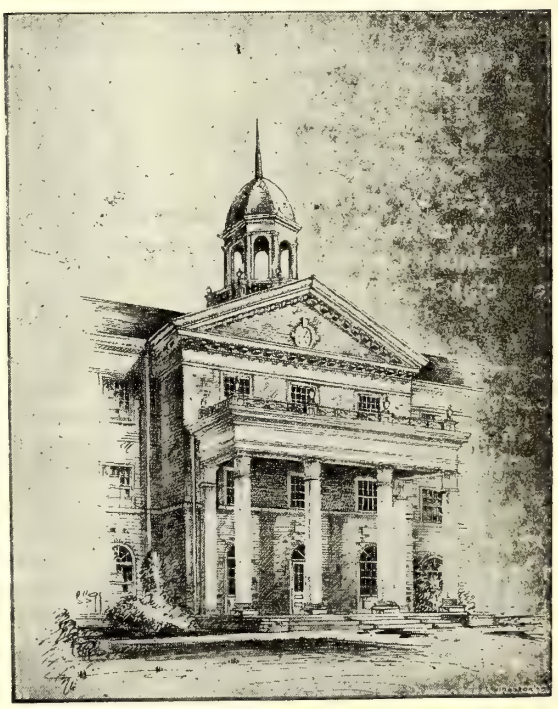
Rev. David W. Shepherd, the new Pastor-at-Large, has been the pastor at the United Church, La Grange, Ga., and prior to that time was pastor of rural churches in Georgia and of the Columbus, Ga., United Church, and Phenix City United Church prior to that time. Mr. Shepherd will serve particularly in Alabama and Georgia and will live at Roanoke, Ala. He will be available for any of the churches in the entire Southeast District that may need or desire his assistance. But his primary responsibilities will be that of Director of our rural churches.

"I believe in God" is the most important thing which you and I can speak, for all eternty depends on what we say.—*F. Howard Callahan.*

ELON COLLEGE

Founded by the Christian Church in 1889

A CO-EDUCATIONAL INSTITUTION OF HIGHER LEARNING OF THE CONGREGATIONAL CHRISTIAN CHURCH



ENTRANCE TO ADMINISTRATION BUILDING

Elon College is located in the piedmont section of North Carolina. The climate is invigorating and healthful. The natural beauty of the campus is enhanced by careful landscaping.

The definite religious atmosphere of the College and its modern equipment provide the very best facilities available for the training for religious leadership.

The rates are most reasonable.

LEON EDGAR SMITH, President

Elon College **North Carolina**

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational and Christian Churches.

BOARD OF EDITORS.

R. L. HOUSE, B. D.....Editor
S. C. HARRELL, D. D.....Associate
W. T. SCOTT, D. D.....Associate
F. C. LESTER, B. D.....Associate
H. S. SMITH, Ph. D., D. D. .....Associate
I. W. JOHNSON, D. D.....Contributing
L. E. SMITH, D. D., LL. D....Contributing
C. A. LINCOLN, D. D.....Contributing
J. T. KERNODLE.....Managing Editor

DEPARTMENTAL EDITORS.

H. S. HARDCASTLE, D. D..Sunday School
H. E. ROUNTREE.....Quiet Hour
S. E. MADREN.....Christian Endeavor
A. LANSON GRANGER.....Young People
Mrs. A. C. TODD.....Children's Page

SUBSCRIPTION RATES.

Six Months..... 1.00
One Year.....$2.00

Published by the Board of Publications, agent for the Southern Convention of Congregational and Christian Churches, and printed every Thursday by the Central Publishing Co., Inc., Richmond, Va.

Entered as second-class matter at the Postoffice at Richmond, Va., July 25, 1922, under Act of March 3, 1879.

Remittances for subscriptions should be sent to the office of Promotional Secretary, Elon College, N. C.

All other matters of business should be addressed to "The Christian Sun," 1536 E. Broad Street, Richmond, Va.

Contributions should be sent to the editor at 3206 Grove Avenue, Richmond, Va., not later than Friday preceding the date of publication. Emergency notices will be received at "The Sun" office up to Tuesday of the week of publication.

Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

In Memoriam

MRS. B. A. DUKE.

After years of faithful service in Bethlehem Christian Church, the Ladies' Aid Society, and Woman's Missionary Society, we wish to pay tribute to our beloved member Mrs. B. A. Duke, whom God in His great love took away from this world of unrest to her heavenly home where joy and glory awaited her. Miss Anne as she was affectionately known, was always present at her church services when her health would permit.

Therefore, Be It Resolved:

1. That we know our Heavenly Father doeth all things according to His love and mercy, and we bow in submission to His will.

2. That her quiet Christian life and loyalty in her home, in church, and in fellowship be an inspiration for all who knew hr.

3. That we extend our sincere sympathy to her children. May God be their helper at all times.

4. That a copy of these resolutions be recorded in the minutes for our Church record, a copy be sent to each of her children, and a copy be sent to the Christian Sun for publication.

MRS. J. W. FOLK,
MRS. C. W. KING,
MRS. PAUL YATES,
Committee.

DEMOCRACY WITHOUT RELIGION IS IMPOSSIBLE.

By Rev. William C. Kernan.

The absolute necessity of an unshakable bond between Christianity and democracy can be more clearly seen now than, perhaps, at any other time in modern history.

Here we are in America standing before the world sayng that "all men are created equal," which, by implication means that we are committed to the task of establishing a society of friends and brothers. In America we have to look out for each other's rights and interests in the same manner as do members of a family. Persecution and injustice to anyone or any group goes against our grain. It is un-American, we say. That means that it doesn't belong among the people who are looking at society as if it were a family.

Yet, look at us. Look at the human family in the United States—sixty million Anglo-Saxon members, fifteen million Teutonic members, thirteen million Negro members, ten million Irish members, nine million Slavic members, five million Italians, four million Scandinavians, two million French, one million Finn, Lithuanian, Greek, respectively, one-third of a million Indian, one-third of a million Filipino, Oriental and Mexican. This is our American family. And, we affirm, that every member of it is equal, in his rights, to every other member of it; that the actual unity and cooperation of all these people is what we mean by American democracy. No group dominance, no discrimination, no persecution can be permitted. How is it possible, or even thinkable, that men, whose racial and religious rivalries have led them, in other lands, to oppress each other, should be able to live together peaceably in America? It is not possible—it is not even thinkable—unless we have in America that vital and profound kind of religion revealed in the Holy Scriptures which releases the spiritual resources of men, in the proper exercise of which, by the grace of God, they are enabled to love one another and to live together as brethren.

It is easy—it is natural—to hate. Easy—and natural—to be greedy, to take advantage of the under-privileged, to exalt one's self, to oppress and to persecute people who are different from ourselves, to deny the human brotherhood. This can never create democracy. It can and it has created totalitarianism. But only good religion, believed and practiced, can create and sustain democratic society because the love, and understanding and cooperation which democracy requires for its very existence are spiritual things.

POMONA.

Rev. Milo J. Sweet, minister. Pilgrim Congregational Church, Pomona, Fla., greatly rejoices that Easter brought 25 new members into the church. Twenty-three of these came on confession—14 by baptism. Easter day was said by many to have been the greatest day in the life of this church for at least many years. The number of new members equalled a little more than 50% of the Year Book Membership. Others have joined later.

The church voted unanimously to change its fiscal year to June 1, 1942, to May 31, 1943. On this basis an Every Member Canvas was carefully planned, organized and carried out to a very successful finish with a little more pledged than the budget calls for. And everybody is happy.

An event in the life of the town of unusual interest was the "Banquet Reception" Pilgrim Church gave to all new members three days after Easter. Each new member was given a complimentary ticket and our popular and efficient Superintendent, Dr. W. T. Scott, gave a very inspiring address. Many new members and a few old members gave expressions of pleasure.

U. S. SUFFERS FROM TWO EVILS.

"America desires democracy for all the world, but until she eliminates two great evils from her own nation—special privilege and racial discrimination—she herself can never be a true democracy."

So declared Dr. Fred Field Goodsell, executive vice-president of the American Board of Commissioners for Foreign Missions, speaking recently at Hollywood, California, while on a speaking tour relating largely to America's role in "the world revolution, which is now on."

"In essence," he said, "the world revolution is a movement toward true democracy, and it began a century-and-a-half ago, on July 4, 1776."

One of the leaders of the Congregational Church, Dr. Goodsell has had wide experience in the Near and Far East. He has been twice around the world since 1935, and spent consderable time in Japan and occupied China in 1938 and 1939.

A Litany on the Grace of Childhood

Let us give thanks for Christ's revelation to us of God's love for children and of their infinite value in His sight.

Blessed be God, Eternal Friend of children.

For His tender compassion towards them; for His burning indignation against those who do them wrong; for His deep and overflowing love, drawing them with irresistible attraction to Himself; for His message of their nearness to The Father of all.

Blessed be God, Eternal Friend of children.

For the beauty of children and their joy in all beautiful things, for their mirth and laughter, and for the joy and light they bring into the world.

Blessed be God, Eternal Friend of children.

For their enthusiasm, their abounding energy, and their love of the heroic and adventurous; for their candid, generous trust in those around them, and for their quick response to calls of love and service.

Blessed be God, Eternal Friend of children.

For the childhood of Jesus our Lord, for His birth and helpless babyhood; for His mother's gentle care and nurture, and for all unknown souls who nursed and tended Him.

Blessed be God, Eternal Friend of children.

For His joyful, eager, natural, yet obedient boyhood, uplifting human childhood into the Godhead; for the Grace and Love of God by which we know He took to Himself the form of a child and gave to us the joy of knowing the Father.

Blessed be God, Eternal Friend of children.

And as we give thanks for the infinite value of children, so let us pray for Fathers and Mothers and for all of us through whom children receive their first thoughts of God.

That we may have a deepened sense of the Fatherhood of God, and may so practice His Presence that the children may be won for Jesus. Amen.

That we may have the love of parents and the wisdom of teachers, that our lives may be ruled by simplicity, gladness and sympathy, and that we may guide by the constraining influence of love rather than by the restraint of fear. Amen.

That with patience we may foster in children a love of Goodness, Truth, Beauty, and that with chivalry we may lead the splendid energy of youth to find its outlet and satisfaction in fellowship and service. Amen.

That by the Inspiration of Thy Loving Spirit we may direct the thoughts of our children through curiosity to wonder, through fairies to angels, through the imagination of the delights of playtime to the worship of the joys of the Eternal. Amen.

That by the same Spirit we may inspire the children to think of Christ as ever near; to know His standard as our standard, His cause our cause, Himself our Captain and Hero and King. Amen.

Let us, in silence, remember before God all children born with some defect of body or hindered by their environment, all orphaned, homeless or unwanted children, all children of loveless homes.

O heavenly Father, make our hearts to burn within us for the unlovely lives of the children of our dark places; let Thy loving Spirit breathe into us a living renewal, that with unflagging confidence, with wise statesmanship and readiness to combine with others, we may turn to good account every law for the welfare of children. Amen.

—*Acts of Devotion.*

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churche

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCIV. RICHMOND, VA., THURSDAY, JUNE 18, 1942. No. 25.

Wake Up, America!

Written by an English Preacher.

We have been a pleasure-loving people, dishonoring God's Day, picnicing and bathing—Now the seashores are barred; no picnics, no bathing.

We have preferred motor travel to church-going —Now there is a shortage of motor fuel.

We have ignored the ringing of the church bell calling us to worship—Now the bells cannot ring except to warn of invasion.

We have left the churches half empty when they should have been filled with worshippers—Now they are in ruins.

The money we would not give to the Lord's work—Now is taken from us in taxes and higher prices.

The food for which we forgot to return thanks —now is unobtainable.

The service we refused to give to God—Now is conscripted for the country.

Lives we refused to live under God's control— Now are under the nation's control.

Nights we would not spend in "watching unto prayer"—Now are spent in anxious air-raid precautions.

NEWS AND VIEWS

Mrs. C. H. Rowland taught the course for women at the King's Mountain Conference last week.

Dr. Carlyle Campbell, president of Meredith College in Raleigh was the commencement speaker this year at Sanford High School.

Dr. John G. Truitt is among those attending the General Council this week. He is on the program for an address, "What the Bible Says About Money."

Mrs. W. E. Wisseman visited the women's societies of Tryon and Asheville last week, speaking to them of the work of the N. C. Woman's Conference.

There are not even twenty-two days left of the Elon College All or Nothing Campaign. Did you heed Dr. Smith's call for help in last week's SUN?

There will be no issue of THE SUN next week, June 25, acting under instructions of the Board of Publications. The next paper will be that of Thursday, July 2.

The following ministers attended the Pastor's School at Duke University last week: S. C. Harrell, W. E. Wisseman, W. J. Andes, B. J. Earp, A L. Granger, V. O. Taylor, and R. L. House.

The Twentieth Century Baraca Class of the Suffolk Christian Church, in connection with their National Flag Day service, held a memorial service in honor of the late Colonel E. E. Holland. Colonel Holland had for many years been the teacher of this class, and his life has left its imprint upon its members.

Mrs. C. H. Rowland who is responsible for Greensboro's share of the Elon All or Nothing Campaign, reports that the Greensboro First Church has pledged $1,375. Their quota is $1,400 and it is expected that it will be over subscribed by June 15. An additional $750 has already been sent in from Greensboro, by those outside the church.

The editor was at Duke University, Durham, N. C., last week attending the Rural Church Institute, which convened June 8 to 13 inclusive. This week and the following one he expects to attend the General Council at Durham, N. H., while the following week he will take part of his vacation, returning to Richmond for the first Sunday in July. Mrs. House and Mrs. L. L. Bond will accompany Mr. House.

Guilford College will play host to the annual State Convention of the Christian Endeavor Society this week. Sessions will begin on Thursday, June 18, conclude Sunday, June 21. Dr. Normal Vincent Peele, well-known minister of the Marble Collegiate Reformed Church of New York City will give the opening address on Thursday evening. Delegates are being informed of the important fact that bus transportation between Guilford and Greensboro is now available.

Others expecting to attend the National Council at Durham, N. H., include Dr. H. S. Hardcastle, president of the Southern Convention, of Norfolk, Va., Rev. Jesse H. Dollar of Newport News, Va., Dr. William B. O'Neill and Mrs. B. D. Jones of Franklin, Va., Rev. Arnold Slater of Holland, Va., Dr. James H. Lightbourne, secretary of the Southern Convention, of Burlington, N. C., Promotional Secretary, F. C. Lester, of Elon College, N. C., and your managing editor and Mrs. J. T. Kernodle of Richmond, Va. Mr. Baxter Twiddy of Norfolk is planning to attend the Pilgrim Fellowship Council at Deering. Names of others were given on the Fellowship Page last week.

SUPERANNUATION.

Previously acknowledged	$1,348.80
First, Norfolk, Va.	25.00
Bethel, Mebane, N. C.	7.00
Antioch, Harrisonburg, Va.	7.52
Total to June 12, 1942	$1,388.32

BOARD OF SUPERANNUATION,
By: *Mattie Cox Parker.*

The passions are the only orators that always persuade: they are, as it were, a natural art, the rules of which are infallible; and the simplest man with passion is more persuasive than the most eloquent without it.

—*La Rochefoucauld.*

GENERAL COUNCIL WILL HOLD OPENING SESSION JUNE 18.

From all over the United States members of the Congregational Christian Churches are now gathering at Durham, New Hampshire, for the biennial meeting of the General Council, which convenes today at 2:00 o'clock and will continue through Thursday of next week.

In the New England stronghold of the Congregational Christian fellowship members and officers will consider major problems confronting the Christian Church in a world at war. For eight days the council's program will proceed through its carefully planned program, which will include addresses, seminars, planned discussions, and devotional periods.

Shortly after John V. Sees of Lawrence, Kans., acting moderator, sounds the opening gavel at 2:00 p.m. June 18, Robert O. Blood, governor of New Hampshire, and Fred Englehardt, president of the University of New Hampshire, on whose campus sessions will be held, will express the official welcome to visitors.

Distinguished William Ernest Hocking, Harvard University philosopher, in the traditional council lectures, will discuss "Contemporary Science and the Ideal of God."

Special sessions for laymen and women will be conducted.

Listed by the Congregational Christian publicity sources as "speakers of national and international reputation" scheduled to speak at Durham are:

Rt. Rev. John S. Whale of Cambridge, England, president of Chestnut College and moderator of the Free Church Federal Council of England and Wales, who will speak Wednesday evening, June 24; Chaplain Glenn J. Witherspoon, personnel officer of the office of the chief of chaplains, Washington, D. C., who will speak Friday morning, June 19.

Dr. Russell Henry Stafford, minister of historic Old South Church, Boston, and president of the American Board of Foreign Missions, who will speak Friday morning, June 19 on "The World is Our Parish," and Dr. Hugh Elmer Brown, of Evanston, Illinois, president of the Board of Home Missions, who will speak Friday morning, June 19.

David Cushman Coyle, Washington, D. C., will speak on "The Moral Aspect of Economics" on Saturday evening, June 20.

Dr. Miles H. Krumbine, Cleveland, Ohio, will preach the council sermon Sunday morning, June 21, and Rev. Warren S. Archibald of Hartford,

(Continued on page 10.)

Elon Leadership Training Conference
July 6 to 11, 1942

AN OPEN LETTER TO MINISTERS AND YOUNG PEOPLE:

The Elon Leadership Training Conference is planned and set up for the above dates. I write this appeal as a means of calling to the attention of pastors and the leaders of youth this annual pilgrimage.

We have not been unmindful of the handicaps we face and the problems of gas and rubber shortages. But these things are material, perishable and passive. The church is permanent, and the need for leaders and workers in the church which survives the present world conflagration must be in the making now. If we should curtail our efforts and fold up in the face of the difficulties before us, the church will face a Pearl Harbor when it is time for us to raise the emblem of Peace and go out to win a world back to God after the greed and evil deeds of man have done their worst to the human race. We will be unprepared and the moral debacle without the military discipline will overwhelm us. Turning untrained leaders and young people loose in a world like that without the finest training these days can provide would be as fatal for the cause of righteousness as feeding unarmed young men to the mechanized war machine at the battle fronts.

This conviction has driven us ahead. We believe you share our faith and will make whatever sacrifices necessary to come to Elon with as many leaders and prospective leaders as we can muster. We feel that the interest built up through the years must be served. One year will make a great difference, both in the interest and the efficiency of the years to come.

An outline of the courses has been sent to all pastors and Sunday School superintendents. Other information will come to you soon. I believe it is obvious from the courses planned that we are endeavoring to meet present issues and needs. We have done our work with the consciousness that a great trust was placed in us when we, Mr. Lester and I, were asked to bear the responsibility of planning the school. The smaller number of courses this year makes it possible for all who attend to concentrate upon those fields in which they are most interested, and under the best teachers we could obtain. Three courses are offered this year that have come out of the present crisis: "A Faith to Live By;" "Young People in Peace and the Post War Church," and "What the Congregational Christian Church Is, What It Believes, and What It Does." Other courses are "Teaching Children in the Sunday School;" "Young People's Materials, Methods and Projects;" "Selecting and Training Leaders;" "Christian Stewardship," and "Christian Missions."

Brother Pastor, don't let the enemies of Freedom make you fold the tent under which that freedom was born! The church cannot retreat or retract and come out with the respect essential to its task in the world tomorrow. On to Elon!

JESSE H. DOLLAR, Dean.

THE CHURCH AND ITS SONS IN SERVICE.

The Plymouth Herald, monthly publication of Plymouth Church in Cincinnati, carries the interesting account of a project being carried on in the interest of men in military service. A committee has been appointed to supervise correspondence between men in Service and the people in Plymouth Church. People attending on Sunday bring or there write a few lines and turn them over to the committee. One or more men are selected each week to whom folks are asked to write. A constant correspondence is thereby kept up. The letters which these men write in reply are read in the Sunday School.

The Rev. E. T. Cotten, the pastor, writes, "These methods have been appreciated by our folks and by our men in service and also by the parents of the men. We are writing some who were not very active in Sunday School or church, but whose parents or members of the family are active. Thus we may be changing the future interest of that man in Christ and the church."

The Men's Bible Class gives a little pocket New Testament, especially made up for the men in service, to each Plymouth man in the service. The Honor Roll carries the names of those now engaged in military service.

No church should neglect its sons in service during these days of duty and great sacrifice.

R. L. H.

THOU SHALT NOT STEAL.

A Christian leader speaking on religious racketeering a few years ago, said at the time that these religious rackets were not only deplorable, but a blot on the Church of God and they worked havoc in religious circles and undermined Christian faith. There has been, and there is yet much religious racketeering going abroad in our land today. This leader covered many of the various "abnormalities" in the practice of religion today, but little was said about the unethical and un-Christian methods which many ministers and churches practice today. While the average seminary does not give the student much training in Christian and ministerial ethics, yet the student does receive enough training along this line, to turn him away from a career of "sheep stealing" and "proselyting," if he would but put into practice the classroom lessons.

During the last two decades, the Congregational Church has perhaps suffered as much as any major denomination, at the hands of ministers and leaders who have proven themselves unethical, unscrupulous and even un-Christian in their practices, although wearing the cloak of fundamentalism, holiness, and out-and-out Christianity. In our contact with churches across the country, we have run across a number of instances where our churches have been greatly undermined by this type of leadership; and some churches we have lost entirely, because they have been "pulled" out of our denominational fellowship. Some of this type of leadership is individual and sporadic; the other is the result of several organizations operating—it seems with one motive in mind—to build up a strong denomination at the expense of older denominations which have been characterized by them as "modernistic" and "apostate." At least three of these organizations, who in the last decade or two have been guilty of "pulling" out churches from our denominational fellowship, are organizations whose churches have been in close cooperation and even dual relationship to the Congregationalists for more than sixty years. Many churches of these organizations have been established through the cooperation of the Congregational Home Missionary Society; their buildings were built through the aid of grants and mortgage loans from the Congregational Church Building Society; many of their older ministers have received missionary aid from the H. M. S. for pastor's salary for a period of twenty-five to forty years—and these grants have averaged $200 to $700 per year. Without this missionary aid, these churches would not have survived. And yet many of these churches lack gratitude so utterly, that they are permitting certain bigoted and selfish leadership of these organizations "persuade them" to sever all relationship to these "apostate" Congregationalists, whose missionary vision and sacrificial spirit have made these churches the ungrateful and selfish groups they are today. These organizations make no effort to repay the H. M. S. for the salary aid these churches have received during the years of their affiliation with the Congregationalists; and they make no effort to pay the C. B. S. for the interest they hold in these buildings, except to pay back the mortgage grant on the buildings without interest of any kind.

Another organization, younger than the first three, advertised by its leaders to be simply a "fellowship" and not a denomination, works on the same principles. Pastors belonging to this "fellowship" have become pastors of our churches; and soon they break down the existing spirit of loyalty to Congregationalism on the ground that the latter are "apostates," and "churches of the devil." Next they succeed in diverting missionary money from Congregational channels to missionary work which they approve or control. The last move is to finally get the membership of the church to withdraw from Congregational fellowship, and unite with this fellowship."

All this work by these various organizations and individuals proceed under the cloak of "fundamentalism;" "holiness," "true to the Gospel;" and "true to the Old Book" guises. Congregationalism is modernistic, apostate—God has thrown them on the ash-heap—therefore "come out from among them"—is the cry of these Twentieth Century reformers. Their Christianity is so real, and their Gospel so complete, that they have forgotten that tucked away in the Ten Commandments, God placed one Commandment that reads: "Thou shalt not steal!" If they remember this commandment, they could conveniently give it away to the Jews. It's

Old Testament Scripture anyway, and perhaps it does not relate to the church age, at least not for them.

They do not think, apparently, that this Commandment would apply to ministers who steal members from other churches, or who steal (misappropriate) missionary money contributed by Congregational missionary work to mission work these ministers approve or control. They do not think that this Commandment also applies to the denominational organizations who make it their practice to "steal" (or proselyte) churches away from other denominations; or who gain possession of church buildings from other denominations without repaying any interest or part of the investment that denomination holds in these buildings, except for the mere mortgage grant which they cannot legally evade.

Congregationalists have been leaders in missionary work, both foreign and home, since the birth of our country. Their vision has always been worldwide. They have never built for a strong denominational organization; or else they would not have lost several hundred churches under the Plan of Union adopted in 1801 with the Presbyterians, nor would they suffer these organizations to prey upon our churches today. Our organization has always been loose; we have advocated freedom among the local churches. We have never tried to hold any minister, church or group of churches within our fellowship, who did not want to remain. This is the reason why these ministers and these organizations have been free to practice their unethical and un-Christian methods of proselyting and stealing.

But to these ministers and organizations, as well as to the churches and pastors of our own Congregational Churches we say this: Congregationalism has never been controlled entirely by either modernists or liberals as we have been falsely accused. The history of Congregationalism from 1620 to 1942 is not that of a liberal movement. It has been strongly evangelical and evangelistic and missionary. It has given America some of the greatest preachers of all times since the days of the apostles. True, we have had men who were and are liberal in their theology. But there is a trend back to evangelism and soul winning, and today Congregationalism has all that any other group could offer to either ministers or churches—and there is ample room for the most ardent fundamentalists in our ministerial ranks. All we ask is that they give their best for Christ, and loyally support the work which we Congregationalists are endeavoring to do for Christ together. We have room for men who will prove themselves Christian Congregationalists; but we do not have room henceforth for men who simply want a "job;" or men who have no interest in, or desire for cooperation with that organization which affords him an opportunity to preach the Gospel of Christ in its Churches.

—Editorial in The Congregational Christian Beacon.

Give Dad a Chance!

(A Preface to Father's Day.)

By DR. JOHN R. SCOTFORD

"He means well, but doesn't know how," is the way a high school boy described his father's efforts to be friendly. Many sons could echo these words.

Most boys wish that they knew their fathers better. Often their respect rises to admiration. Every boy likes to brag about dad, provided it does not involve too great a strain upon the imagination. But all too often the father lives in one world and the son in another. At night a common roof shelters them, while about half of their meals are cooked in the same kitchen, and of course a pleasant speaking acquaintance is maintained—but that is frequently about all they have to do with each other.

Boys are likely to place the blame for this situation on their fathers, which is not always exactly fair. Neither does it explain matters to say that fathers are terribly busy earning the money which their sons spend so readily and cheerfully. It is something more than pressure of time that keeps them apart from their boys.

The plain truth is that a host of fathers do not feel at home in the world where their children live. Because of their own sense of insufficiency they hesitate to seek the company of their sons and daughters.

This is due in part to the great improvement which has taken place in our schools during the past generation. Most boys go to better schools and for a longer term of years than did their fathers. So far as books are concerned, they know more. This isn't any virtue on the part of the boys; its just the change in the times. Yet all too often it raises a barrier between fathers and sons. Rather than display his lack of book training many a father avoids having too much to do with the younger members of the family.

Even greater changes have taken place in the out of school life of boys. In father's time odd jobs and chores consumed a boy's spare time. The great out of doors had hardly been discovered. Swimming was something a boy stole away to do a few times during the summer in some secluded pond or river. When cold weather arrived one stayed in doors and kept warm; winter sports had not yet been popularized. There were no Boy Scouts or similar organizations. Most of the hobbies which the younger generation pursues had not been developed. Fathers knew more about work and less about play than do their sons. As a result, they oftentimes do not feel at home in the life which their sons pursue. To avoid embarrassment they keep to themselves.

If they are willing to take the trouble, sons can do a number of things to help this situation. They might well begin by appreciating why fathers are as they are. The use of a little imagination, supplemented with a few casual questions about father's early days, will produce much understanding. If you can get a picture of his boyhood many puzzling things will become clear.

Every boy who takes the trouble to think about it will discover much in his father to admire. In spite of the shortcomings of their early training most dads have travelled far and achieved much. Usually they have taught themselves the business which they follow. Even though they have little skill in the sports they know how to make and do many things with their hands.

The wise boy will give his dad a chance to share in his life and interests. Because fathers are often shy and timid a son may well go a bit more than half way in establishing friendly contacts.

Speakers at father and sons banquets often exhort dads to get out and play with their sons. This is a lovely ideal, only many times it just does not work. Few fathers are spry enough to go in for baseball or even such a gentle game as tennis, while it may be embarrassing to expect them to do much swimming.

Hobbies offer a much better chance to get together. Fathers are splendid allies when it comes to stamp collecting. In gathering pictures of loco-

(Continued on page 9.)

CONTRIBUTIONS

SUFFOLK LETTER.

There was a confusion of tongues at the building of the tower of Babel. (Gen. 11:1-9). The people did not understand each other's language. Every great crisis since that ancient date has produced similar conditions. Language is a very useful means of communication but it is difficult to use clearly, and it is more difficult to understand its meaning. The speaker tries to convey one meaning and the hearer either misses the point, or deliberately misinterprets the words used.

The present world situation is suffering because of the shallow thinking and the confused language of this age. The emphasis in public speech or the printed page changes as often as the seasons or the style of dress. Daily papers, current magazines and books are liberally supplied with definitions of the New Order and the New Era upon which the nations will enter after the war is over. It is popular to predict that the Old Order, whatever that is, will pass with the end of the war. In fact there are many people who think it has already passed, and that we are now in the New Era. It remains to be seen whether this interpretation is correct.

This is not a new prophetic note. The same ideas were in vogue during World War number one. Many books were written about "The Church in the New Time," and kindred subjects. They were loosely written and more loosely conceived. The profit motive, which most of the authors criticized and deplored, was the chief purpose in producing these books. Ambitious writers saw in these topics a method of making some easy money. And some of them succeeded in adding to their acquired capital surplus.

One may well ask the question: "Are we fighing on the side of the Allied Powers to save Democracy, or is the issue the establishment of a New Order which shall take the place of the Old Order?" Readers may recall that the popular song, "On the Road to Mandalay" expresses in one verse the desire to be in a place "where there are no Ten Commandments." Many people with a desire for more leisure and less work, more freedom and less restraint, are advocating the overthrow of all the traditions and basic foundations upon which our greatness as a nation has been built.

The age of any order does not determine its merit. If the Old Order must go because it is old, and if that is the principle which must determine the right of survival, then all our libraries, historical shrines, schools, colleges, universities, laws and customs must be stamped with dates and duly consigned to oblivion, as they reach the age limit for retirement for being obsolete. Much of the so-called New Order which is being so liberally publicized in current literature is as old as the laws and economic customs of ancient Egypt, Greece and Rome. A new typewriter does not add to the intrinsic value of some of the ideas now being copied from the writings preserved in the archives of ancient history.

I. W. JOHNSON.

DR. SMITH'S LETTER MISSING.

The customary letter from President L. E. Smith is missing this week. We are sorry because this is the last issue of The Sun which will appear before the "All or Nothing" Campaign is won —or lost! And it can be lost, even yet. If Dr. Smith is too busy with the campaign to write his letter, it means that we who are out on the field should be busy too. The Christian Sun appeals to you who have already helped to do more if you can, it appeals to those who have delayed their gifts or pledges to delay no longer. We do not believe that Elon will die if this campaign is lost anymore than we believe that our country will die because of Pearl Harbor, but we know that the struggle will be longer and more lives will pay for victory, because of our initial defeat. And it takes little thought to bring us to the fact that the struggle at Elon will be long and tedious if you and we allow defeat to be written as the finis to this campaign. Let's change the slogan: "It's All for Victory Now!"

J. T. KERNODLE,
Managing Editor.

LOYAL LAYMEN.

My good friend John T. Kernodle made a plea in last week's CHRISTIAN SUN for laymen to attend the General Council, which caused me to think of the loyalty of our laymen. I read the CHRISTIAN SUN of that issue with that in mind, and I found much of the interest in that issue was from the faithful laymen, and laymen in this article includes, of course, both men and women. The beautiful child's prayer on the front page was from a laywoman. In the "News and Views" two of the most striking notes were from laymen. The excellent account of the service honoring Rev. H. V. Cox was written and sent in to the Church Paper by a worthy Conference secretary, a layman, Mr. Geo. T. Gunter. Miss Mabel Higgs showed her appreciation of the Church Paper by sending in a most interesting report from the Newport Church.

On the Mission page is an article about a laywoman who trusted God and was not put to shame. On the same page may be found two articles by one of the most famous of all our laymen Col. J. E. West. On the Pilgrim Fellowship Page was an announcement about a young Portsmouth, Va., layman. On the Orphanage Page the article is written by one of our most faithful laymen, and on the In Memoriam Page those thought about sending in the articles concerning the death of a loved one were laywomen. In fact the articles were many of them written by laymen, and that issue of the Church Paper is alive, newsy, and helpful largely because of faithful laymen, and laywomen.

I have observed that all the members of my church come under that classification except one. Laymen all. What would the church be like without them. Every kind thing which my church does for me is done by laymen, even the paying of my expenses to the General Council is a loving thought of faithful laymen. I hope we can get John T. Kernodle's good layman thought of getting more and more laymen interested in the general meetings of the church across, and if we do it will be done by laymen!

JOHN G. TRUITT.

THE BLACK CANYON.

In western Colorado the Gunnison River has carved a canyon a third of a mile deep through "pre-Cambrian" solid rock. This "Black Canyon" was not made by one drop of rushing river water. A multitude of drops, all working together, and keeping everlastingly at it, in the course of time accomplished this tremendous result. No one Christian can build the Kingdom of God. But each, adding his energy, his contribution, to all the others, in the course of time will bring God's Kingdom to earth. Only, let not your share be lacking.

W. R. CATTON.

FOR THE CHILDREN

Dear Children:

These nice warm days have been grand. The children who live near me have been playing so much in the sunshine that they are beginning to look like little brown Indians. Every thing looks so pretty in June. There are all kinds of birds, red ones, blue ones, robins, sparrows, and almost every kind. The flowers are pretty too. This is the month that zinnias, scarlet sage, phlox and calendulas begin to bloom.

We are having lots of fun finding wild flowers this month. I like to walk through the woods and find new flowers and to see how many that I already know are there. It's just like meeting friends. Don't you think so? Many of you found Jack-in-the-pulpits last week. Some of you looked for them, but couldn't find them. They grow where the woods are thick and where the ground is moist. They are called Jack-in-the-pulpit because the spike of the flower stands straight up under a hood that looks like the old-fashioned pulpit.

Would you like to look for flowers aga n this week? See if you can't get your Dad or Mother to go for a long walk with you. Most of you live near enough to woods that it won't be much trouble. There are lots of yellow meadow lilies blooming now, and I'm sure that all of you can find some. They are wild flowers, but some people have them growing in their yards. The flowers are deep yellow or orange and freckled with brown spots. Bees like these flowers because they hold a great deal of honey, or nectar. The reason these flowers can keep their nectar until the bees come for it, is because the flowers all hang over so that the rains can't wash into them. The other day I saw a big old bee that was so excited about getting honey from one of these lilies, that he made it swing as if the wind were blowing it.

I sent pictures of spiderworts and Jack-in-the-pulpits to all who found them, but I had to draw more Jack-in-the-pulpits than I wanted to. So, I think I'd better make a limit this time. I think I'll just send ten pictures to the first ten people who tell me about finding meadow lilies.

Your friend,
AUBREY C. TODD.

MIDNIGHT AND TOM.

All of the McManus family and Aunt Sarah and Uncle Bob and Midnight were eating dinner at the very large table in the McManus kitchen. Tom and Midnight both had to sit on big books placed in their chairs so they could reach their plates. They had played hard all morning, and were as hungry as two little pigs. Tom was watching his daddy as he was drinking a glass of water. There was a funny little bump on his throat that kept going up and down. Surely it must have been there all the time, but he had not noticed it before.

"Say! What's that funny bump on Dad's neck?" asked Tom.

Of course, everybody else laughed. Midnight laughed so hard he almost fell out of his chair. And Daddy had to stop drinking to keep from strangling.

"It's just a piece of bone," answered Mother. "People are just naturally made that way."

"Oh, no ma'm, that ain't it," said Aunt Sarah, "and please ma'm, if it's all right, I'll tell 'em about it."

Everybody wanted to know what Aunt Sarah would say about that knot on Daddy's throat, so she told them.

"It's like this," she began, "when the good Lord put Mr. Adam and Mrs. Eve in the garden of Eden, he told them not to eat any apples off the tree in the middle of the garden. Well, Mrs. Eve, she didn't pay no mind to what the Lord said, and she bit one of them apples. It was so good that she tried to get her man to take a bite. Course, he did. But, he had no more than bit the apple than he heard the Lord calling his name. And it scared him so much that the apple stopped in his throat, and he couldn't swallow it."

"Well, is that a piece of apple in Daddy's throat?" Tom wanted to know.

"People calls them things 'Adam's Apples' but they ain't apples. They are just signs. They're signs to always remind us that man once got into trouble by not obeying the Lord, and that we'd better be good if we want the good Lord to be pleased with us."

Tom and Midnight almost let their food get cold while they were listening to Aunt Sarah, but as soon as she finished they started eating again, while they looked at Daddy's neck and grinned.

LETTER TO ALL SUNDAY SCHOOL SUPERINTENDENTS.

Dear Co-Worker:

If all the Sunday Schools will take a monthly offering for missions, I believe that we can reach the Convention goal of $20,000 by August 31, 1942. Since your school has not sent an offering for missions since September, 1941, please take one monthly, but especially for June, July and August, however small or large, and forward to Mrs. Mattie Cox Parker, Secretary, Elon College, N. C.

God has honored you and your Sunday School and Church by permitting you to be a co-worker with Him, and I know all of you will be pleased to assist in carrying out His great command. As you can't go, I know you desire to assist in sending someone.

Sincerely yours,
J. E. WEST.

(This letter went out to all Sunday School Superintendents of schools which have not sent an offering for Missions since September 1, 1941. M. C. P.).

MISSIONARY OFFERINGS.
WEEK ENDING JUNE 12, 1942.

Sunday Schools.

Bethlehem, New Market, Va....	$	2.81
Linville, Va.		7.25
Antioch, Harrisonburg, Va.....		4.69
Shiloh, Ramseur, N. C.....		1.95
Waverly, Va.		6.00
Mt. Lebanon, Shenandoah, Va..		5.00
Mt. Olivet (R), Elkton, Va....		3.00
Holy Neck, Holland, Va.		12.07
Newport, Shenandoah, Va.		5.59
Wake Chapel, Fuquay Springs, N. C.		6.50
Morrisville, N. C.		2.00
Mt. Bethel, Stokesdale, N. C...		5.06
Total	$	61.92

Individuals and Churches.

Damascus, Chapel Hill, N. C....	$	1.00
Antioch, Harrisonburg, Va.....		29.50
Big Oak, Eagle Springs, N. C...		12.00
Total	$	42.50

Specials.

Mr. Walter C. Rawls, St. Louis, Missouri	$	25.00
Mrs. Oscar F. Smith, Norfolk, Virginia		100.00
Total	$	125.00
Total for the week	$	229.42
Previously acknowledged ..		14,711.75
Total since Sept. 1, 1941...		$14,941.17

Gratefully,
MATTIE COX PARKER,
Secretary.

A man's body and his mind, with the utmost reverence to both I speak it, are exactly like the jerkin and the jerkin's lining: rumple the one, you rumple the other.

—*Sterne.*

THE SPREAD OF CHRISTIANITY THROUGH THE PRINTED WORD.

By Francis Carr Stifler.

In his recent fascinating book entitled "Christianity Goes to Press," Dr. Edgar J. Goodspeed calls attention to the fact "that within twenty years of the death of Jesus, Christianity entered the Greek world and found itself in an atmosphere of books, of writing and publishing, of authors and readers; of all of which it soon learned to take amazing advantage."

From the day when Paul first took his pen to write the first line of his first letter, the Christian religion has thrived on the publication of its authoritative documents.

From the very beginning the Christian missionary has realized that unless his work is undergirded with the Written Word, it is doomed to failure. This conviction lies behind the amazing story of the translation and publication of the scriptures into the tongues of men.

Beginning possibly with Ulfilas, the apostle to the Goths in the fourth century, literally hundreds of languages have been reduced to writing in order that the gospel might then be given to the people in a permanent form. The librarian of the American Bible Society reported at the opening of this year that some substantial part of the Bible is now available in 1055 languages.

Down on the campus of the University of Oklahoma in the summer of 1942, a hundred missionaries met for ten weeks of study of the scientific factors that enter into the reduction of spoken language to written form. This is but one bit of the evidence of the lively interest there is today in publishing the Glad Tidings.

Possibly nothing points up the miracle of Bible publishing more sharply than the incredible fact that the Bible, or some substantial part of it, has for the past thirty years been finding published form in a language hitherto without it, at the rate of one new language every month. The Bible is indeed the livest thing in literature!

By the middle of the 15th century, which marked the advent of printing, the Bible has found its way into thirty-three languages, including all the principal ones of Europe. With the aid of printing, and the arrival of the new days of the Renaissance, came a fresh impulse to publish the Word, which increased the number of languages to possess it from 33 to 71 by the beginning of the 19th century. At that time a new chapter opens, for those were the days of the beginnings of the modern world mission of the church, the days of Carey, Marsham, Ward, Judson and Morrison, days born of the Evangelical Revival of the 18th century.

Among other fruits of these epic days was the birth of the great Bible societies, which have made possible the publication and sale of the Scriptures without note or comment, any where on earth where they were needed, aiding translators, establishing presses, and enlisting colporteurs and other distributors to the extent of their resources.

Today the publishing of the Bible is the greatest book business in the world. Through times of war and times of peace it continues to report the production and distribution of over 25,000,000 copies every year, in hundreds of tongues, distributing the sacred volumes in every continent and on hundreds of the islands of the seas, in an effort to satisfy a demand that is never met.

The vigor of this enterprise is evidenced by what has happened in the last six years in Turkey. In 1936 the Turkish government decreed that thereafter all publications in Turkish should appear, not in the customary Arabic script, but in the Roman letter; and further that the national language should be purged of all Persian, Armenian, and other foreign words. At one stroke this edict rendered useless the Turkish Bible which had been serving the Ottoman people for more than one hundred years. At once the missionary forces of Turkey appointed one of their number, Dr. F. W. MacCallum, just approaching retirement, chairman of a committee to produce the Bible in the revised language—a colossal task which saw its consummation only last year in the publishing in Istanbul of the first one thousand copies of the modern Turkish Bible.

Missionary translators, of whom all too little has been said and written, have done a job so extensive that it is stated by authorities of the world mission of the church that nine-tenths of the people of the earth might now have the pentecostal experience of hearing in their own tongue the wonderful works of God.

The needs for the published word today are far beyond the capacity to supply them—even though there were no obstacles erected by the war. In Latin America alone circulations in 1941 exceeded by 31% that of any former year.

These Testaments and Bibles, must be sold in many instances at but a fraction of their cost. The ordinary wage earner in Cuba or Brazil is paid so little that for him to expend even fifty cents for a Bible would be prohibitive. This lays emphasis upon the fact that the Bible societies are still missionary societies depending upon the gifts of missionary-minded and Bible-loving people to care for the costs which many people are not able to meet.

There is a widespread and increasing interest in the Bible in the vernacular in virtually every section of the Latin lands to the south of us. This interest should be vigorously cultivated, for there is no surer method of solidifying the Americans in this day of hemispheric cooperation.

Next consider China. The publication of the scriptures in China since the beginning of the Japanese invasion in 1937 is an epic tale. Through all these tragic years, if one counts a single gospel portion as a volume, China has bought more volumes of scripture than has any other nation on earth, the total number each year being almost a quarter of the whole world's output.

Of course, China is the most populous of all the nations; but when one is talking of books, he must consider literacy. China is only now making a determined effort to increase her literate population. A leader in the literary revival now going on in China predicts that five years from now there will be an increase of 140,000,000 Chinese who can read.

The further expansion of scripture distribution lies in large measure with the American people, for the war has sorely crippled the work of the great Bible societies of England and the continent.

The spreading of the Gospel

(Continued on page 13.)

FOREIGN NEWS FLASHES.

TOO LITTLE BREAKFAST.

"Most of the children have an early breakfast of corn meal mush and then nothing more until they return home in the afternoon," writes Henry A. Stick of Adams, South Africa. He adds that these youngsters have nothing more than corn meal mush, rice or sweet potatoes when they get home. No meat, pie or ice cream for them. Often children faint for no other reason than hunger due to their light breakfast. The Zulus are so eager for education that our mission schools turn away many for lack of accommodations.

MORE READERS AND VOTERS IN INDIA.

About 20,000,000 more people in India can read and write today than ten years ago. Politically this means that there are 75 per cent more literate voters in India than ten years ago. While patriotic Indian citizens have been working on the problem of adult literacy, the rapid and enthusiastic progress made since 1938 can be definitely traced to the visit of Frank C. Laubach of the Philippine Islands, well known for his literacy work there and in other parts of the East.

. . . BUT SECRETLY.

Miss Oline E. Nicholson of Madura, India, tells of going with Miss Gertrude Chandler, also of Madura, to the home of a Hindu brass merchant whose wife is a secret follower of Christ. She had gathered some Hindu women in her home and asked Miss Chandler and Miss Nicholson to teach them handicrafts. After a time the wife asked them upstairs for prayers. In a little attic this Hindu woman had male a tiny prayer room with pictures of Christ on the wall. Her husband will not allow her to be baptized, but she continues to follow Christ while her husband worships the Hindu gods.

MAKING BETTER MOHAMMEDANS.

The mufti of Aleppo, Syria, was speaking. His grandson is a student at Aleppo College. Both are Mohammedans. It was a feast. Some of the Mufti's guests were criticizing the college because of its religious activities. Said the Mufti, "Before my grandson went to Aleppo College he used to care for nothing serious but simply wandered around with his friends in the streets and was concerned only with his clothes and the cinema. But now he is interested in serious things. He fasts in Ramadan and he prays at the right times. This is all due to the influence of the college."

TWO HUNDRED TURNED AWAY.

Last summer our workers in Turkey had difficulty persuading parents who wished to send their girls to our American Board school that there was no room for them. Miss Ethel W. Putney of Istanbul estimates that over 200 girls were turned away. "That officers, doctors, merchants and others from all over Anatola, as well as here in Istanbul, wanted to trust their daughters to us in these days was both heartening and sobering." In spite of overcast skies in the Near East, our missionaries are asking the Board to send reinforcements as quickly as possible.

AN "INDIAN MISSIONARY."

Many well remember R. H. Gaikwad of India who visited this country in 1939-40 to take part in Douglas Horton's International Seminar. Miss E. Loleta Wood of Rahuri, India, writes that Mr. Gaikwad is their only "Indian missionary," a status which carries with it full responsibility and authority equal to that of any foreign missionary. "He is a true Christian gentleman with a deep Christian experience which enriches all his living. He has been a great help in interpreting the Indian mind to us. Those who sit on committees with him receive inspiration and vision." Mr. Gaikwad's visit to the United States and his studies here have made him a sympathetic interpreter of America to the Indians. At present Mr. Gaikwad is moderator of the Church Synod of Bombay Province and chairman of the highest inter-mission body in the province.

MISS MAKANYA TODAY.

A visit to the Umbumbula home of Miss Violet (Sibusisiwe) Makanya was made a short time ago by Miss Theresa Buck, R. N., of Mt. Silinda, Rhodesia, South Africa. Miss Makanya will be remembered by our people because of her extended visit to America a few years back. She lives in a comfortable house built of concrete blocks, no "modern imps." but tastefully arranged and shining clean. In some small adjacent buildings Miss Makanya teaches cooking and housewifery to women and girls who have left school in the lower grades. She also supervises a group of women who go out into the communities as home demonstration agents to teach better methods of home making and gardening. From her own plot of seedlings the women can get fruit trees and other plants to start in their homes. Miss Makanya also runs a night school for little herder boys.

—*The Missionary Herald.*

GIVE DAD A CHANCE.

(Continued from page 5.)

motives their cooperation can be of much help. If they are invited to share in your photographic expeditions they are quite likely to help with the expense of the film. Whenever a boy whom I know reads a good book he hands it to his father with the suggestion that he had better read it also. Most dads are willing to accept such propositions; many would be secretly elated if their boys seemed anxious to have them share their interests.

The best place for sons to get acquainted with their fathers is away from home. This process takes time. Usually everybody is in too much of a hurry around the house, while the presence of the rest of the family discourages private conversations. On a trip it is different. Being in a new place together draws two people together. During a long drive or while waiting for a train there comes a chance to talk things over in a leisurely fashion. If your father invites you to go with him on a journey, accept the invitation; but it is even better if you can manage o take him along on one of your jaunts. Away from home is the one place where the men of a family can really get to know each other.

Every father wants to share in the life of his son. He would like to know his boy's thoughts, share his dreams for the future, help him to meet the problems which inevitably arise. Yet few fathers ever say much about such things. The masculine gender is far more reticent than the feminine. Fathers will rarely if ever seek the confidence of their sons. If intimate subjects are to be discussed, the son must bring them up. Men have far too much respect for one another to intrude. But just because your father does not "open up" on the deeper questions of life it does not mean that he would not like to talk them over with you. It is not lack of interest which makes him silent, it is a fine deference to you. But if only a boy will take to his father the questions which are troubling him about his own future, his ideals, his faith, no one will be more understanding nor more deeply concerned than that father. That is just what the father wants—although most of the time he will leave the initiative to the son.

Don't be too critical of your father. He has faced his problems even as you are facing yours—only usually with less help. Why not give dad a chance? He wants to be your friend Why not open the door so he can have a part in your life?

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

When I was a little boy going to the public school in a log school house we sat from 8:00 a.m. to 4 p.m. on a slab which had wooden pegs for legs and had no back at all, yet we did get some real joy out of public school. That has been a long time ago. Boys and girls would rebel now if they had no better accommodations that we had in those days. The thing I really enjoyed was standing at the head of my class in spelling and sometimes in other subjects. I was no brighter than many others but just worked harder. When I came to the Orphanage twenty-six years ago and took charge as Superintendent, our Suffolk Sunday School was sending us $25.00 per month and has kept it up through all these years.

Our Burlington Sunday School was giving us $5.00 per month. The Burlington Sunday School began to climb and in a few years passed Suffolk and went to the head of the class. About that time Rosemont was a small church out in the country, but it had life and lots of energy and it began to climb and do things. It built a beautiful new church and parsonage. The offerings began to increase and kept climbing until they had passed Suffolk Sunday School and edged up near Burlington's top position. Yet they were not satisfied but kept on climbing until they passed Burlington Church Sunday School to take top honors at the head of the class. They have been in that position for some time. At the present time the standing is Rosemont, Burlington, Suffolk in Sunday School monthly offerings.

It has been interesting to watch Sunday Schools from year to year in their offerings to the Christian Orphanage. It has been especially interesting to watch Rosemont. We first thought it was because Brother Morgan was my pastor when he was a young college student at Elon College, and was pastor of the Graham Christian Church where we attended. He got a lot of experience preaching to me and trying to keep me on the right road and we suspect that this early experience has meant much to him in life. My old friend has a splendid people who stand behind him in his work and we expect to see Rosemont do still greater things.

We have had such heavy rains for the past ten days that the beautiful golden wheat I mentioned in my letter several weeks ago is now standing with bowed heads almost black.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR JUNE 18, 1942.

Amount brought forward		$7,761.22
Sunday School Monthly Offerings.		
Eastern N. C. Conference:		
Turner's Chapel	$ 3.64	
Shallow Well	10.00	
Amelia	5.00	
		18.64
Western N. C. Conference:		
Shady Grove	$ 1.30	
Pleasant Cross	2.90	
Pleasant Hill	10.64	
Pleasant Union	2.25	
Needham's Grove	2.45	
		19.54
N. C. and Va. Conference:		
Lebanon	$ 1.24	
Durham, First	15.12	
Ingram	4.61	
Bethlehem	5.56	
		26.53
Va. Valley Cent. Conference:		
Concord	$ .75	
Mt. Olivet (R)	3.00	
Mt. Lebanon	5.00	
		8.75
Eastern Va. Conference:		
Catawba Springs	$15.15	
Waverly, 3 months	6.75	
Rosemont	79.91	
		101.81
Special Offerings.		
J. A. Clark	$ 5.00	
Mrs. J. F. Lowthorpe	10.00	
T. N. Overman, Guardian..	32.16	
Cicero Fesperman	5.00	
		52.16
Total for the week		$ 227.43
Grand Total		$7.988.65

A CORRECTION FOR THE ANNUAL.

The Committee on Religious Literature and that on the Ministry of the Western North Carolina Conference were inadvertantly omitted under the item of Standing Committees in the last *Annual*. Brother Geo. T. Gunter, conference secretary, has recently notified us of this, but due to the fact that we only hold copy about sixty days after such printings, we cannot positively place the blame for the omission. It is quite possible however, that the lines on which these committees were set could have been misplaced even after the proof was read. Certainly no one was deliberately to blame. It is natural that the publishers of THE CHRISTIAN SUN would be most reluctant to leave out a committee on *Religious Literature*. Rev. Geo. M. Talley, who for several years past has been the efficient chairman of this committee was reappointed, while Dr. G. O. Lankford was reappointed chairman of the committee on the Ministry. We regret exceedingly these committees were not shown.

LEBANON, SEMORA, N. C.

Our series of meetings were protracted from the first Sunday afternoon in May, with Rev. J. L. Neese, evangelist, as the pastor's assistant. Two factors interfered with the attendance. The first was the closing of the schools in the community, and the second was that the tobacco planting was in earnest, as the season was fine.

The visible results were the church revived, several professions of faith in Christ, and five members received into the church. Brother Neese has unusual fitness for rural work. He is an untiring worker, a splendid practical preacher, and his talent as a leader of song is too well known to need comment.

Mr. Neese will be at Liberty (Va.), the first week in July. We recommend him to any pastor and church for revival work, as his methods are conservative and above criticism.

C. E. NEWMAN.

GENERAL COUNCIL SESSION.

(Continued from page 1.)

Conn., will preach a parallel sermon in the Community Church of Durham.

Rev. George W. Richards of Lancaster, Pa., vice-president of the Evangelical and Reformed Church, will address a big ecumenical service Sunday evening, June 21.

The missionary outreach of the churches will be presented by Dr. Fred Field Goodsell of Boston, executive vice-president of the American Board of Foreign Missions, Monday morning, June 22, with the subject "America's Part in the Present World Revolution."

Dr. William F. Frazier, New York, executive vice-president of the Board of Home Missions, will speak Monday morning, June 22. Dr. Harley H. Gill of San Francisco, Calif., will speak Monday evening, June 22, on "Proud of the Gospel."

Other speakers announced ah "headliners" are Charles W. Eliot of the national resources planning board, speaking Tuesday noon, June 23; Mrs. Vera Micheles Dea, director of the Foreign Policy Association research department, speaking Tuesday evening, June 23, on "After Victory—What?"

Dr. Henry Smith Leiper, executive secretary of the Universal Christian Council, speaking Wednesday morning, June 24, and Dr. Douglas Horton, New York, minister of the general council speaking Thursday afternoon, June 18,

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

THE TASK COMMITTED TO THE DISCIPLES.

Lesson XII—June 21, 1942.

Golden Text: *"Go ye into all the World, and preach the gospel to the whole creation."*—Mark 16:15.

Lesson: Matthew 28:16-20; Mark 16:14-20; Luke 24:49-53.

Devotional Reading: Isaiah 49:1-6.

The Divine Dependability.

"But the eleven disciples went into Galilee, unto the mountain where Jesus had appointed them." The angel at the tomb on Easter Sunday had said "But go your way, tell his disciples and Peter that he goeth before you into Galilee; there shall ye see him *as he said unto you.*" The Master kept his word. He always keeps his word.

He has promised to be in the midst of even two or three who are gathered in his name. When folks go to services of worship, or when they meet in informal groups to worship him, He is there. One sometimes hears someone pray to the effect that God would come and meet with the group or the congregation. It is not necessary. One ought rather to pray that those who are met might be conscious of the One Who is already there.

The Divine Commission.

"Go ye therefore and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit; teaching them to observe all things whatsoever I commanded you." God so loved the world that He sent his only begotten Son into the world to save the world. In what we call "the great commission" the Risen Christ sends his disciples out to proclaim his gospel to all the nations, to make disciples of all the peoples. The gospel is for all men and for all of man. God is not willing that any should perish but would have all men to come to know him whom to know aright is life eternal. The man who says he does not believe in missions puts an ugly brand upon himself. It is Christ's command. His church must be missionary. His disciples are to make disciples of all nations, to baptize as an outward symbol of an inner grace, to teach them the things that Jesus said and did and was in the days of his flesh. As soldiers of Christ we must look to Jesus the Captain of our Salvation for our marching orders.

The Divine Power.

"All authority (or power) hath been given unto me in heaven and in earth. Go ye therefore. . ." It was no mere man who sent his disciples out to evangelize a whole world; it was the Risen Lord Jesus Christ, conscious that all authority had been given unto him in heaven and in earth. Those who undertake the work do not go forth in their own strength. The missionary enterprise has long ago demonstrated the fact that there is a power not of man working in and through it.

The Divine Comradeship.

"And lo, I am with you always, even unto the end of the world." They would not be able to see him in the flesh. But he gave them (and us) His word that whenever and wherever they went forth to do His work in His name, He would be with them, even unto the end of the age. He is the Unseen Companion of the Way, the Comrade in Service. This assurance has strengthened and comforted countless men and women in their loneliness and weakness and weariness.

The Divine Plan.

The divine plan is "Come, Tarry, go." They were to wait until they were endued with power from on high. Then they were to go. The trouble with so many of us is that we want to be eternally doing things, but do not have the power. It takes more grace to wait than to work many times. All too much of our life, is meaningless and powerless because we have not waited upon the Lord. As Dr. Buttrick says, "Prayer is the lost word." Our modern, hectic, hurried world demands all the more, that we "take time to be holy."

The Divine Blessing.

"And it came to pass, while he blessed them, he parted from them, and was carried up into heaven." It is impossible to explain all the mystery of the Ascension. It was the final act in the drama of the forty days when Jesus appeared and disappeared and when He was teaching his disciples to realize His presence even though He was invisible. And finally he withdrew from their psysical sight and returned into the great spiritual world order from which He came. But as He left them, His parting gesture was one of benediction and blessing. What a symbol of the blessing which the Living Christ has bestowed upon his disciples and upon the world through the ensuing days. How much poorer the world would be if it had not been for the ministry of His spirit! How poverty stricken would be our lives if it were not for His blessings!

ALCOHOL FACTS VERSUS DRINKING PROPAGANDA.

Lesson XIII—June 28, 1942.

Golden Text: *"If sinners entice thee, consent thou not."*—Proverbs 1:10.

Lesson: Proverbs 21:17; Isaiah 5:20-23; Hosea 4:11; Joel 3:2, 3; Ephesians 5:18.

A Dream.

A Dream. A youth almost grown to manhood had a strange dream, so the story runs. In his dream he talked with the richest man in town. "You know my house and my grounds," said the latter to him. "Well I am tired of caring for them and I wish you would take them." Then a judge of renown came to him and said, "It is time for me to leave the bench, for I am weary of the work. Come and take my place." Not long afterwards a skilled physician appeared on the scene and sought the youth. "I am getting on in years and my work is a great strain on me, I would like to have you to step into my practice." Then in his dream a tattered man, a drunkard, whom he had long known by sight, shambled up to him and said, "My days are about over and when I fill a drunkards grave I want you to come along and take my place at the saloons and in the gutters."—*Tarbell's Treasure Guide.*

Every young person who drinks ought to consider this story, for according to a scientist who has made a special study of the matter, one out of every ten persons who start to drink, turn out to be alcoholics, turn out to be drunkards. And how does he know but that he will be that alcoholic? Hardly anybody who ever started out drinking ever had any idea of becoming a habitual drinker or a drunkard. The Scriptures put up a large sign in plain letters before the road that leads to drink Stop, look, and listen.

Facts versus Propaganda.

What are the facts in the case? Whom shall we trust, the liquor interests or the Bible? The folks who

(Continued on page 14.)

By Chaplain H. E. Rountree

MONDAY.

Be Gracious.

"Be ye transformed by the renewing of your mind, that ye may prove what is good."—Read Romans 12.

In reading this chapter try to keep in mind how gracious we are enjoined to be under all circumstances. It is in the channels of these various relations of life that God's mercies have us to please Him. One commentator says that "It is better far to over praise, than thoughtlessly some soul to mar with sharp reproach."

Prayer—Our Father, we would be true as well as kind. In Thy spirit, through Jesus Christ, help us to be gracious always. *Amen.*

TUESDAY.

Be Merciful.

"Blessed are the merciful for they shall obtain mercy."—Matt. 5:7.

According to Micah 6:8, to be merciful is one of the three requirements which complete the pleasure of the Lord in us. The prophet tells us that "we must love mercy." This alone supplies the power which keeps us in the loving estimation of others, for it never lifts us above others. It is in the love of mercy that we learn that it is more blessed to give than it is to receive. It is that love that stoops to lift up the weak. "After all is said and done," says one, "Who thinks he stands may shortly fall and mercy need."

WEDNESDAY.

Be Careful.

"This is a faithful saying . . . that they which have believed in God might be careful to maintain good works."—Titus 3:8.

Paul enjoins Titus concerning things he should teach. "Be careful," "Take heed," are potent words of our Lord and of the apostles. One writer says that to observe these injunctions is like good driving: Watch the road, watch all contingencies, consider the consequences, and watch the speedometer. This care is a ministry in all phases of our daily living, down to the last word or thought. Said the poet, "Unwise speech will wing both fast and far, To unsuspected realms and sting with hurtful wound."

Prayer—Our Father, life has so many things to distract our attention from the heedfulness needed for our good conduct. We cannot do it without Thee. We pray for that power from Thee this morning. In Jesus name we ask it. *Amen.*

THURSDAY.

Be Fair.

"If there be any virtue and if there be any praise, think on these things."—Phil. 4:8.

This whole chapter is a conclusion of the whole matter enjoined by Paul to the people of Philippi. This eighth verse is a kind of balance of power of Christian manhood—a recognition of everything good regardless of its source. He means to say that no one's judgment can close the whole account, for those whom you might criticise are objects of praise by some one else.

Prayer—Dear Father of love, of kindness, graciousness, mercy, care and fair play, help us to see the good around us and to fill the world with a song of praise. In Christ's name we ask it. *Amen.*

FRIDAY.

Shut Away From Freedom.

"The way of the transgressor is hard."—Prov. 13:15. Read verses 13-21.

We were visiting the state prison. We were impressed greatly with a great many fine specimens of manhood. We were also impressed with what care the basic welfare of these men was considered: wholesome food, work, play, radio, etc. But after all they were prisoners and no luxuries however abundant could wipe out that fact. They were deprived of normal and natural freedom.

Sin is that way. Sin may be delightful at times, and adorn one's life with luxuries, but it imprisons the soul and dwarfs it till it lands in hell. Let us try each day to remember the supreme joys there are in being a Christian. Pray for this, won't you?

SATURDAY.

Blessed Ministry.

"She arose and ministered unto them."—Matt. 8:15.

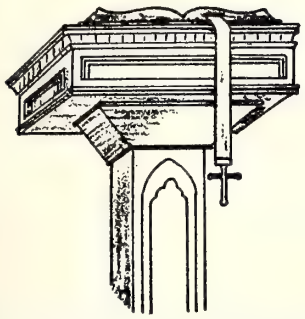
This was a mother whom Jesus had raised up from the bed of sickness. Undoubtedly she had ministered to them before. That was her custom and her happiness.

How oft we have heard mothers complain of so much work to do, always tired and no rest that satisfies. But we wonder if these busy mothers would swap their lot for one where there was nothing to do. Think of the loneliness, bitterness and emptiness of those who have nobody dependent upon them, no children to run after them, no husbands to look to them for comfort, no household that needs their ministry. Thank God, mothers, for love's task that becomes life's dearest memories.

Prayer—O God, we pray not for ourselves but for the mothers everywhere. God grant unto one and all the comforts of their ministry. *Amen.*

SUNDAY.

The church is the symbol of the light that shines in the world from the heart of God. It is a light in which nobody goes astray until he closes his eyes to it. It is a light which furnishes the sure and abiding standards, the inspiration that leads to clean thinking; the light that makes us aware of God and His will. Let us today pray for His church and be found ourselves in the march of those who worship there.



OUR PREACHER FOR THIS WEEK IS DR. JOHN G. TRUITT OF SUFFOLK, VIRGINIA.

THE WAGES OF SIN.

"The wages of sin is death."—Romans 6:23.

In this I am going to talk about something we are all a party to. Something that does not ring out in our sermons and songs as it did a generation ago. Something that is old and ugly and hurts us all. Something the Bible speaks most often about, and warns us against in hundreds of lines. If we humbly come to God about it, and truly desire to feel really cleaner, stronger, better, within then this moment will not be at all in vain. Let us draw near, and be quiet before God. Let us lift up our hearts to Him, and ask Him to help us think about the world's supreme curse—sin. *The wages of sin is death." "The soul that sinneth it shall die." "All have sinned and come short of the glory of God."*

Sin is a horrible thing. It attacks everybody. It fights a battle with the best people on earth. It attacked Jesus Himself. Thought He never yielded to it. "He was tempted in all points like as we are, yet without sin." Sin will take sweet, innocent laughter away, and leave ashes in our soul. Sin will rob a home of its heavenly joy, take the thrill of pride out of a mother's heart and place shame in its stead. It will kill a man's willpower, and make him a laughingstock. It struck at heaven itself and angels of light fell. It pinioned God's Son to a cross on Calvary and thrust a spear through his heart. It is slick. It is slimy. It tries to laugh goodness, innocence, and pristine beauty out of the court with its upturned sneer, and it makes a mockery of noble resolutions. It laughs at prayer, and mocks at repentance. But God's Book says, "Sin when it is finished brings forth death." God's Book says sin pays its wages at the end of the day, "The wages of sin is death." But it is never satisfied, for it never ceases to seek its new victims.

"All have sinned and come short of the glory of God." All have sinned. All have come short. Short. All have come short. Short of what we should have been. Short of what our fond parents hoped for us. Short of what we ourselves dreamed. Short of God's plan for our lives. Way short. Weighed we are all, in the balances, and found short, wanting. God's Book says "All have sinned and come short of the glory of God." Too much of our preaching has come short, too many of our prayers have come short—if they have come at all they have been too short; our homes have come short, our churches short, our Country has come short, our generation, our world, our nations, our civilization, all have come short of the glory of God.

For sin has robbed us of our portion. We should have had more of God's grace in our lives; more humility; more goodness; more consideration of others; more patience;; more power; more self-control; more peace; more progress; yes, more of the beauty of true manhood, more of the glory of noble womanhood. We have allowed sin to take its toll. And so, we have all come short. God's Book says, "All we like sheep have gone astray." We may turn on the light, or turn off our radio, or close up the pages of Mother's Bible but sin still haunts the human heart, and takes its terrible toll. It gives death at the end of the day.

But there is an eternal, loving, heavenly Father that has fixed a way of escape. Says God's Book, "There is no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way of escape, that ye may be able to bear it." "God so loved the world, that He gave His only begotten Son, that whomsoever believeth in Him should not perish but have everlasting life"—not death but life. Jesus says Himself, "I am come that ye might have life, and that ye might have it more abundantly." Abundant life, full of the glory divine. The Scriptures read: "The Father loveth the Son, and hath given all things into His hand. He that believeth on the Son hath everlasting life: and he that believeth not on the Son shall not see life; but the wrath of God abideth on him." And that is the Good News of the Church, that is the message of the Christian, that is the divine truth for which your heart and mine hungers, and the truth without which our world suffers more than our minds can measure, or our breaking hearts feel. The Bible says simply, plainly: "Jesus died for our sins." Again it says, "There is therefore now no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit; for the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." Free, free from the law of sin and death, for saith the Scriptures, "The gift of God is eternal life."

THROUGH PRINTED WORD.

(Continued from page 8)

through the printed word must ever be a missionary task. Nothing more clearly illustrates this basic concern than the program of distribution which the American Bible Society is carrying on among the prisoners of war in the camps in Germany and elsewhere. In the past two years over 200,000 volumes were distributed in these camps. They have reached the eager hands of men with virtually nothing else to read—men who speak English, French, Dutch, Norwegian, Slavic, Greek, Roumanian, Russian, Polish, Yiddish, Finnish, Italian, German, Serbian, Spanish, Hebrew, Amharic, Arabic, Armenian, Bulgarian, Czech, Ethiopian, Galla, Hungarian, Lithuanian and Portugese, and have brought a sense of hope and security.

Every period of mobilization in our nation's life has been a time of wide and effective scripture distribution to enlisted men. During the Civil War there were distributed hundreds of thousands of Bibles and testaments to the armies on both sides of the conflict. Over two million Testaments were distributed during the first World War. The chaplains of the Army and Navy are now sending in their requests so fast that the presses are working over time and the books are being shipped at the rate of nearly 40,000 a week.

The Bible is not just another book. It is the Book. A stimulus to the publishing business when books were written by hand and when but very few people could read, it has become in these days of printed publications the unrivalled book in all the principal languages of the world. With the rapid increase in literacy, the sharpening demand for political freedom, the closer knitted fabric of the nations, we may confidently look forward to the wider and wider spread of the Word, more study of its rewarding pages, and more noble living according to its divine precepts.

(Editor's Note: This is one of a series of articles published as preliminary to the Christian World Mission Convocation in Cleveland, Ohio, Dec. 6 to 10, 1942.)

SUNDAY SCHOOL LESSON.

(Continued from page 11.)

are after profits, or the folks who put personal values first. The liquor interests are not trying to promote temperance or even moderation—they are out to sell all the liquor and wines and beer they can. They dare not tell the truth about their wares. Did you ever see a liquor advertisement that showed the effects of alcohol on the man who drinks? Do you think the liquor interests would dare to reveal all the tricks they use to get folks to drink? Do you think that they would dare to depend upon facts instead of upon propaganda and advertisement for promoting their business?

Some Teaching Points.

1. Alcohol is a deceiver.

2. Arabian proverb: "The man takes a drink, then the drink takes a drink, then the drink takes a man."

3. Alcohol is no respecter of persons.

4. The man who wants to stop drinking and cannot is pathetic; the man who could stop but will not is foolish; the man who starts to drink is still more foolish.

5. If you drink, don't drive; if you drive, don't drink."

6. Don't believe all the liquor ads tell you. And what they don't tell you is more important than what they tell you.

SECOND MILE GIFTS.

On Sunday, June 21, during the General Council which meets in Durham, N. H., Congregational Christian women from all over the United States will dedicate their "Second Mile Gifts." These gifts have been made by our women in all our states to undergird the great missionary work of our church. These gifts are over and above apportionments—they are extra gifts which the women have made because they "love much." The women of the different states have given their gifts in many different ways. In South Dakota the women have tacked up by their prayer cards little calico bags into which they have dropped their coins each day as they prayed for the work of our church. In Southern California the women increased their Thank Offering by $1,000 as their "Second Mile Gift." In North Carolina the women have been having birthday parties and bringing their pennies for the years of their age. What happy times we had at our parties; what joy we had as we brought our gifts. Through these birthday parties and as our share in the Second Mile Gifts the women of North Carolina have given $251.57. It is the love gift of the women of North Carolina—something we were not supposed to do, but something we did because we are keenly interested in the great missionary enterprise of our church, which "now more than ever" needs our loyal support.

MRS. W. E. WISSEMAN.

SECOND MILE GIFTS, 1942.

The following societies have sent in gifts:

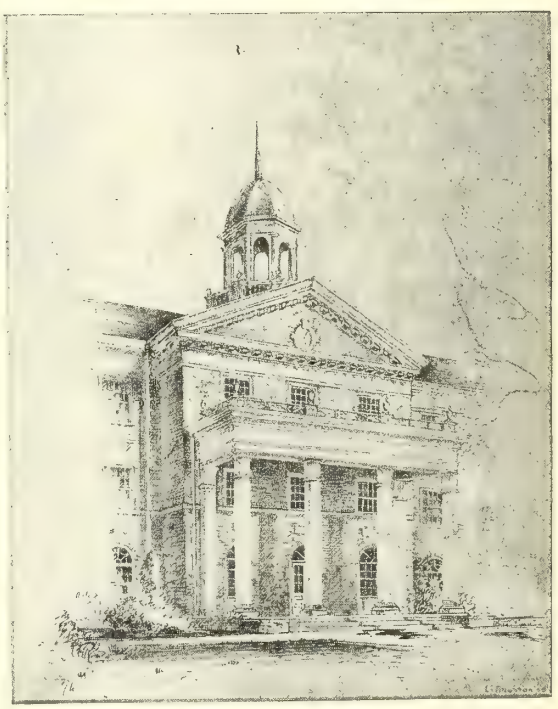
Albemarle	$ 4.25
Asheboro	4.28
Biscoe	1.00
Burlington	25.65
Carolina	2.23
Church of Wide Fellowship	13.35
Concord	2.00
Durham	25.00
Greensboro, First	19.77
Greensboro, Palm Street	5.31
Hanks' Chapel	13.14
Happy Home	6.15
Henderson	10.70
Hines' Chapel	8.33
Ingram, Virginia	5.00
Lynchburg, Virginia	4.35
Mebane	4.70
Mount Auburn	5.95
New Lebanon	4.00
Parks' Cross Roads	6.85
Pleasant Ridge, Guilford	3.25
Pleasant Ridge, Randolph	5.85
Providence Memorial	10.00
Ramseur	5.05
Salem Chapel	10.00
Sanford	6.16
Shallowford	10.00
Shallow Well	9.74
Shiloh	3.10
Turner's Chapel	5.75
Union, North Carolina	6.00
Winston-Salem	4.66
Total Received to Date	$251.57

SUSIE D. ALLEN, *Treasurer.*

ELON COLLEGE

Founded by the Christian Church in 1889

A CO-EDUCATIONAL INSTITUTION OF HIGHER LEARNING OF THE CONGREGATIONAL CHRISTIAN CHURCH



ENTRANCE TO ADMINISTRATION BUILDING

Elon College is located in the piedmont section of North Carolina. The climate is invigorating and healthful. The natural beauty of the campus is enhanced by careful landscaping.

The definite religious atmosphere of the College and its modern equipment provide the very best facilities available for the training for religious leadership.

The rates are most reasonable.

LEON EDGAR SMITH, President

Elon College North Carolina

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational and Christian Churches.

BOARD OF EDITORS.

R. L. HOUSE, B. D.....Editor
S. C. HARRELL, D. D.....Associate
W. T. SCOTT, D. D.....Associate
F. C. LESTER, B. D.....Associate
H. S. SMITH, Ph. D., D. D. .....Associate
I. W. JOHNSON, D. D.....Contributing
L. E. SMITH, D. D., LL. D....Contributing
C. A. LINCOLN, D. D.....Contributing
J. T. KERNODLE.....Managing Editor

DEPARTMENTAL EDITORS.

H. S. HARDCASTLE, D. D..Sunday School
H. E. ROUNTREE.....Quiet Hour
S. E. MADREN.....Christian Endeavor
A. LANSON GRANGER.....Young People
Mrs. A. C. TODD.....Children's Page

SUBSCRIPTION RATES.

Six Months..... 1.00
One Year.....$2.00

Published by the Board of Publications, agent for the Southern Convention of Congregational and Christian Churches, and printed every Thursday by the Central Publishing Co., Inc., Richmond, Va.

Entered as second-class matter at the Postoffice at Richmond, Va., July 25, 1922, under Act of March 3, 1879.

Remittances for subscriptions should be sent to the office of Promotional Secretary, Elon College, N. C.

All other matters of business should be addressed to "The Christian Sun," 1536 E. Broad Street, Richmond, Va.

Contributions should be sent to the editor at 3206 Grove Avenue, Richmond, Va., not later than Friday preceding the date of publication. Emergency notices will be received at "The Sun" office up to Tuesday of the week of publication.

Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

In Memoriam

EDWARD EVERETT HOLLAND.

The old saying, "A prophet is not without honor save in his own country" certainly has no application to Edward Everett Holland who was born near Holland, Virginia, February 26, 1860, and for over four score years he was respected, honored and loved by the people who knew him best.

He was lawyer, business man, banker, statesman, churchman, friend of education, a man of many interests, courageous, forceful, investing much of his time and splendit talents in things of spirit which, after all, give significance and value to life.

He was one of the founders of Elon College, being named in the Charter from the State of North Carolina as one of the incorporators. This was in 1889 when he was quite a young man and from that day he never lost that interest and served as a member of the Board of Trustees continuously for over 52 years until his death on October 22, 1941.

This long record of faithful service is proof of two things: First, that here at Elon there must be something fine and worthy that it is able to command such interest and devotion, and second, that his loyalty and service was of the kind that enlists "for the duration."

In good times and bad, when the sun was shining as well as when the clouds gathered, his calm voice, clear head and sound counsel were at the service of this institution which he so deeply loved.

He was honored by his people who repeatedly sent him to the Congress of the United States. He was for many years president of the Farmers Bank of Nansemond. In many positions of trust and responsibility he was tried and proved true. He was devoted to his Church and Sunday School and gave liberally to its enterprises.

If, in the spirit world, men can have a continuation of those interests that claimed them here, we are sure that our friend carries on and watched with unflagging interest the fortunes of Elon College as she gives herself to the task to which she is committed.

We record with great appreciation the worthy contribution that he has made, his long years of faithful service, his regular attendance at meetings of the board, his wise counsel and his continued appreciation and support, financial and otherwise.

And in his passing we recognize the loss of one of Elon's staunchest and most valued friends.

D. R. FONVILLE,
J. A. KIMBALL,
J. L. FARMER,
Committee on Memoirs.

By order of the Board of Trustees, spread upon the minutes, copy sent to the family and printed in The Christian Sun.

WILLIAM HORACE DAY.

William Horace Day was for many years a leading spirit in the Congregational Christian Church. He was a parish minister for practically fifty years—serving in and near Chicago from 1892 to 1900. Then for twelve years as co-pastor with his father at the First Church in Los Angeles, and then for an additional four years as pastor.

Later at Bridgeport, Connecticut, he served for twenty years and for a further period of fifive years as pastor emeritus, completing twenty-five years therein February, 1942.

He passed from his labors on March 16, 1942.

He was a great leader in the united Congregational Christian Church and was most closely identified with the Home Mission Boards.

In 1940, he was elected a member of the Board of Trustees of Elon College as a representative of the Congregational branch of our united Church, and attended meetings of the Board.

His interest was keen, his influence was good, his wisdom and counsel were sought and appreciated. Elon has lost a good friend and we note the passing of a valued co-worker.

D. R. FONVILLE,
J. A. KIMBALL,
J. L. FARMER,
Committee on Memoirs.

By order of the Board of Trustees, spread upon the minutes, copy sent to the family and printed in The Christian Sun.

IN MEMORY OF F. A. EPPES.

Whereas: The Scythe of Time has again entered our midst and removed therefrom our friend and brother, F. A. Eppes, who was a loyal and faithful member of our church, a member of our Board of Deacons, and for a number of years Treasurer of the church, and

Whereas: We desire to make a permanent record of his association and fellowship with us, Now, Therefore Be it Resolved,

First: That we extend to his wife, Mrs. Grace L. Eppes, our sincere sympathy, beseeching the presence of The Devine Companion to be ever with her in her hour of pain and grief.

There is no grievous burden
He doth not share.
No one has ever dared to say,
He doth not care.
He knows, He understands, and
In life's darkest hour,
He holds our hands.

Second: That a copy of these resolutions be placed on the records of this church, a copy sent to Mrs. Eppes, and a copy printed in the Christian Sun.

B. E. WHITE,
A. PAUL HARTZ,
MARY W. CLARKE,
Committee.

IN LOVING MEMORY OF ROBERT THOMAS WEST.

Whereas: Death the obliterator of time and leveler of all humanity has removed from our fellowship our friend and brother, and,

Whereas: It is desirable to commemorate his lovable character, his loyalty to his church and Sunday school. Now, Therefore Be it Resolved,

First: Brother West was elected clerk of the Waverly Christian Church in December, 1895, and served continuously until his death, March 24, 1942. Over this same period he was teacher in our Sunday school until a short time before his death.

Second: That brother West's services have been an inspiration to all of those who have been priviledged to know and serve with him in his untiring effort to build a better church and better community in which people might live and move and have their being.

Beyond the setting sun,
When all life's work is done,
There shines a star, an Eternal Star:
Which we too shall behold,
When we have crossed the bar.

Third: To his family and host of friends, our most sincere condolence. And further, that a copy of these resolutions be spread on the records of this church, a copy printed in The Christian Sun, and a copy mailed to the family.

B. E. WHITE,
A. PAUL HARTZ,
MARY W. CLARKE,
Committee.

This summer there will be dedicated at St. Bernard, Nova Scotia, a huge Gothic-style church which the fishermen, lumbermen and farmers of this Acadian district have been 30 years a-building. Stone for the edifice, quarried at Shelburne, was paid for from the proceeds of annual four-day picnics, and shipped in fishermen's schooners whenever the boats were available. The church, to be called St. Bernard's, will seat 1,000 worshipers. Its spires tower 142 feet. —*Pathfinder.*

The Church Usher

By REV. J. W. FIX

1. **Important** . . . is the office of the church usher. For some folks he can make or break the service of worship. He may be very friendly and courteous or he may be inconsiderate and rude.
2. **Welcome** . . . must be upon his lips. He should assure people that they are welcome to the service of worship. A genuine smile, a hearty greeting and a firm handshake are of rare worth.
3. **Visitors, Guests and Strangers** come to church. The usher should know "Who is Who." To all he should be attentive.
4. **Strangers** . . . should be given special consideration. They should be introduced to the pastor after service. They should be seated beside someone who will show interest in them. They should be invited to sign the Church Guest Book.
5. **Regular Members** . . . should be known by name to the ushers. This is not impossible. The pastor knows them by name. They should be seated in their regular pews. Assure them that it is good to see them. Inquire about members of the family, etc.
6. **Bulletins** . . . should be distributed to every person present.
7. **Be on the Job Ahead of Time** . . . at least 10 minutes before.
8. **Escort Worshippers** to their seats during hymns, between the numbers on program and during the offertory and sermon. Do not seat people during Announcements, Special Music, Prayer, Scripture Reading.
9. **Ventilation** . . . ushers should watch the temperature of the room. If hot and uncomfortable, open doors and windows. In case of too much heat, go to janitor and have furnace checked.
10. **Front Pews** . . . should be filled as well as vacant and the unoccupied sections. Scatter the congregation, don't permit congestion in the rear or groups here and there.
11. **Offertory** . . . ushers should approach the altar "in step". Offertory prayer will be offered. Plates passed to everyone.
12. **Uniformity of Dress** makes good appearance. Black or striped ties. All dark suits, or all light suits.
13. **Team Work Counts** . . . it is well to team the shorts and longs as well as the fats and leans, young and aged.
14. **Keep an Eye on the Pulpit** . . . the pastor may desire to send a message to someone in the audience, he may want the lights on or off, the door open, the window closed.
15. **Important** . . . is the office of church usher. It demands the best of a man's time and talent. Let us of this church give it our best and declare in the words: "I had rather be a door keeper in the house of my God than to dwell forever in the tents of the wicked."

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCIV. RICHMOND, VA., THURSDAY, JULY 2, 1942. No. 26.

GENERAL COUNCIL NUMBER

ELECTED MODERATOR OF GENERAL COUNCIL

Rev. Ferdinand Q. Blanchard

Trained at Amherst College and Yale Divinity School, the recently elected Moderator of the General Council has served churches in Connecticut, New Jersey and Ohio. He has been pastor of Euclid Avenue Congregational Church of Cleveland since 1915. He was Moderator of the Ohio Conference in 1928 and 1929; chairman of the Executive Committee of the American Missionary Association from 1927 to 1936; and a member of the Prudential Committee of the American Board since 1936. He was a delegate to the Oxford Conference in 1937. He is the author of several books and well known hymns. Under his leadership the Council should accomplish many things.

NEWS AND VIEWS

Rev. Richard L. Jackson, attended the Blue Ridge Conference on "Building the Church in the Community," last week.

A two weeks' revival was recently held at Hopewell Christian Church, Hopewell, Virginia. The pastor, Rev. T. N. Lowe, reports nine additions to the church as a result of this meeting.

Rev. and Mrs. Emmanuel Hedgebeth are serving our church at Cocoanut Grove, Florida, for the summer months. Mr. Hedgebeth graduated from Yale Divinity School this spring.

Rev. J. L. Neese writes: I am glad to report I have had some good meetings since I began the Evangelistic work, many have been saved and united with the church, a large number of church folk have rededicated themselves to the Lord.

I have the first two weeks in August, the last two weeks in September and the months of October and November open. If any pastor or church would like to have me for a meeting write me at Luray, Va., Gen. Del. I will be there from July 12 to the 26. Mail addressed to me at 2212 Stergis St., Norfolk, Va., will be forwarded.

HOW OLD ARE YOU?

The age of an auto tire is sometimes counted in years but more often in miles. It isn't important how long it has been standing around: what has it accomplished? How much service has it given? If the age of men and women were reckoned thus, how old would you be? What have you done to make life full? In terms of service, what are your dimensions? The time, the energy, the money you have devoted to good causes are not really spent: they are invested, to purchase a longer life for you.

—W. R. Catton.

SALEM CHAPEL.

At Salem Chapel, near Walnut Grove, N. C., we have recently finished a series of evangelistic services which were held each evening for two weeks under the leadership of the Rev. J. L. Neese.

Rev. Mr. Neese, a very accomplished and efficient man in the field of evangelism, was appreciated at Salem Chapel both for his preaching and singing services. Notwithstanding the present gasoline and tire rationing, attendance continued good throughout the campaign. There were fourteen conversions and ten additions to the church roll.

It seems that the church today is in need of this greater conception of God which comes through evangelistic preaching. Today there is a tendency to sacrifice many of the usual activities of the church program to further the defense program. However, the church's mission of giving life and hope to the individual should not be lost sight of in this present crisis. Therefore we who have observed the value of these meetings sincerely urge others to avail themselves of similar opportunities.

Ray Day.

LIBERTY CHURCH.

On the first Sunday in June there were two services conducted at Liberty Church, Nathalie, Va. In the morning a Memorial service was held at which Mrs. Mamie Dixon had charge of the Primary Sunday School classes, Mrs. Richardson was in charge of the Intermediates, Miss Margaret Tuck was program leader, Miss Lula Bray gave a reading, special music was sung by the Catawba Male Quartet, an address was given by the pastor, Rev. C. E. Newman, and a talk by Mr. J. B. Wilborn of South Boston.

In the afternoon the church and Sunday School rooms were dedicated. The church had been remodeled and painted and Sunday School rooms added. The rededication was by the pastor with Rev. J. E. McCauley assisting. We now have 170 members, have paid for repairs and Sunday School rooms and have a church valued at $3,000 or more. We had a great and happy day on the Fifth Sunday in June 1912. We also had a very pleasant and happy one on June 7, 1942.

Some of our charter members have passed away but several were present and took part in the service.

On Sunday Elsie Bray, secretary, read the church history. In the year 1910 Liberty Christian Church was organized at Hudson School house, near where Liberty Church now stands, by Rev. C. E. Newman and ten charter members. On the following Sunday more were present and 14 were admitted as charter members. Later a Sunday School was organized by Deacon J. A. Bray of Union, Virgilina. Some of Deacon Bray's children were then married and had families so in the early history of Liberty Church the Brays, Tucks and Whitts were the members from Union Church.

In 1912 Liberty Church was dedicated by Rev. C. E. Newman and his brother, Dr. J. U. Newman, with all indebtedness paid.

ELON SUMMER CONFERENCE.

The annual Summer Conference at Elon College will be in session next week, beginning Monday afteroon and closing Saturday at noon. Rev. Jesse H. Dollar will be the Dean.

This conference is for young people, Sunday School and Church leaders, and ministers. Its purpose is to inspire and instruct those who carry responsibility for work in our churches and their organizations.

Courses now scheduled include:

"What Shall I Believe?"

"Teaching Children in the Church School."

"Enlisting and Training Workers."

"World Missions."

"Young People's Work."

"Christian Stewardship."

"Winning the Peace, and the Post-War Church."

"The Congregational Christian Church."

The cost for the week will be $8.50. It is a good investment for our Sunday Schools and Churches to help pay the expenses for some promising young people.

F. C. Lester,
Promotional Secretary.

SUPERANNUATION.

Previously acknowledged	$1,388.32
Shallow Ford, Elon College, N. C.	11.00
Total to June 23, 1942	$1,399.32
Paid to beneficiaries, June 24, 1942	1,090.00
Balance in Bank, June 25, 1942..	309.32

Board of Superannuation,
By: *Mattie Cox Parker.*

"Very well," cried I, "that's a good girl; I find you are perfectly qualified for making converts, and so go help your mother to make the gooseberry pye."

—*Goldsmith.*

Those Elected by the Home Boards During the Biennium

Citations Given by Superintendent Rodney W. Roundy.

Miss Pattie Lee Coghill

Enthusiastically we greet you as Secretary of the Board of Home Missions in its work of promotion and missionary education. Native of the Southland, you become our fellow-worker in the whole land of our Congregational Christian churches. Member of a Christian Church, graduate of Elon College, formerly extension worker for more than a decade in Georgia and Florida, we rejoice in your friendly spirit, your rich understanding, your enthusiasm in Christian living as you become our leader in the wider field and multiplied contacts.

Miss Merle Louise Easton

Native of Boston, Master of Religious Education of Andover-Newton Theological School, Director of Religious Education successively in our First Congregational Church of Springfield, Massachusetts, and Plymouth Congregational Church of Minneapolis, Minnesota, and now Junior High Secretary in the Christian Education Division of the Board of Home Missions, we welcome you as the first appointee of service with and for the boys and girls of the younger teen age in our churches. What Secretary Harry Thomas Stock has been to the Pilgrim Fellowship age you will be to those approaching the Pilgrim Fellowship period of life in their Christian interests and development.

The Reverend Stanley U. North

Elected by the Board of Home Missions as Director for City Work, you enter a field of service to urban churches. Native of New York, with roots of New England ancestry, graduate of Rutgers College and Union Theological Seminary, with a Masters Degree in Sociology from Columbia University, after nearly a quarter of a century in the ministry spent in three pastorates, facing for a decade and a half the problems and values of the city church in Briar Cliff Manor, New York, in interest, understanding and devotion you now dedicate your talents to the frontier of urban life and to the Congregational Christian churches serving city areas.

Speaking for the superintendents of our fellowship, the pastors of our churches, and the members thereof, we welcome you whole-heartedly as leader, advisor, friend, and counsellor to our fellowship.

Mrs. Edward T. Willson
(Mrs. Hawley Rodgers Willson)

In this particular time your work as Assistant Secretary for the Committee for War Victims and Services is most important. Your own personal interest together with your intimate contact for two decades with demanding human needs in the field of Industrial Relations has prepared your mind and heart for timely assistance in ministering to the tragic needs of a wartorn world.

The Reverend Albert Daniels Stauffacher

Genuinely and whole-heartedly we greet you as Minister of the Missions Council, and as our minister in the intimate and commanding interests of God's Kingdom. Of Swiss parentage, a native of Wisconsin, your collegiate, theological and graduate work have deepened, broadened and vitalized your Christian convictions, loyalties, and dedications. Your pastorates in Alexandria and Northfield, Minnesota, in Claremont, California, and in Lansing, Michigan, assure us definitely that your ministry will be to our churches. Your teaching mission in Japan, your personal and administrative interest in our Christian work in Mexico, your term of service as Director of the Board of Home Missions, your leadership in the Southern California and other state conferences assure us that all our Congregational Christian interests are in your mind and heart.

We welcome you as our spiritual leader in the promotional and educational enterprise of the Christian mission, in our united stewardship of life and money, in the means and methods whereby the Congregational Christian people find ample and engaging opportunity to express themselves in building God's Kingdom. You are the leader of all of us as we stand at the crossroads of our time and accept with us the challenge of advance into a new day.

The Office of Promotional Secretary

News from the Field by Rev. F. C. Lester.

This week begins a new biennium for the Southern Convention and The Christian Sun. It is a good time for the beginning of a page of materials to be furnished by the Convention Promotional Secretary. So it begins.

This page will tell something of what is going on among the churches, plans and programs that work well, and give comments on what seem to be opportunities for our church people. It is hoped that there may be variety from time to time. Whether good, bad, or indifferent, the writer of the page will take responsibility for whatever is said by him.

Things I Have Heard.

Rev. Richard L. Jackson, pastor of Waverly Pastorate, attended the fine interdenominational conference held at Blue Ridge, N. C., in June.

Rev. H. S. Hardcastle, pastor of Christian Temple in Norfolk, Va., is studying at a month's training school offered by our Church at Deering, New Hampshire.

Miss Mary Deane Browne, Student Summer Service worker, has been at the Henderson Christian Church for three weeks. Miss Browne, who will be a senior at Elon next year and who is a member of Pleasant Ridge Church in Randolph County, was pictured in many of our denominational publications this year showing her doing S. S. S. work last summer.

Miss Edna Fulcher, former secretary in this office, is now a secretary in the Missions Council office in New York City. She likes her work, and those for whom she works like her.

Our young people—Clarene Andes, Dorothy Cox, Emily Harrell, Dorothy Hendrix, and Baxter Twiddy—had a delightful and profitable experience at the National Council of Pilgrim Fellowship at Deering, N. H., last week. They came home full of good ideas and plans for work. Rev. A. Lanson Granger and Miss Helen Boyd were among the leaders who attended the Council.

Elon College is to be out of debt! Now that is something! For a long time our College has struggled, like many of us, with heavy debts. We can all rejoice with the College in its good fortune.

Elkton Pastorate in the Valley of Virginia has not found a pastor since the Rev. A. Greig Ritchie left them

(Continued on page 7.)

AN INTERVIEW WITH ROGER BABSON.

"Hitler is not going down in history as a great conqueror," predicted Roger Babson; "but he may be remembered as a great reformer. Hitler is ridding our world of unnecessary social and political deadwood. Drastic reforms in our total economic life are taking place. These necessary reforms are being wrought with a swiftness and finality impossible of achievement in our normal machinery of reform." Mr. Babson welcomes this rapid elimination of non-essentials and the consequent resort to basic patterns of living.

To the question—"What is really important in the life of the churches today?"—the former Moderator replied with these definite impressions. Sincerity in the minister and the choir counts. Simplicity counts. The basic teachings of Jesus rather than the complicated teachings of Paul should be emphasized. Fellowship counts. We should go to church not only to see Bill Jones, but also to learn how his family is. It is difficult to do that in a large church. Many of our churches are too large. They should be built for worship and larger meetings should be held in public halls. We must get back to personal interest and economic aid as the basis of our fellowship. The supreme business of the church is to make better people. This theology is reflected in a remark about horse racing made by Mr. Babson's father: "Roger, you'll never have an honest horse race until you have an honest human race."

Mr. Babson was keenly interested in the Council. The basis of representation which he advocated was adopted with only slight modification. He was pleased. But back of the statistician and the churchman there is the philosopher. A philosophy of life is evolved in the following manner. Millions of years ago this gaseous body, the earth, gradually solidified and assumed the form of a physical kingdom. But greater in importance than the emerging mountains and the majectic oceans was the first algae which inaugurated the vegetable kingdom. The giant sequoia is dwarfed in importance by the appearance of the simple amoeba, the father of the animal kingdom. Even the mastodon is not the climax of this process. The significant event is the creation of the human kingdom. The human kingdom is doomed, however, unless it finds the fulfillment in a greater kingdom, the Kingdom of God, the zenith of creation. How is this Kingdom established? By prayer and by propagation. Parents who are more interested in rearing children than in buying bonds are essential to the growth of the Kingdom. The kingdoms of force will perish. The Kingdom of God is eternal. We need not be discouraged. This is Roger Babson's philosophy of life.

THE GENERAL COUNCIL.

Delegates came from thirty-eight states to the General Council meeting at the University of New Hampshire. The attendance, which was much larger than had been anticipated, was reported as follows: Ministerial delegates, 424; lay delegates, 375; total delegates, 811; associate delegates, 929; total registration, 1,740.

This surprisingly large attendance created a serious problem in the cafeteria. Omniverous delegates stood waiting in long lines, freely voicing their impatience until they were gently chided by Timothy Lew of China. They were reminded that thousands stand in rice lines in China to receive one scant meal a day and never taste such bountiful meals as were served regularly at Durham. This enforced leisure was not only conducive to fun, delegates in waiting passed from adolescence to senescence, but it was also greatly conducive to conversation and better acquaintance.

The impressions of the Council were many and varied. Dr. William E. Gilroy, Editor of Advance, characterized it as a "Council of surprises." The large attendance was a surprise. The Incoming British Broadcast by the Rev. Sidney Berry and Dr. Albert Peel of the Congregational Union of England and Wales was a surprise to many. This was a brief surprise lasting but ten minutes. Perhaps the greatest surprise was the strength of the pacifist sentiment among the ministers. Pattie Lee Coghill gave her impression at 287 Fourth Avenue: "This was not a brilliant Council; but it was a working body and the spirit was good." That, really, is the important thing. It is almost staggering to contemplate the amount of work involved in planning such a program and guiding it smoothly to its conclusion. The work of committees, seminars, reporters, and all the rest was vast and fruitful. Good work during the biennium was reported by the home and foreign boards. Reports indicated a clear vision of distant goals along many lines. All who came saw their own task from a new perspective. One delegate, after sitting through a series of those extenuating evening services, announced his text for the following Sunday: "I Sat where They Sat—and Longer!"

Something new was added in the form of the Arts Guild. Dr. Douglas Horton and Dr. John Scotford of New York thought of and executed this idea. An Arts Guild was formed to be opened to interested people with the following emphases: Drama, pageantry, rhythmic choirs, literature, inlay and carving, cabinet work, photography, stage craft, church music, ecclesiastical architecture, and landscaping. Those desiring to belong to this art fellowship may send their names, addresses, and one dollar to Dr. Scotford, 287 Fourth Avenue, New York City. The tangible evidence of this group was the highly successful and very lovely Photographic Salon and Architectural Exhibit which was housed in the University Library. Photographic material ranged from types of churches to scenes of infant baptism. The architectural portion was ably directed by Mr. Elbert Conover, Church architect and consultant. Pleasant Hill and Brass Town schools sent a wide selection of carved wood including jewelry and figures for Christmas scenes. Life magazine sent a collection of religious subjects taken for their publica-

tion, These things of beauty added to the Council.

Every Council is a pageant of personalities. Names become alive with new meaning. New personnel has been added to the official body of our Church. The "Citations" printed elsewhere in this issue will indicate the wealth of executive personality by which our national organization is now enriched. Surely we shall now be able to project a more progressive program and greatly strengthen the life of our entire Church.

There were many unforgettable moments. Who could forget the ecumenical service, "A Call to Prayer of the Tongues and Races," in which representatives prayed the Lord's Prayer in Finnish, French, German, Italian, Japanese, Portugese and English? One still remembers Mrs. Timothy Lew urging America to join with China in prayer to "keep under leash pardonable hatred . . . that spiritual eyes may not be blinded . . . for clearness of vision to see beyond the present clouds of war." The ovation to the Acting Moderator, Judge John V. Sees, and the closing service of the Council led by Dr. Douglas Horton were memorable experiences.

Central Church, Atlanta, will have a series of Wednesday evening forums on the "Legislature of the General Council." Rev. Philip M. Widenhouse, the minister, will discuss "The Church's Relation to War" on the first evening. The second forum will be based on the resolution relative to inter-racial work and the appointment of returned missionaries to serve with interned Japanese. On the third evening Mr. Widenhouse will consider the proposed student work program on college campuses. The final evening will be concerned with Changes of the Constitution of the General Council and the proposals of the Commission on Church Unity. Many such post-Council meetings could be held with great profit throughout our churches.

Three invitations for the next Council meeting were presented: Dr. Albert W. Palmer for Chicago, Dr. Edward A. Thompson for Grand Rapids, and Dr. Stoddard Lane for Grinnell College. The place of meeting will be announced by the executive committee. R. L. H.

Yesterday's Promise of Light for Tomorrow

By DR. VERE V. LOPER of Berkley, California.

A Series of Devotional Messages by the Chaplain of the General Council.

I SAW THE LORD.

A musician tells of coming to a village in Scotland where he was to sing, and of sitting at twilight by a window, watching a lamplighter trudging down the street. The old man placed his ladder against each post, and climbing it, lit with his torch the street lights of the town. After he had gone the length of the street he turned a corner and was out of sight, but behind him was an avenue of light.

In the ancient Mediterranean world men walked the road of human experience and found in stirring events and lofty insight an opportunity to set the light of God aflame in history. Today an avenue of light still burns along the road they trod, offering a promise of hope for tomorrow. Those old lamplighters are gone, but the glow of the path they lighted awaits us in the Scriptures today and always. We shall stop each day at chapel time at one of those lights. Today our word is "I saw the Lord."

Uttered by an ancient prophet in a time of national sorrow, it is echoed in our hearts as an expression of profound personal experience. In a period again of deep concern over the destiny of men and nations, we join Isaiah to say, "We saw the Lord."

We see him daily in His judgment upon our world. We need no Jeremiah shouting in our streets, "This is the Day of Jehovah!" to know that God is at the heart of this war. We failed in the cooperative sort of living which would have made Him our comrade in peace and good will, so now we face Him in this day of His judgment. It is horrible to see God amid the agony of men today, but it would be more horrible if He were not there, for that would mean that men could indulge with impunity in the sins of economic greed, narrow nationalism, racial hatred, in a world without moral law. It would leave us only force in a futile struggle against chaos. But we see God at the heart of our agony as a judge pronouncing sentence against his own son. He loves his son and suffers in his misfortune, but moral law must reign in the universe or there is no hope for any man. Seeing God as judgment in the war we are glad, knowing God still lives and must be obeyed.

We see God in people. Notable among them are the folk who sense the importance of the place of God in current events. A Japanese calls to say good-bye before he leaves his home and cherished garden for barracks at a crowded evacuation center. With a smile on his lips but with tears in his eyes, he says, "The trouble with Japan is that she forgets God."

Many people have this capacity to think of God as a participant in our daily lives. They are sensitive to God on a battle ground or in a kitchen. Every bush is aflame with God. Whether they meditate beside a stream in the mountains or rush about their daily routine in business, they find God. We have known these people and have found God in them.

God comes to us also from people who lean on Him for strength to meet the difficulties of life. A little weary in mind and body, perhaps even a bit discouraged, we call on a friend bedfast for years with arthritis. She smiles at us and says, "I could not stand up under it if it were not for God." We thought we had come to minister; we go away knowing we have been ministered unto, refreshed and invigorated by the God whom we found in a sick-room. To see people living on the strength which God gives them is to cry in confidence and joy, "Thou art our refuge and strength."

We see God in the people whom he has taught to sing in the rough spots of life. When others tremble and complain, their contagious cheer makes the going easier for all. A bus driver, caught in a hurricane between Boston and New York, found some of his passengers becoming panicky in the face of danger. He assured them that he had driven through many such storms, and would deliver them safely in New York, but offered to take a vote to decide whether they should continue on their journey or seek shelter. An old lady in a prim bonnet spoke up for the first time. "If the driver says he can get us to New York, he will get us there. If we must vote, let's vote upon whether we sing." Without waiting for a decision she started in a quavering voice, "Hail, Hail, the Gang's All Here." A few hours later their bus, its passengers singing still, drew up safely at its station in New York. When we see people rise to such situations we see the Lord.

We find God in the ordinary people who do humble jobs and do them well. A wife stays faithfully at the bedside of her husband, and finds a way to keep the household running smoothly. A man labors hard all day, and is patient when things go wrong

(Continued on page 13.)

CONTRIBUTIONS

SUFFOLK LETTER.

Some people change their minds and sometimes other people change their plans. Something like that has come to pass in regards to the place for holding the next annual session of the Eastern Virginia Sunday School Convention of Congregational Christian Churches. According to the invitation and vote at the last session, the Convention was scheduled to meet at Oakland Church. That church was looking forward to that privilege with interest and pleasure. But conditions which could not be anticipated have changed the plans of the Convention officials.

The urgency of the rubber and gasoline situation would put a burden upon many who usually attend the Convention. Unfortunately no Bus Line passes Oakland Church on regular schedule. The distance to the nearest railroad depot is about ten miles. Consequently those who might plan to attend a Convention at Oakland would be compelled to use a private conveyance. Gas rationing makes that difficult under the present allowance for many laymen. The Executive Committee therefore decided to accept the invitation of the Suffolk Christian Church to hold the next session in Suffolk on Tuesday, July 21, at 10.00 a.m. for a one day session. The program will appear later, but this statement is made to clear the situation as to the time and place of the meeting of the Convention. The place is the Suffolk Christian Church. Oakland is disappointed, but cheerfully yields to the decision to change the place of meeting as stated.

Now the Sunday School Convention is a very important meeting. It is time for church leaders to appreciate the significance of the Convention. In spite of the indifference of many people the Sunday School is the most powerful agency for training young people for church membership. Its standard of leadership is too low and the grade of work done in the average school is far below its potential opportunity. But in the face of all that the church looks to the Sunday School as its chief agency for recruiting its membership.

The next fifteen years, in our churches, will be marked by great opportunities. Youth will look to the church for leadership and guidance. As goes the youth of these years so will go the nation as well as the churches. The great movements behind the present World War will make a strong bid for the attention and the enlistment of youth. If the churches can enlist them the future will be full of promise. But if the enemies of the Christian way of life succeed in convincing youth that the pagan order is the way for them to go—the future will be threatening and discouraging.

Under these conditions the Sunday School has a great opportunity. Let us be alert and wise enough to seize this opportunity and use it for saving our young people as well as building our churches. There should be a great increase in our Sunday School enrollment. Our Sunday Schools should be more efficient. The Sunday School Convention can make some contribution to that end. Put the date and the place on your calendar and plan to attend.

I. W. JOHNSON.

NEWS FROM MT. BETHEL CHURCH.

In this past March the ladies of Mt. Bethel Church organized a Missionary Society, which since that time has been going along very nicely. The officers who were elected for the ensuing year were: President, Mrs. L. W. Tysor; Vice-President, Mrs. G. M. Booker; Secretary and Treasurer, Mrs. Lillie Phibbs; and a Program Committee of one, Mrs. S. E. Albert, to work with the officers. The Society is going to try to reach all the goals possible among those set up by the Woman's Conference of the Southern Convention. It will be impossible to reach all the goals as the Society did not organize at the

On March 29, Rev. J. L. Neese began a Revival at Mt. Bethel which lasted until April 10. The Revival was a great success. Large crowds attended. Four members were added to the church roll and a great number of people made rededications of their lives to Christ.

On Sunday, May 31, Memorial and Home Coming Day were observed. Rev. F. C. Lester, a member of Mt. Bethel Church, brought the message to the people. Lunch also was served on the church grounds. The Day was indeed a successful one.

The young people of the church decided that they wanted a young peoples organization so they met on Sunday, June 14, to organize themselves into a Pilgrim Fellowship Organization. The officers elected for the ensuing year were: President, Norman Gourley; Vice-President, Martin Barham; Secretary and Treasurer, Miss Lillian Troxler. Along with the help of their acting pastor, this group of young people hope to do great things during the coming year.

The Church Choir feeling the need of better singing in their church services decided to have choir practice once a week. The Choir will be under the direction of Mrs. Robert Simpson, who majored in Voice and Piano and received her B. M. Degree at Elon College. She will have as an assistant George Booker.

A Vacation Bible School is to be held at Mt. Bethel beginning on June 22 and coming to a close on July 3. The School will be under the direction of Walstein Snyder. Although there is a tire and gas shortage there is hope that there will be a large attendance at this school.

Walstein Snyder, a ministerial student at Elon College, has been acting pastor since March 15. He is now staying in the community and working with the people. Mr. Snyder has great hopes for the church and surrounding community and along with the help of the people we hope that his hopes for the church and community will be realized.

THE REPORTER.

SELF REVELATION.

Cnidius, a skillful architect, building a watch-tower for the King of Egypt, caused his own name to be engraved upon a stone in the wall in great letters, and afterwards covered it with lime and mortar, and upon the outside of that wrote the name of the King of Egypt in golden letters, as pretending that all was done for his honor and glory. But herein was his cunning: he very well knew that the dashing of the water would in a little while consume the plastering (as it did), and then his name and memory should abide to after generations. Thus there be many in this world who pretend to seek only the glory of God, the good of His church, and the happiness of the state, but if there were a window to look into their hearts we should find nothing there within but self-seeking.

—J. Spencer.

Man is created free, and is free, even though born in chains.

—Schiller.

FOR THE CHILDREN

Dear Children:

Something very important is going to happen this week. Something that I think is going to make you very glad. Mrs. Todd is returning home! That means that you'll begin getting some more of her stories. And I think I'll be just as glad as you. I like to write to you but it's very hard for me to think of something to say.

I've been telling you about Tom McManus and his little friend, Midnight, this month. I wanted you to know them because they're such swell little boys. Midnight is a little Negro boy who lives on Mr. McManus's farm. His mother, Aunt Sarah, cooks meals and keeps the house clean for Mrs. McManus.

In my last letter to you, I'd like to tell you about some of Midnight's prayers. If you like his prayers, learn them so that you can say them too.

I hope that all of you will have a grand time this summer. Play outdoors as much as you can, and get real brown in the sunshine. But remember that you are supposed to do some work too; so ask your mother or daddy what you can do for them.

Your friend,

AUBREY C. TODD.

THE MASTER KEY.

One night when Aunt Sarah had been listening to Midnight say his prayers, he wanted to know why people prayed so much. He knew that people prayed every Sunday at the Church. He knew that someone always prayed at Mr. McManus's table before they ate. Sometimes they asked Midnight to ask the blessing. He also knew that Mr. and Mrs. McManus had prayer-meeting in their home. But one thing he didn't understand. That was why people did so much praying.

Aunt Sarah thought and thought. How could she tell Midnight about praying and make him understand. Then she had a bright idea. She reached into her pocket and brought out a big bunch of keys. She always carried the keys with her, because she was always needing them.

"See this key, honey chile?" asked Aunt Sarah.

"Yes'm," said Midnight, "I know what that's for. That's the key to Mrs. McManus's kitchen."

"That's right. I has to use that every morning. I has to open up the kitchen and get breakfast ready by the time the white folks get up."

Aunt Sarah went on around the key ring.

"This one is for the smoke house. I has to have a key for the smoke house so I can get meat to cook."

"And this one is very important," said Aunt Sarah, as she got to a very shiney key. "That's a Master key. It opens just about everything. If I was to lose my key to the kitchen I could use my Master key. Yes suh, Midnight, that key just about opens every door on the place."

Midnight thought for sure that Aunt Sarah had forgotten the question he had asked her. But she hadn't, and very soon she answered his question.

"You see, honey, prayer is just like a Master key. Just about every time you get in trouble, if you prays about it, things will open up. That's the reason we pray so much around this place. God will open up precious truth to everybody who uses this Master key. And that's why your mammy wants you to keep on praying. When you gets big, you'll find all sorts of closed doors; but if you pray everything will be all right."

MIDNIGHT LEARNS TO PRAY.

Midnight is just a little boy. He's not as big as most of the children who read this page. But, just the same, Aunt Sarah thought he should begin to pray. She taught him a prayer to say at night before going to sleep, another to say in the morning, and one to say at the table.

Aunt Sarah is very busy mornings, but almost always she takes time to hear Midnight say his prayers. If she happens to be too busy to stop her work, Midnight kneels by his bed and prays just the same as if his mother were there. This is the prayer Midnight prays each morning when he gets up:

"Now the night has gone away,
God gives me another day,
Thank you, God,
For day time.
Help me to be kind at play
And mind my mother right away.
Help me, Heavenly Father. Amen."

When Midnight goes to bed at night, he sometimes says the prayer that begins, "Now I lay me down to sleep." But most of the time he says this prayer:

"I have had a happy day and now the time has come for sleep. Please keep me safe through all the night, and may I be rested and ready for another good day."

The prayer that Aunt Sarah taught Midnight to say at the table is a good one. Tom learned the same prayer. Sometimes Mr. McManus will ask either Tom or Midnight to say their prayer at the table. This is what they say:

"Dear God: You're very good to us
To give us food each day
That makes us big and strong so we
Can run and work and play. Amen."

NEWS FROM THE FIELD.

(Continued from page 3.)

several months ago to become pastor of Union near Burlington, North Carolina. Some good man can find a fine group of people to serve in the Valley.

Rev. Melvin Dollar is to move from a group of three fine churches near Haw River, N. C., to LaGrange, Ga., about the first of August. Mr. Dollar has done extra fine work in North Carolina, but hears the call to his native heath and returns in that direction.

Miss Helen Boyd, director of religious activities at Woman's College in Greensboro, N. C., is to work with the Promotional Office during the month of July. For several years she worked with our state office in Michigan and is well qualified to aid greatly in our work. If you would like to have her help set up a vacation school in your church, please write to this office.

The Sunday School Conventions.

Each Conference has a Sunday School Convention. The one in the Valley of Virginia met June 16 at New Hope Church with a fine attendance. The others are scheduled as follows:

N. C. and Virginia at Bethel on July 14.

Eastern North Carolina at Chapel Hill on July 16.

Eastern Virginia at Suffolk on July 21.

Western North Carolina at Seagrove on July 30.

Each Sunday School is expected to be represented by delegates, and with a report and dues. A good program is in prospect for each Convention, and it is hoped that every school will measure up to all expectations. In these days religious education is doubly important. Please be sure that your Sunday School does its part.

REDOUBLING MISSIONARY EFFORT.

My attendance at the General Council convinced me that the Church all across the world is right now getting set to redouble its missionary effort. This war is not going to kill Missions, but rather it is going to give a new life such as has never been seen in the history of the Church. We learned that not only our own denomination, but that other denominations in their national meetings, are looking forward with renewed vigor in their missionary effort. We were informed there that the great old churches and boards of England are still sending their missionaries even now abroad.

It is no time for lessening our Missionary giving, but is the right time to increase our faith in the Church, and in the Christian Gospel, and to increase our giving. We should learn to give to Missions now as never before. Money is worthless, and our civilization is doomed, if the Church loses its hold on God and humanity right now. Giving increases our faith, and furnishes funds for greater work and greater spread of the Christian message. I am preaching such to my congregation, and I hear from members of the church that they agree, and are willing to say Amen with their pocketbooks. Let us all see to it that our Missions funds increase, rather than go back this year. Get the joy of sending additional funds from yourself and church to the Mission Board. A neighbor church is thrilled over doubling their Missionary giving, and their church is growing because they are alive to the challenge of the hour as it is placed upon the Church.

JOHN G. TRUITT.

NEED $4,478.21.

Missions is the supreme task of the church and of every member of the church. This applies to every member of the Congregational Christian Church.

What are we going to do about it? Let us talk about Missions and give to Missions until we are considered leaders. Until the members of the Southern Convention give at least $1.00 per member for Home and Foreign Missions we cannot call ourselves a great missionary people.

We appreciate all offerings that have been made, and respectfully suggest that by a few additional gifts from individuals and from Sunday Schools and Churches we can reach our goal of $20,000. We need $4,478.21, of which the Woman's Board will give $2,285, if their fourth quarter equals last year's.

We hope for many extra gifts.

J. E. WEST.

MISSIONARY OFFERINGS.

WEEK ENDING JUNE 19, 1942.

Sunday Schools.

South Norfolk, Va.	$ 5.00
New Hope, Harrisonburg, Va.	1.80
Pleasant Cross, Asheboro, N. C.	3.43
Leaksville, Luray, Va.	6.54
Morrisville, N. C.	1.89
Hanks Chapel, Pittsboro, N. C.	3.96
Antioch (R), Seagrove, N. C.	1.75
Elon Community Bible Class	4.17
Damascus, Sunbury, N. C.	5.00
Class No. 2, Mt. Auburn S. S. Manson, N. C.	3.00
Winchester, Va.	6.22
Bethel, Elkton, Va.	1.00
Wood's Chapel, Mt. Jackson, Va.	.70
New Elam, New Hill, N. C.	6.64
Liberty (Vance), Henderson N. C.	21.30
Big Oak, Eagle Springs, N. C.	4.60
Total	$ 76.91

Individuals and Churches.

Union (Surry) Church and S. S. Spring Grove, Va.	$ 12.00
Concord, Timberville, Va.	1.04
Little Creek, Ocean View, Va.	3.30
Mt. Auburn, Manson, N. C.	6.75
Dendron, Va.	4.20
First, Portsmouth, Va.	50.00
Total	$ 77.29

Specials.

Mrs. Ella Gray, Waverly, Va.	$ 200.00
Mr. Garland Gray, Waverly, Va.	100.00
Total	$ 300.00
Total for week	$ 454.20
Previously acknowledged	14,941.17
Total since Sept. 1, 1941	$15,395.37

WEEK ENDING JUNE 27, 1942.

Sunday Schools.

Johnson's Grove, Courtland, Va.	$ 5.00
Bethel, Burlington, N. C.	3.65
Pleasant Ridge, Guilford College N. C.	2.00
Pleasant Hill, Liberty, N. C.	8.92
Sophia, N. C.	3.82
Durham, N. C.	9.30
Happy Home, Ruffin, N. C.	5.01
New Lebanon, Summerfield, N. C.	7.00
Union, Burlington, N. C.	2.00
Hines' Chapel, McLeansville, N. C.	3.00
Total	$ 49.70

Individuals and Churches.

Winston-Salem, N. C.	$ 19.20
Rosemont, Norfolk, Va.	33.02
Bethel, Burlington, N. C.	5.00
Randleman, N. C.	5.00
Timber Ridge, Gore, Va.	2.50
Youngsville, N. C.	12.00
Total	$ 76.72
Total for week	$ 126.42
Previously acknowledged	15,395.37
Total since Sept. 1, 1941	$15,521.79

We are profoundly grateful for the above offerings. The report shows a large increase in the offerings of last week. This is the way we will reach our goal—each Sunday School, Church and individual cooperating. Several Sunday Schools have responded to the letter sent out recently (copy printed in THE SUN) and we appreciate their promptness and help. We trust that the other Sunday Schools and Churches who have not sent their regular offering for missions will do so at an early date. We will also appreriate any special gifts, if you as an individual would like to make a special contribution to Missions.

Gratefully,
MATTIE COX PARKER,
Secretary.

SHILOH MISSIONARY SOCIETY.

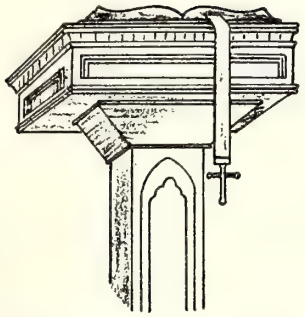
The Shiloh Missionary Society has been having some very interesting meetings this year. We planned last fall to try to reach the Standard of Excellence again this year. In November we had the Thank Offering Program and took our Thanksgiving offering which was to help in the work in China.

For our public service we wanted to do something special so in December we gave the pageant "Follow the Star" on Christmas Eve night. We had a good attendance at this service.

Each month we work to our project in our Year Books. In January our project was to be present and bring someone with us. This was very successfully carried out in spite of the rough weather.

In February, the Pleasant Ridge Society joined with us in observing the World Day of Prayer. This was a very sacred and impressive service. At this time each member brought gifts which were sent to Merom In-

(Continued on page 15.)



LITTLE CHRISTIAN WHAT NOW?

Abstracts from the General Council Sermon By Dr. Miles H. Krumbine, Minister of Plymouth Church, Cleveland, Ohio.

Man is so constituted that his emotional needs come first. Jesus acknowledged that fact and bade us take heed. "Blessed are they that hunger and thirst after righteousness for *they* shall be filled;" that is, emotionally satisfied. It is an insight proclaimed with the modesty one associates with the announcement of a scientific discovery.

We had better heed that insight, for we are a democracy and, as such, peculiarly susceptible to the sway of emotion. Democracy is God's greatest compliment to man. Consider the startling assumptions on which it rests. It assumes that if you give man the privilege of making his own laws he will always act justly; that if he may elect his own rulers he will always act wisely; that if he may impose his own penalties and disciplines he will always act fairly; that if man is given freedom he will always be unselfish; that if he is faced with all the facts he will always be temperate, calm, brave and just.

These assumptions add up to a character heavily under the drive of a hunger and a thirst after righteousness. Who would care to predict that under any other impulse or drive democracy, in a world such as this, may expect to be either sane, secure or satisfied? "War is a savage teacher," Thucydides saw so long, long ago; "it brings men's characters down to the level of their fortunes." The problem facing us today is to bring our characters up to the level of our ideals.

Because man's emotional needs come first he is by nature an egotist. The passion of the moment is apt to seem more significant than the insight of ages. We do "have the ages for our guide" but not always "the wisdom to be led." Ideals, which are "the wise administration of the unforseen" are swamped by emotions, which may or may not be a wise manipulation of the seen. Emotions are always self-centered, usually self-regarding and frequently blindingly selfish. Like the fluid concrete when it is poured, they must be shaped and disciplined by a rigid structure of moral insight lest they run all over life to harden and smother it rather than to enhance and satisfy it.

The problem is acutely personal for "man is man only in view of God's claim upon him" as Brunner has said so wisely. What of sense, meaning and satisfaction there is in life man wins as he responds to that claim; to deny the claim out of hand is to unman oneself forthwith and become an easy push-over for the dictator, the demagogue and his kind. God's first claim upon man is that he manifest a primary passion for righteousness, as his best blessing is the gift of a vivid feeling for justice, decency and fair play. These are the sinews of victory, the stuff out of which heroes are made and warriors fashioned.

The Christian must therefore insist upon the ideal, impersonal, beyond self, God-inspired. Christianity is not a piece of beautiful embroidery to decorate a life of gain-getting; it is a package full of seeds to fill a victory garden with the fruits of righteousness, justice, freedom and peace. It would be comforting, even inspiring, to think that those of us who are so deeply committed to our war effort as a sacrifice made in the interests of righteousness will, when victory comes, press just as bravely for the establishment of justice among men in the peace that is ahead. We must, lest we commit the supreme blasphemy, the waste of sacrifice.

The moral idealism of the common man is still the most potent force in man's social life, political, economic, racial or international. The language of righteousness he accepts and understands; the politics of greed, passion, power and imperialism bewilders him. That righteousness exalteth a nation is a truth he can grasp; that unrighteousness gains an advantage reminds him of Hitler, the Gestapo and the Concentration Camp. But the common man is exactly he who does the suffering, the sacrificing and the paying. In every war he is driven at last to the point where only revolutionary hopes sustain him. Righteousness to him is the only revolutionary hope deserving any dependence.

That they that hunger and thirst after righteousness are blessed is not a demonstration, amenable to logic, but an act of faith, verifiable in experience. Faith is "truth-making" as well as "truth-finding." Christians today, in this embattled world, are in the position of a young couple before the altar of God, plighting and giving their troth. We proclaim an insight which we then resolve to make come true; in the process we discover that the great and permanent emotions of ecstasy follow the path of our persistent loyalty to righteousness, decency, love and fair play. All other paths, we suspect, lead down blind alleys.

DR. MILES H. KRUMBINE.

Dr. Miles H. Krumbine, D.D., Litt.D., has been for years an outstanding worker for peace. Under the auspices of the World Alliance for International Friendship through the Churches he has visited other countries as an ambassador of Christian good will. He has long been known as one of the most brilliant preachers in the United States and is also an astute critic of modern literature. His public book reviews and comments on current events unfailingly draw large audiences.

Born in Pennsylvania, Dr. Krumbine was educated at Albright College, Gettysburg College and the Lutheran Theological Seminary. He has done graduate work at the University of Wisconsin and has his Litt.D. from Marietta. He was ordained to the Lutheran Ministry in 1914 and served pastorates in Pennsylvania, Ohio and New York. In 1929 he entered the Congregational ministry, beginning his pastorate at Plymouth Church, Shaker Heights, Cleveland.

In 1923 Dr. Krumbine was a member of the American Seminar for Study in Europe and in 1926 was on a Good Will Mission for Study of Mexico. He has been University Preacher at Harvard, Yale, Cornell, Chicago, Iowa, Illinois, Mount Holyoke, Smith and other colleges.

Among Dr. Krumbine's books are "The Way to the Best," "Ways of Believing," "Little Evils that Lay Waste Life," and "Personal Triumph."

Dr. Krumbine was the commencement speaker at Elon College last year and was honored with a degree by that institution.

If your work is work to you and you don't see beyond that work and see the pleasure in work and the pleasure in service, look out; you are in danger of standing in your present station for a long, long time.

—*Milan R. Bump.*

Pilgrim Fellowship

"Youth at Work in the Church"

A. LANSON GRANGER, JR., *Editor*

THIRD NATIONAL COUNCIL IS CONCLUDED.

Probably the most outstanding session which the National Council of the Pilgrim Fellowship has ever held came to an end on last Wednesday evening at Deering, New Hampshire, when the 175 young people, delegates from 40 states, the District of Columbia, and Hawaii, filed into the "upper room" for the closing service of Holy Communion and dedication. Twelve young people were seated around each table. There together we reviewed in our minds all that the week had meant to us, and how we could make real and lasting its influence as we returned to our local churches and states. As a symbol of our dedication to realize our purpose in specific responsibilities, we extinguished the flame of the candle which we held in our hands, "signifying that this light of Christ shall from this time be reflected in and through us."

It's impossible, I suppose, really to describe what that service meant to those of us who were there. Its meaning breaks through language and escapes. What it did was to sharpen and intensify all that we had thought and worked upon and shared during the week.

Some of us will not forget the Bible study with which each day was begun. Certainly this was one of the high lights of the Council sessions. Rev. Lewis Gilbert, returned missionary from China, a superb Christian and a radiant person, stimulated and guided our thinking each morning on the Parables of the Kingdom. His remarkable insights into Jesus' interpretations of the Kingdom suggested not only the basis for our understanding of Him in His own setting, but clearly indicated the method by which we might get at the center of the Gospel's meaning and value for us today.

Of special significance also were the "Fellowship Cells" which followed the Bible introduction by Mr. Gilbert. These small groups were centers for creative thought and discussion of the main ideas which had been suggested in the study.

Mornings and afternoons, and frequently the evenings, found the Council working over the seven points of the Statement of Purpose, or plugging away in Commission Groups, dealing with the Pilgrim Fellowship program in terms of Personal Religious Living, Social, Missionary, and Interdenominational Action, and correlated through various age groups. More concerning the Commission Reports and the emphases outlined for the next two years will be presented on this page later.

Add to all this morning devotions; vesper services; exceptionally fine evening programs on "The Church at Work," presented by denominational leaders from the General Council, a brilliant missionary pageant, a program on Social Education in Action; and numerous unscheduled meetings which interspersed the days' labors, and it becomes immediately evident why the National Council has often been referred to as "The workingest part of the General Council."

It was good for us to have been there: Clarine Andes, Baxter Twiddy, Emily Harrell, Dorothy Cox, Dorothy Hendrix, Miss Helen Boyd, and Lanson Granger. From all of these you'll be hearing more later—in word and in deed!

NORFOLK PILGRIM FELLOWSHIPPER ELECTED COUNCIL OFFICIAL.

Baxter Twiddy, of the Christian Temple, vice-president of the Eastern Virginia Pilgrim Fellowship, was elected chairman of the High School Age Group of the National Council in the elections held on Monday. Each of the Council officers is nominated only after careful and diligent consideration, and we heartily rejoice that this distinction has come to Baxter. We are sure that he will bring to it sincerity and ability, and we shall lend to him our assistance in every way possible.

STOP! LISTEN! GO! WHERE?

To the Eastern North Carolina Sunday School and Christian Endeavor Convention, July 16 at 10:30 o'clock in Chapel Hill, North Carolina. Please be on time and stay for the day as the Convention will close at seven o'clock in the evening.

MRS. E. M. CARTER, *President,*
MISS MARGARET ALSTON, *Secretary.*

NOTICE!

The Eastern Virginia Sunday School Convention, will meet at the Suffolk Christian Church, Suffolk, Virginia, on Tuesday, July 21, 1942, at 10:00 a.m. The Convention was originally scheduled to meet at Oakland Christian Church but due to the tire and gas shortage it was advisable to change the place of meeting to a point more easily reached by a greater number of people.

A very interesting program is being planned and is being built around the theme, "The Sunday School in a World at War." It is hoped that many will plan to attend this convention.

MILLS E. GODWIN,
President.

HUMAN DEPAVITY.

I was at a conference held about the state of the people in Liverpool. It was a large conference, with the Mayor in the chair. They were conferring about why it was that so many of the working people particularly would not go to church or chapel, but would lie about on Sundays and seem to have nothing but an animal life. One man after another made a speech about it. You never heard such a number of reasons given: too hard work on Saturdays, which seemed to me to be a strangs thing; or they had no place near them which suited them; or the preachers did not preach well enough; or the sermons were too long; or they did not like the pews; or they did not get the best seats when they went to church; or pew-rents were required. You never heard such a number of reasons—the people that did not go to church were not to blame, it was always the people about the church, or in the church, who were to blame, till at last an old man got up (I think from his speech he was a Scotchman) and said, "Mr. Mayor, there is one reason that strikes me that I have not heard a word about yet"—they had spoken for an hour or more—"I think it is the reason of the whole thing." We were all struck dumb to hear what that was. "What I have to say is that the most of it comes from human depravity."

—D. Fraser, D. D.

The noblest mind the best contentment has. *—Spenser.*

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

GOD THE CREATOR.

Lesson I—July 5, 1942.

Golden Text: "*In the beginning, God Created the heavens and the earth.*—Gen. 1. 1.

Lesson: Genesis 1, 2.

Devotional Reading: Psalm 33: 1-9.

Faith the Key.

"Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear." Heb. 11: 3. Faith is the key that unlocks the mystery of creation. One can use his reason to good advantage, but reason does not go far enough. One can accept the teachings of science but science does not go far enough. Only as one comes to the story with faith does the thing make sense. The Christian believer simply affirms or accepts the fact that behind and beneath and beyond the physical universe, the material world, there was and is Creative Spirit which brought it into being and sustains and orders it.

And it might be said in defense of those who accept by faith the fact that "the worlds were formed by the word of God" that science itself employs the same principle although it may call it by another name. The scientist has his hypothesis which is simply a statement of his belief as to how a thing came to be or works.

In the Beginning God.

The modern man ultimately ends where the ancient man began—with God. Go back as far as you can toward the source of things, the beginning of things and you come to some original beginning of beginnings. The acient Hebrew, and the modern Christian, simply say, "In the beginning God created the heavens and the earth." There may be some questions in the Christian's mind as to how God made the world, and some differences between Christians as to how God made the world, but there is no question in his mind that God did make or create the world and the other worlds of the universe.

To be sure this view involves mystery, and as has been said above, it demands faith. But it does not make such demands on reason and faith as the theory advanced by some critics that the world just happened, that it is only the result of chance, that it is only a machine, simply matter. The folks who poke fun at the people who believe that God make the world, ought to see how much more futile it is to believe that the world made itself. "In the beginning God created the heaven and the earth."—That is solid ground.

From Chaos to Cosmos or Order.

The stately story of Genesis I, shows how God worked in an orderly way. In the beginning the earth was waste and void, and darkness covered all. At the end it was an orderly cosmos, light and darkness, earth and sky and sea, night and day, grass and trees and flowers, animals, and then man. It is a parable of God's habits, bringing order out of confusion, order out of chaos. If we followed God's plan and responded to God's spirit our personal and social life would be more orderly. God is not the author of confusion, but of calm and order.

The Provision of Providence.

Man did not appear in the scene until ample provision had been made for him. There was a world on which he could live, sunshine and light, fruit and grain, bread and meat, provision for his physical and economic needs; a wife and companion, provision for his home and social needs, and a capacity for fellowship with God—provision for his spiritual needs. God the giver of every good and perfect gift.

In the Image of God.

"And God said 'Let us make man in our image, after our likeness'." This does not mean that God is a big man with hands and head and body and feet. It means that man was made with capacity for thought, and emotion, and will, that man has something of the divine nature in him, that the spirit of God is in him. Man has a body, but he is a living soul, a living spirit. Man came from God. He partakes of the divine nature in Christ. He can enter into followship with God.

And woman was created also in the image of God. She too has the imprint and the stamp of divinity upon her. She is not an inferior being—she stands on an equal footing in the scale of spiritual life.

Something to Do.

God gave man something to do. Life was not intended to be a vacation. Work is an integral part of life's discipline. Man was to subdue the earth, to till it, to beautify it, to replentish it, to have dominion over it. Man was to have dominion over the earth and over the animal world. But God did not tell him he was to have dominion over his fellow men. That is man's perverted idea.

Man was also to be fruitful and multiply. Family life does not fulfill its highest destiny unless there are children.

The Good Earth.

"And God saw everything that he had made, and behold it was very good." In spite of the insects and beasts and weeds and the abuse of free will inherent in man, God saw that his work was very good. This is a good world, the best possible world to fulfill God's plan and purpose for his children.

This is my Father's world, O let me
ne'er forget,
That though the wrong seems oft so
strong,
God is the surer yet.

FALLING OF A GIANT.

A traveler describes in a very interesting way the impression received by one who is present at the felling of a giant redwood tree. He says as the saw moves through the heart of the giant it begins to sag down on the side where the wound is gaping. Presently it is apparent that the tree is beginning to lean away from the cutters. They continue their work a moment longer, then is heard the crackling of the wood fibres in front of the saw teeth. Another swish of the saw and the noises increase. They give a report like firing pistols and the rapidity of detonation of a Gatling gun. The sounds, getting ever more rapid, presently become a continuous roar. Then, if you are standing near by, and the tree is large, you will get the impression that everything above is coming to earth; that the whole forest is falling. The great mass starts slowly to topple, crackling and exploding ever louder at its base, until with a fearful momentum it comes sprawling down, crackling and crashing and roaring, and hitting the earth with a thump as if a whole broadside of shells had simultaneously struck a bastion. Sometimes we see a man come down like that. He has stood out apparently strong and forceful before the world; he has carried his head high and young men have envied him; but the sappers were at his heart. The deadly saw of appetite or lust or passion cut away the supports under him until he came crashing down to the ground.

—*L. A. Banks.*

By Chaplain H. E. Rountree

MONDAY.

Baptism.

"Grow in grace."—2 Peter 3:18.

It was a holy hour yesterday at the little chapel where we attended church. A long line of boys and girls in their teens came to the altar for baptism, some younger. In addition to them, mothers and fathers brought their babies and in baptism sponsored them for the Kingdom.

Baptism is the consecration of a life in usefulness, in repentance and holiness of heart till the end of this temporal abode.

While the world has a baptism of fire and sword and spilled blood, may we all have a new baptism of His spirit for a righteous and happy peace.

Prayer—O Lord, bless us unto Thee forever. *Amen.*

TUESDAY.

His Greatest Question.

"What lack I yet."—Matt. 19:20.

Memorial days contemplate history, great men, great deeds, and the honoring those who did not die in vain.

Has my life left anything worth while? This question, so often reflected in our later years, should be reflected more in youth. It is a question to be lived with every day. It is a question promoting to deeds whose effects can never be destroyed.

In a world that has gone bad with destruction, bloodshed, and murder; despite it all, there still remains all that worthwhile people have done and left behind in the hearts of men.

Prayer—O Lord, God, we need Thee. We need Thee now. Be Thou in us the living power unto eternal life. *Amen.*

WEDNESDAY.

We Must Do Something About It.

"Study to show thyself approved of God."—2 Tim. 2:15.

On the National Church of the Air yesterday, Rev. Piele, of New York, said that on a flight from Los Angeles to New Work last year, the four passengers in their compartment were discussing the war, present conditions, etc. A young lady, apparently of the world but obviously having a fine sense of things and understandings, said, "We have got to do something about it." He asked (his identity unknown to her), "And what do you suggest we do?" She replied by saying, "I hardly know. Maybe we should go to church more. Maybe we should be better Christians, and maybe we should begin with you and me."

World conditions today challenge the church to its biggest and best. We understand that people everywhere are turning to the church. God bless the movement.

THURSDAY

Reflected Ambitions.

"Grow in grace and in the knowledge of the Lord."—2 Peter 3:18.

In reflecting our youth, our earliest spiritual understandings, baptism meant to us the completion of salvation in the life. We have learned since that that act was only the indication of raw material, or like the grafting for a tree.

The metal must suffer a lot of fire, and heat, and hammering and moulding before it is perfected for use. The grafted whip of a tree must take much culture and hard winters before it reaches its fruitage.

So with man and his religion—so with man and his freedom. We remember much of the past struggles; yet that is but little, we were learning. Our future growth will teach us much concerning suffering, but we will be the better for it, if we maintain unity and righteous aims.

Prayer—Dear Father, give us this day our daily bread that we may grow in grace and in Thy klowledge, and be all that Thou wouldst make of us. *Amen.*

FRIDAY.

What Good Evil?

"He maketh even his enemies to be at ease with him."—Prov. 16:7.

It is a fine and far reaching mind that is able to interpret Hitler into terms of any good. But, says the minister, "it is possible." The following is a list of a few named blessings that may come out of Hitler: Shaking us out of our complacency; showing us that we have something to live for and to die for if need be; bringing to the fore the good of Christianity to the world; inciting determination to win the peace; making us realize that our homes are worth more than we think; placing a higher value on child life; making us think more of our neighbors; and even the government is building churches for its soldiers and sailors. It is a great memorial and a great patriotism that brings these things to the front. If it does, the war is worth while.

Prayer—O Lord, grant us a vision of Thy way and Thy plans for mankind. *Amen.*

SATURDAY.

The Dead Cherry Tree.

"Every branch that beareth fruit, he purgeth it."—Read Jno. 15:1-9.

Let William T. Ellis speak. He says: That he had a cherry tree before his study window which had been planted there more than twenty-five years ago. He felt rich in sharing its luscious fruit with his friends. One day a casual gardener trimmed it and butchered it fatally. It was gone. The deed was done.

Says he, "Beyond remedy are the mistakes of clumsy gardeners; and of parents who correct children unwisely."

Prayer—Dear Father of our souls, we are thankful that all Thy teachings and all Thy prunings are of

(Continued on page 13.)

MORRISVILLE AND O'KELLY'S CHAPEL.

It is with joy that we report the successful revival meeting which closed at Morrisville Sunday morning. The Rev. J. L. Neese, was there from the first Sunday morning at 11:00 o'clock until the second Sunday. There were five additions to the church, with prospects of others later. We had the best cooperation from the community as a whole that we have ever had. Baptists, Methodists, and Presbyterians came to worship with us from the surrounding communities and Durham.

One of the most impressive things of the meeting happened Wednesday night after Mr. Neese had sounded the challenge, and gave the invitation to confessions, rededications came to the altar, and there we could see sixteen young people gathered around the altar on their knees. Knowing we have had other meetings that were successful, this seems to top all the previous ones that I have experiences. This is a small church, but the only church that went to Conference last year and asked that our conference apportionments be raised. This we did, I think it was about $40.00 before and now it is $54.00.

There is a meeting in progress this week at O'Kelly's chapel with Rev. S. E. Madren doing the preaching. Pray that we may have a successful one there and that the church will be a success once again.

On last Sunday morning we were at Wentworth for our regular appointment, and at the close of the service, we received four additional members into the church. These are in addition to the nine received during the meeting there a month ago. We are much encouraged concerning the work there.

E. M. Powell.

LAZINESS THE ORIGINAL SIN.

Dr. Storrs tells of an Indian who was a candidate for the ministry, and was asked before the Presbytery the important question, "What is original sin?" He answered that he didn't know what other people's might be, but he rather thought that his was laziness. There is no doubt at the present time that many are suffering from the same disease. Truly, he is to be pitied who has nothing to do. He is like a barnacle on a ship, or a floating derelict, useless to himself and dangerous to others.

—Rev. E. W. Caswell.

I SAW THE LORD.

(Continued from page 5.)

at home. A Maxican cherishes a red geranium outside his adobe hut. An engineer builds a bridge, and puts beauty as well as strength into it. A neighbor carries a gift of food into a house of sorrow. A Chinese girl is the first to visit a Japanese woman in an evacuation camp, and returns next day with boxes of fruit and candy for her friend. A policeman stops traffic to help a blind person across the street. A bus driver is patient and longsuffering with an old lady who apparently can neither hear nor understand. People—God's people—they could not be so fine if it were not for Him. When we ask God, "Where art Thou?" He replies. "Down here among my people." We find Him there.

We found God in cosmic forces which outrun our powers of comprehension. On the night of the first blackout in California I tried faithfully to perform my duties as an air warden, but as the sirens shrieked and the lights went out around the Bay, the stars seemed to shine with a more stratling beauty, and I paused for a moment to commune with those steady and eternal witnesses of that which knows no feverish dimming of lights, no panics born of human slaughter. I remember an evening in a planetarium where through a projection process the drama of the heavens is displayed, depicting in a few moments that which it takes milleniums to unfold, with planets, stars and universes marching in orderly precision across the skies. That stellar history of countless ages brings us closer to Him to whom a thousand years is but a watch in the night when it is past. Out under the night sky we are sobered by the magnitude, the orderliness, the vast stretches of time and space, and we are reverent at the thought of the Mind so great as to compass all these cosmic areas. We might have lost God because we learned our own littleness, but "as the universe grew great, we dreamed for it a greater God." The heavens continue to declare the glory of God to us, even though the people of the earth in their madness were crushing his handiwork. In the midst of a blackout we see God, the majestic God of cosmic processes who is eternal.

We see the Lord in worship. He is in the temple where we go to worship Him, leaving a world of tumult and confusion for the house which we have built and hallowed by many hours of comradeship with Him. Some of us worship in architectural monstrosities, which God would pass by if he were looking merely for beauty—but He is looking for people, and He finds them, no matter what their surroundings. Some of us are privileged to worship in churches where inspired architects have created an exalted loveliness. Sometimes we go into the sanctuary to join with the congregation on the quest which is worship. At other times we go alone, groping Godward in our search, praying for strength to be worthy of the opportunities He has given us. We feel Him in the glad consciousness of others sharing our upward road of Christian aspiration, reaching out hands and hearts to those worshipping with us. We join them in a joyful hymn of praise, and our spirits climb the heavenly steeps as the choir sings "My God and I." We hear His word in the earnest plea of a preacher who yields himself as the mouthpiece of the Eternal. During the Sacrament of Communion, when great memories mingle with holy symbols to the accompaniment of hushed music, our hearts respond to ancient words, lamps on a pathway still alight, "On the same night on which the Lord was betrayed . . ." The Presence is in the temple with us. We see the Lord in worship. We come here expecting that He will be here, and we are not disappointed.

If any cynic, blinded by the tragedy of the world, demands of us in scorn, "Where now is God?" we can answer with confident joy, "Our God is in judgment, in men, in worship, in all these things and more." We speak as those who know. We have seen the Lord.

QUIET HOUR.

(Continued from page 12.)

wisdom and love, and that they work good unto us. We trust Thee. *Amen.*

SUNDAY.

Let us remember today that "on the Sabbath he entered into the synagogue, as was his custom." Jesus always went to church. Mary took Him when He was a baby. When a boy, she led Him there. When grown up, He went as was His custom.

Christ sanctified His mission in the world with the church. He entered his redemptive ministry through its doors. He departed this life cleansing it. He is looking to you and me to carry on that mission and keep His church clean and powerful. Will we?

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

Honesty still prevails. Twenty-five years ago my brother and I were interested in a general store business in the little town of Haw River. My brother had charge of the store and I was in charge of the Christian Orphanage. My brother sold a young man a small bill of goods on a charge account. The young man went off to school and after his school days were over he became a minister of the gospel and drifted to another part of the state. My brother died and we closed out the business. One day last week that same man came to see me. He still remembered that he owed the bill and he wanted to pay it. We could not help but feel that honesty still prevails.

Last week was a busy week at the Orphanage. The weather cleared and the wheat and oats got dry enough to harvest. Much of it had fallen down and could not be harvested with a reaper. Our neighbor bought a new combine and he spent a week harvesting our wheat and oats. It is in the garner now and if it continues to rain my farmer will not worry as much as he has, for at one time it looked as if we might lose all of it due to wet weather.

We added four fine children to our large family last week. They seemed to fall right in with the others and are very much at home. There are many tragedies in life and in many cases children have to suffer.

Many people get a real joy out of helping to give these little children a chance. The writer well remembers twenty years ago when a good old man placed a chack for more than $1,600.00 in the writer's hands and tearfully said, "This is the happiest contribution I have ever made." His contribution brought joy to his soul. We must invest to be interested.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR JUNE 25, AND JULY 2.

Amount brought forward $7,988.65

Sunday School Monthly Offerings.

Eastern N. C. Conference:		
Morrisville	$ 3.65	
Mount Gilead	2.00	
Bethel	5.82	
Wake Chapel	6.30	
Antioch	4.75	
Liberty, 2 Mos.	13.82	
New Elam	6.04	
		42.38
N. C. and Va. Conference:		
Lynchburg	$ 6.00	
Mount Bethel	10.00	
Bethel	3.40	
Pleasant Ridge	5.00	
Burlington	34.76	
Happy Home	4.93	
New Lebanon	7.00	
Hines' Chapel	6.00	
		77.57
Western N. C. Conference:		
Ether	$ 1.78	
Pleasant Ridge	4.46	
Ramseur	7.85	
Flint Hill (M)	1.10	
Randleman	7.55	
Glendon	9.50	
Zion	13.25	
		45.49
Valley Va. Cent. Conference:		
Leaksville	$ 8.82	
Antioch	5.43	
New Hope	2.13	
Mount Olivet (G)	4.24	
Dry Run	3.04	
Bethel	1.00	
Newport	5.00	
Wood's Chapel	1.01	
		30.67
Eastern Va. Conference:		
Windsor	$14.81	
South Norfolk	5.00	
Newport News, First	5.60	
Suffolk, Jr. Philathea Class	5.00	
Sunday School Class	7.85	
Suffolk for June	1.00	
Oak Grove	1.57	
Liberty Springs, B. J. Class	2.00	
Berea	6.00	
Bethlehem (Disp.)	7.76	
Johnson's Grove	5.14	
		61.73
Special Offerings.		
Mr. May	$12.00	
Edith Virginia Bryant	5.00	
Mr. Fesperman	9.00	
Sale of old rags	5.00	
Willie T. Short	11.00	
Miss Fannie Allison	30.00	
A. B. Thomas, Admr.	85.00	
Mr. Stout	18.00	
		175.00
Total for two weeks		$ 432.84
Grand total		$8,421.49

ELON COLLEGE

A CO-EDUCATIONAL INSTITUTION OF HIGHER LEARNING OF THE CONGREGATIONAL CHRISTIAN CHURCH

West Dormitory Will Be Used for Girls This Year.

Elon College is located in the piedmont section of North Carolina. The climate is invigorating and healthful. The natural beauty of the campus is enhanced by careful landscaping.

The rates are most reasonable.

LEON EDGAR SMITH, President

Elon College North Carolina

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational and Christian Churches.

BOARD OF EDITORS.

R. L. HOUSE, B. D.....Editor
S. C. HARRELL, D. D.....Associate
W. T. SCOTT, D. D.....Associate
F. C. LESTER, B. D.....Associate
I. W. JOHNSON, D. D.....Contributing
L. E. SMITH, D. D., LL.D....Contributing
ALLYN P. ROBINSON.....Contributing
J. T. KERNODLE.....Managing Editor

DEPARTMENTAL EDITORS.

H. S. HARDCASTLE, D. D..Sunday School
H. E. ROUNTREE.....Quiet Hour
S. E. MADREN.....Christian Endeavor
A. LANSON GRANGER.....Young People
MRS. A. C. TODD.....Children's Page

SUBSCRIPTION RATES.

Six Months.....$1.00
One Year.....$2.00

Published by the Board of Publications, agent for the Southern Convention of Congregational and Christian Churches, and printed every Thursday by the Central Publishing Co., Inc., Richmond, Va.

Entered as second-class matter at the Postoffice at Richmond, Va., July 25, 1922, under Act of March 3, 1879.

Remittances for subscriptions should be sent to the office of Promotional Secretary, Elon College, N. C.

All other matters of business should be addressed to **"The Christian Sun,"** 1536 E. Broad Street, Richmond, Va.

Contributions should be sent to the editor at 3206 Grove Avenue, Richmond, Va., not later than Friday preceding the date of publication. Emergency notics will be received at "The Sun" office up to Tues. day of the week of publication.

Marriage or obituary notices of not over 125 words will be published fre. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

In Memoriam

WILLIAM ALLEN HARPER.

William Allen Harper, fourth President of Elon College passed to his reward May 12, 1942. He was born April 27, 1880, near Berkeley, Virginia. He was a graduate of Elon College in the Class of 1899 and of Yale University in 1905. He entered upon the teaching profession to which he was to give the most and best of his long and fruitful life.

He was essentially a teacher. His voluminous writings in many magazines, studies and books, as well as his varied activities in several related fields, gave him opportunity to do his favored job of teaching.

He came to Elon College in 1905 as a member of the Faculty where he served most acceptably.

Upon the retirement of Dr. E. L. Moffitt in 1911, he was made President and for the next twenty years, or until his retirement in 1931, he gave himself with astounding energy and marked effectiveness to the building and development of Elon College.

The splendid buildings and equipment which are here stand as a monument to the dream of his heart and the labor of his hand. And to many friends of Elon College who have never seen the beauty of this place W. A. Harper stood for Elon College. Whatever the future of this College may be, there is written indelibly upon it the imprint of the personality of this dynamic and resurceful man.

He retired from the administration and executive duties of the Presidency and renewed his devotion to his beloved work of teaching.

In 1931, he became Professor of Religious Education at Vanderbilt University and was a frequent lecturer at the University of Chicago, at Northwestern University and the University of Boston.

Failing health in 1939 caused his retirement. He then made his home in Black Mountain, North Carolina. Amid the quiet and beauty of these rugged hills he spent his last days.

We here record our deep appreciation of his valued services, our gratitude for his labors and achievement and our sense of loss and bereavement at his passing.

D. R. FONVILLE,
J. A. KIMBALL,
J. L. FARMER,
Committee on Memoirs.

By order of the Board of Trustees, spread upon the minutes, copy sent to the family and printed in The Christian Sun.

EVERETT LEONIDAS MOFFIT.

Everett Leonidas Moffitt, third President of Elon College, was born January 17, 1869, and died March 28, 1941.

His connection with Elon College as a member of its Faculty, as President and later as Trustee, covers most of his mature years.

As a young man, recently graduated from Trinity College, now Duke University, he came in 1895 to Elon College as a member of the Faculty. Upon the retirement of Dr. W. W. Staley in 1905, he was made President and served until 1911, when he retired and engaged in business in Asheboro, North Carolina.

Later he became a member of the Board of Trustees and as such served in many positions of trust and responsibility. For a number of years up to the time of his death he served on the Faculty and Budget Committee and on the Executive Committee.

His counsel was sound, his faith and courage strong, and Elon is what it is, in large measure, because of his long, faithful, and fruitful service.

It was fitting that the last act of his life was a service for the institution to which he gave throughout a long and useful life his love and devotion.

D. R. FONVILLE,
J. A. KIMBALL,
J. L. FARMER,
Committee on Memoirs.

By order of the Board of Trustees, spread upon the minutes, copy sent to family and printed in The Christian Sun.

SHILOH MISSIONARY SOCIETY.

(Continued from page 8.)

stitute in Indiana and also to the Migrant children in Belle Glade, Fla.

In March we had our birthday party. We had a beautifully decorated cake bearing the words "Happy Birthday to You." The candle lighting service was held and we presented our gifts: one cent for each year of our ages.

Of much interest to us in April was the Missionary Rally at Flint Hill (R) Friday, April 17. Miss Seabury furnished a veritable tonic for our spiritual needs with her challenging and inspiring message, "Darkness Cannot Conquer Light." We were encouraged to do more in the future than we have in the past.

In May our society remembered the oldest and youngest mothers present at our church on Mother's Day, by presenting the oldest a white corsarge and the youngest a potted plant. Each member also carried flowers to some Mother during the month of May.

At our June meeting we wanted to do something to help boys in the Armed Forces, so we decided to send them letters each month and encourage them to trust in the Lord who is able to keep us in time of trouble.

We are striving to make this our most successful year ever.

MRS. N. W. BROOKS.

WOMAN'S MISSIONARY SOCIETY PARKS CROSS ROADS CHURCH.

We are grateful to report a very successful year thus far. We are trying to reach the "Standard of Excellence" again.

The Thank Offering was held in the church, we made a contribution of $1.00 toward Mrs. Wisseman's trip to Evanston, and fixed a nice Christmas box for one of our Shut Ins. Our birthday party was held in February at which time we used the service prepared for the dedication of the offering. At this meeting a paper was read by one of our charter members, giving the history of our society since its organization. Our second mile gift was $6.85.

The World Day of Prayer was held at the church with our pastor, Rev. G. M. Tally, as our leader. He used the helpful and inspiring program that had been arranged for this service. At this service a box of clothing and other useful gifts were sent to the Christian Orphanage.

Our Society has voted to buy a Life Membership for one of our members.

There were eight representatives from our Society that attended the Rally at Flint Hill. This meeting was very helpful and interesting.

Our Society opened Sunday School on Mother's Day, using a missionary program honoring Christian mothers of the world.

We have added two new members to our roll this year.

MRS. W. M. DORSETT.

Impressions of the General Council

As we leave each successive Council we say "the best yet"—and I believe it is each time true—it certainly ought to be.

Each Council is more adequately representative of the Churches over the country. The change in constitutional provisions for representation should hasten this development.

Each Council is more earnestly and effectively devotional. The old time careless and slovenly "devotional periods" have given way to worship services of dignity, impressiveness and real inspiration for Christian life and work.

The high liberal tradition of the Council was reaffirmed in terms called for by tragic days and by the epoch making crisis of our time.

Yes, it was "the best yet."

Rockwell Harmon Potter,
Hartford Seminary.

The association and conversation with the laymen, professors and ministers of the General Council who come from the North, South, East and West broadens and deepens one's fellowship. The music and the singing of the "old hymns" was inspiring and uplifting. The messages of the speakers were prophetic and hopeful, giving one a better understanding of Christian obligations and responsibilities to the peoples of the world.

J. Frank Apple,
Henderson, N. C.

It was my privilege to attend the Detroit and the Seattle National Council Meetings of the Congregational Churches when the merger between the Congregational and Christian Churches was in process of realization. And in 1930 it was my happy privilege to attend the World Council of Congregational Churches in Bournemouth, England, as a delegate from the Christian Churches. Since the merger was consummated, I have been privileged to attend the General Council meetings at Oberlin, Holyoke and Beloit.

Each of these General Council meetings revealed the sanely passionate concern of the united Congregational Christian churches for Kingdom Advance which is not surpassed by any Religious Body of our generation. But the deep spiritual aspirations and the intellectual challenge of none of these former gatherings equalled that of the Durham meeting. The Durham Council, to my mind, has set a new high mark of Christian fellowship and Kingdom achievement—the entire session being characterized by a spirit of fraternity and a sense of Kingdom loyalty which for many years to come will be a benediction upon the delegates and churches represented.

Roy C. Helfenstein,
Mason City, Iowa.

Only ministers and church people would travel so far to sit so long to hear so many sermons and addresses! One's soul soars heavenward when one recalls the 500 odd women who sat all Saturday afternoon listening to six speakers. One's soul sinks when one recalls the eleven bushels of snap beans required to feed the delegation at one meal. But Durham and the University of New Hampshire were prepared for all those things and more. Additional inspiration came from the magnificent Arts Guild exhibit which included photographs of our Rosemont, Christian Temple and Richmond churches. Colorful saris from India, lovely robes from China made the campus bright and international. The end of the day found many at the soda fountain of the "Wildcat" receiving and giving pointers on preaching, teaching and women's work. My one private joy was to talk and talk for those people who wanted to hear "more of that Southern drawl."

June Joy House,
Richmond, Va.

One of the most impressive facts about this General Council meeting is its national character. I have had the rare privilege of renewing old friendships with men and women from the North, South, East and West—and the Middle West. In no other way could I come to see these people, and to feel the pulse of our churches.

For me, this experience is most important, for through it we are drawn together into a more united fellowship. If our ministers and our churches cannot blaze the way toward bridging the chasms of sectionalism in our land who will?

This is not to minimize praise for the program and the arrangements, which were excellent. But in a day of rising tensions, tariffs between states, of highlighting discord, it is most important that we Christian folks stand united in spirit. It is my belief that this Council is making a great contribution toward this end.

John B. Hanna,
East Orange, N. J.

The remarkable attendance at the recent session of the General Council of Congregational Christian Churches at Durham, N. H., revealed a genuine interest in the work of our united church on the part of people everywhere. The deep earnestness characterizing the meetings indicated that the church is becoming aware of the tremendous task it can and must perform in helping to right a world gone awry. The carefully planned and executed program showed clearly that our leaders see the importance of a sound, constructive and world-reaching effort to bring the teachings of Christ to the active experience of individuals, groups and nations. But to me the outstanding impression of this Council was the deeply devotional spirit which prevailed and which was so largely the result of the conviction of the Minister of the General Council that one of his major tasks is to help to do just that.

W. P. Minton,
Supt. of Penna.

My first General Council has been a rare and splendid experience. It was good to be back again for a time in my native New England hills—and to meet friends from various parts of the country whom I had not seen for a long time.

There are many things I could say about the week in Durham, but I should like to mention specifically two things which I feel have made a permanent contribution to my spiritual experience. The Chapel service with which we began each day was a half hour of spiritual beauty. The smooth flow of quiet music, scripture reading, inspirational sermon and prayer filled the worshippers with a real sense of the presence of God.

Another impression which will stay with me came from Dr. Nels Ferre who conducted one of the seminars held in the afternoons. Many of the ideas expressed in these sessions, I shall have to admit, were slightly beyond my scant theological background. But even the most untutored mind could not have failed to be lifted to great spiritual heights by the prayers with which Dr. Ferre opened and closed each seminar meeting. They were humble, simple, sincere, intimate and conversations with the Heavenly Father. I felt as if, were I to open my eyes and look up, I should see God standing on the platform beside the speaker.

Rhoda Bond (Mrs. L. L.)
Richmond, Virginia.

HISTORICAL

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCIV. RICHMOND, VA., THURSDAY, JULY 9, 1942. No. 27.

"The Call is to Advance"

IT WILL BE TRAGIC

(Suffolk Church Bulletin)

If these days raise up a number of young people who learn how to earn money, without knowing how to save some of it, and how to give some of it to the furtherance of the Gospel.

Money is a trust. It brings on responsibility. To have it and not know what to do with it is to warp one's character, and to prepare pitfalls for tomorrow.

Giving a tenth to God—or the Church—to the furtherance of Christianity and the principles for which Christianity stands is the best way to learn the true value of money. God gives wisdom and joy to that person who learns to give Him first place in their earnings.

How many girls are receiving a weekly wage, and setting a portion away for God, and another portion away for savings? There is something about figuring out a definite portion to be consecrated to God, just like our personal religion, which keeps us on the right track.

Many young men are giving their lives in service, and a consecrate portion of their earnings to God—the Church—Christianity, which is the Great Hope for which we all fight now. Keep a true perspective by keeping God in the Budget, for "how shall we escape if we Neglect so great salvation?"

NEWS AND VIEWS

Rev. J. H. Dollar spent last week teaching in the training school at Wadley, Alabama.

The Franklinton Board of Control met at the College on Tuesday. Members of the Board are: John G. Truitt, John V. Sees, E. C. Gillette, J. A. Henderson, E. C. Lawrence and R. L. House.

The Christian Sun congratulates President Smith on the successful conclusion of the subscription campaign to clear Elon College of its indebtedness. He has worked strenuously and with his co-workers deserves the credit for a job well done.

The annual Summer Conference is being held at Franklinton this week. Rev. R. L. House is serving as the dean and instructor for ministers. Mrs. House is teaching the mission study book. Dr. R. W. Gammon of Chicago, is also serving on the faculty.

In another column, under the title "Council Membership," will be found the newly-adopted procedure for the election of delegates to the General Council. While the measure as finally passed was a compromise of opinions, it is certainly a nearer approach to democratic representation. Those who study it carefully will see in it a likeness to the method of representation adopted only recently by the Southern Convention. An outline of that plan was presented to the business committee of the Berkeley Council.

The creation of the largest Congregational church took place in Brooklyn when the membership of the Tompkins Avenue and the Flatbush churches voted, by large majority, to merge. In simultaneous meetings both bodies voted to make the name of the new organization the Flatbush-Tompkins Congregational Church. The combined membership will number 4,137 communicants. The property of the Flatbush Church, which is valued at $500,000, will be used as the home of the new congregation. The Tompkins Church is to be sold or leased. Alfred Grant Walton, former pastor of Tompkins Church, will become the new pastor of the merged congregations. William E. Dudley, pastor of Flatbush Church, has resigned to take the pastorate of the First Congregational Church of Toledo.

ANTIOCH CHURCH.

The annual revival meeting of Antioch Christian Church will begin August 16, 1942, and continue through the week. The Rev. J. Frank Apple will bring the messages and be the assistant of Rev. E. M. Powell the pastor. The people of the community are looking forward to a great revival and extend a cordial welcome to Rev. J. F. Apple.

Dorothy Jones, *Reporter.*

OWNING THE COVENANT.

The sermon on page 5 of this issue was preached by Dr. Douglas Horton, the Minister of the General Council, before a Service of Communion and a revival of the ancient custom of the churches of New England called "Owning the Covenant." The Covenant used was the Salem Covenant written in 1629 and was the first ever drawn up by any church in this country. The covenant follows:

We Covenant with the Lord and one with another; and doe bynd our selves in the presence of God to walke together in all hias waies, according as he is pleased to reveale himself unto us in his Blessed word of truth.

After discussing at length the Covenant of the Churches and a second Covenant of Grace, or God's Covenant, Dr. Horton divided his address into three sections which covered what he called the "overtones" of any covenant the churches would make with God today, namely: Repent, Believe, Go Forward. He then discussed each point and announced a Forward Movement of the Congregational Christian Churches.

PASTORATE NUMBER 4.

Pastorate No. 4 of the N. C. and Va. Conference is getting along very nicely. As a group they are becoming more and more united. At the present they are having a union fifth Sunday service, the offering for the service going for the upkeep of the parsonage. They met last fifth Sunday at Mt. Zion; next fifth Sunday they will meet at Bethel.

The Missionary Societies of the three churches financed the beautifying of the parsonage grounds, planting grass, shrubbery, and other work.

Bethel has purchased a hundred hymn books, which has been a great help in the services.

Concord has recently painted their church inside and out.

Mr. Zion is now having preaching services every Sunday that have proven to be a big help in the interest back of the Sunday School and the church as a whole.

The churches of the pastorate voted to raise the pastor's salary $200.00 for the coming year.

Melvin Dollar, *Pastor.*

NOTES FROM SUFFOLK.

Dr. N. G. Newman preached in the Suffolk Church while Dr. Truitt was in New Hampshire. The congrgegation was delighted with his fine message, and his inspiring presence.

The Suffolk Church invites all delegates and visitors in Eastern Virginia Sunday School Convention to let it know that they will be present for the luncheon—Tuesday, July 21, at 12:30. This Church is always delighted to serve the neighboring churches, and expects them to cooperate with it—which they do.

The Suffolk Church went over the top on its goal of $5,000 for Elon, and is very happy in doing so. An overwhelming amount of work was done by the co-chairmen, Mrs. M. V. Leathers and Miss Susie Holland, and their committee.

During the quarter, April-May-June, the pastor of the Suffolk Church made four hundred one (401) pastoral calls; conducted seven (7) funerals; prepared twenty-four sermons (24); prepared nine (9) prayer meeting addresses; prepared twelve (1) other addresses; attended one hundred and fifty meetings (151); read seven (7) new books; held seventy-nine (79) personal conferences in connection with his pastorate; five (5) weddings; spent two (2) hours each week in civilian defense, and also completed the standard Red Cross first aid course; made a detailed study of Philippians, and Colossians; and enjoyed the fellowship of a great congregation, and the friendly cooperation of a noble people.

John G. Truitt.

ANNOUNCEMENT.

The Sunday School Convention of the North Carolina and Virginia Conference will meet at Bethel Christian Church on July 23, 1942, instead of on July 14 as was originally planned.

COUNCIL MEMBERSHIP.

(As Revised).

1. Voting Members.

(a) *Delegates at large.* Each State or District Conference or Convention shall be entitled to one delegate at large for the first full 5,000 members, and also one additional delegate at large for each successive 5,000 members or major fraction thereof.

The superintendent of each Conference of Convention shall be ex-officio a delegate to the General Council meetings and convener of his delegation.

(b) *Unit Delegates.* The churches within each Association (or corresponding body) in each State or District Conference or Convention shall be grouped by the said Conference or Convention into units of not less than 1,000 members each. One delegate shall be nominated by each unit from among its own members which nominee shall be elected by the Association. The delegate from each unit shall be expected to report the findings and proceedings of the General Council meetings to the church or churches of his unit. If an Association has less than 1,000 members it may be joined with an adjacent Association in forming units, provided however, that if a Conference or Convention finds it impracticable to join an Association having a membership of more than 500 but less than 1,000 to another Association, then it may provide that such Association may elect one delegate.

No delegate shall be seated to represent any unit unless such delegate is a member of a church within that particular unit. Each unit may nominate as many alternates from the same classilcation as it may desire, but no alternate shall have any official standing unless the regularly elected delegate fails to register at the General Council meeting within 24 hours after the Council convenes and such alternate is elected by the Conference delegation to replace said delegate.

Not more than one member from any one church shall be seated as a unit delegate at ony one Council meeting. Exceptions to this rule may be made in the churches of which the State Superintendents, the secretaries of the General Council are members and representatives of colleges and theological seminaries recognized by the General Council as affiliated or cooperating with it, or, when deemed advisable Conference or Convention delegates at large may come from a church already having representation.

It is suggested that each unit pay $25 or more toward the expenses of its delegate for each General Council meeting or that the Association pay $25 toward the expenses of the delegate from each unit within its bounds.

(c) Each State or District Conference or Convention shall determine by vote at its annual meeting the method of nomination and election of its own delegates at large. Each unit shall nominate alternately a lay person and a minister as a delegate to each General Council meeting.

The Office of Promotional Secretary

News from the Field by Rev. F. C. Lester.

FOURFOLD CHARACTERS.

Text: "*As the clay is in the potter's hand, so are ye in mine hand.*"—Jeremiah 18:6.

How strong are you? Are you strong enough to do right, and always choose the best?

I am going to tell you about the "Legend of the Blue Flower." According to the legend a youth went out to enjoy the flowers on the mountain. Soon he was plucking the flowers to carry them back with him. When he picked a blue flower a door in the side of the mountain opened, and he saw a great cave piled with treasure. He entered the cave and anxiously began to fill his pockets and arms with gold and jewels. All the time a voice kept repeating, "Take all you wish, but don't forget the best." Loaded with treasure he emerged from the cave; but in the sunlight the treasures turned into dry leaves. He had chosen nothing of lasting value.

We should appreciate material things, but we should not forget the best. Remember the soul, for the soul is eternal.

Now let us examine closely a picture with four sides:

Your picture painted by your enemies:

The Pharisee thought the Publican was a sorry fellow, and he had no use for him. And so your enemies emphasize your faults, weaknesses and shortcomings. This makes their picture imperfect, because your mistakes are portrayed too prominently.

Surely if you are on trial for your life you would not want to be judged by your enemies. If you were innocent you would desire justice, and if you were guilty and deserving punishment you would at least wish for mercy. This you would not expect from the hands of an enemy.

Don't become discouraged because of what your enemies think of you. But remember the imperfection they see in you can be lessened as you live truly for God.

Your picture painted by your friends:

The Pharisee had a high estimate of other Pharisees, because they saw things alike and lived the same life.

Now your friends will paint into your picture only your good qualities, because they are kind enough to overlook your faults. This picture is also not a perfect portrayal, because they have painted you only at your best.

Now don't take too hastily what your friends think of you, and become too satisfied with yourself as you are. Strive to improve and be your very best.

Your picture of yourself:

The Pharisee thought he was a fine fellow, "God, I thank Thee that I am not as other men." Luke 18:11.

How did David see himself? He saw himself as a sinner. "Have mercy upon me, O God, according to thy lovingkindness; according unto the multitude of Thy tender mercies blot out my transgressions. Wash me thoroughly from mine iniquity, and cleanse me from my sins. For I acknowledge my transgressions and my sin is ever before me." Psalm 51:1-3.

In painting your own picture, you have left out many of the dark shadows. Perhaps you have a higher opinion of yourself than even your friends have. Well, this picture too is one-sided to win praise from a wise critic.

Be careful with your estimate of yourself. And even if your friends brag on you, don't brag on yourself.

Your picture painted by God:

Pharisees in God's sight were hypocrites, because they were not as good as they pretended.

But in spite of David's failures, God saw in him a man after His own heart. God said, "I have found David, the son of Jesse, a man after mine own heart." Acts 13:22.

In the picture God has painted of you, I see your virtues and your faults are portrayed together. God's estimate is the one that really counts, because God sees you as you are. He is the One we want to please and serve.

Conclusion:

God is the Great Potter, taking lives scarred by sin and making them over into worthy and useful lives.

(Continued on page 15.)

A PROGRAM OF ADVANCE.

Happy is the church which, even now, begins to plan for a comprehensive Program of Advance. The "Advance in Leadership Education" initiated by the International Council should furnish essential initiative and valuable guidance.

The Biblical basis of Advance may be found at once in Jesus who "increased (advanced) in wisdom, in stature and in favor with God and man." This wisdom, "Knowledge with the ability to use it," was a gradual attainment. Definitely it was an attainment as well as an obtainment. He grew, Thank God, in the normal channel of intellectual development. He forged his mental progress safely beyond the sanctions of mere contemporary appraisal and rested his pronouncement on the scales of eternal verification. History completely substantiates his advance in wisdom.

He not only advanced in wisdom, he advanced in favor with God. First we hear the words of divine approval, "This is my beloved son in whom I am well pleased." And after Jesus had proven his ability and fidelity the voice of divine commendation becomes one of exhortation: "This is my beloved Son, Hear Ye Him!" Through days of study, struggle and service, Jesus has steadily advanced in favor with the Heavenly Father. His eternal advance went by way of the Cross.

He also advanced in favor with man. His advancement, in other words, was related to this world as well as to the other, to man as well as God, to earth as well as to heaven. He was hated by some, to be sure, for he did his duty without fear or favor. But he entered deeply and securely into the affections of others through his ministry of healing and reconciliation. He found a sure entrance to the favor of the poor, the outcast and the penitent. This advance has never known a retreat.

The church should advance according to the same pattern. An increase in wisdom should be our first ideal. One frequently hears the lament that our people know very little about our denominational heritage. This condition is doubtless true, but it should not be so. An Advance in the knowledge of the church, the Bible and Christian ethics is not only possible, it is imperative. Our literature is adequate and unexcelled, but it must be introduced and interpreted in many areas. The church cannot make substantial or permanent gains along other lines without a systematic advance in wisdom. This wisdom, for us, will be a divine attainment first and eternally, and then a human attainment through hard and constant study. Three days in the temple both asking and answering questions is not too much preparation for the intelligent program of advance. Dr. Horton's message, opposite and apposite in this issue, gives valuable guidance at this point and should be studied diligently. The Statement of the Superintendents reflects wide and careful thought and deserves a place in the deliberations of every Church. Sunday School Conventions meeting during the summer may give impetus to this important phase of our church work. During the biennium let this be one of our major efforts: to utilize every instrument and avenue for the dissemination of pertinent Christian knowledge to the end that our constituency shall be "thoroughly furnished unto all good works."

Jesus' growth in stature, in physical and all associated dimensions we take it, again indicates the avenues of our advance. A casual perusal of the Christian Annual or the General Council Year Book reveals space for ample growth in numerical stature before it becomes necessary to tear down the old barns and build larger ones. Smugness is a poor substitute for evangelism. Few churches may be too large, but many are too small. An evangelistic advance is needed throughout our country.

But we need not think of growth solely in terms of adding new members to the church. This is important, but it is only a part of the steady growth which should be constantly taking place. The regular, active members of the church must grow: grow in grace, grow in the ability to think and to worship, grow into emotional and spiritual maturity. All our churches could profitably spend more time praying and working and less time talking and debating. The church adds spiritual cubits to its stature as its members proclaim with a holy boldness the claims of the church, exalt its virtues, bask in its fellowship, seek its teachings, and unite in its worship.

And, finally, an advance in human and divine favor. Perhaps we can be more specific with reference to human favor. Latin America is the subject of our mission study for the coming year. We are trying by various means to advance our relationships with our neighbors in this hemisphere. There is the dawning realization that however much we had ignored them before, they are now immensely important to us. South America is the gateway by which European dictators would try to gain a totalitarian foothold in the United States. We realize now that our relations have not been too friendly. Many American travelers in that hemisphere have not been ambassadors of good will. We have not thought of ourselves as our South American brothers' keeper. That, somehow, lay outside the realm of our missionary responsibility.

How can we advance in our relation to this vast and adjacent segment of mankind? Leslie Bates Moss summarizes our responsibility as follows: "If we are to advance toward better relations with the people of South America we must now convince them that we are genuine friends, and not simply exploiting dollar chasers. Do you want friends? Then you must do something to win them. This is essential in human relations. But let us remember that if this advance toward closer relationships is a mere matter of expediency, it will collapse either before or after the immediate emergency is over. If we are just putting on an act of being friendly in order to protect our own interests, the South Americans will be sharp enough to see

through the sham. In fact many fifth columnists are already doing what they can to melt the cement of fresh relationships before it has time to harden. It is in the interest of permanent satisfaction that we face facts."

We need not labor the point that an advance in favor with God is contingent on our advance in humanitaria endeavor. The divine "well done" is reserved for those who have been solicitious and sacrificial in their dealings with all the children of God. Through its missionary program the church advances most surely into the blessed favor of Almighty God.

R. L. H.

Owning the Covenant

A Council Sermon by Dr. Douglas Horton.

Repent. Our achievements as Congregational Christian Churches have not been small, it is true, but who would say that they have been commensurate with our possibilities? What have we lacked? Not the means of achievement. Man for man, we are probably one of the few wealthiest churches in the world—perhaps one of the five or six. Nor have we lacked personnel. So far as men and women of educated minds are concerned—but I will make no comparisons. Suffice it to say that there is leadership in both our pulpits and our pews. What we have lacked is sufficient power of spirit—the spirit which the early Christians possessed, which filled the sails of the Mayflower and the other ships which brought a vigorous civilization to these shores—the spirit which animated James O'Kelly, Abner Jones, and Barton J. Stone, the fathers of the Christian branch of our Church, I mean that power of spirit which is the grateful response to God's Covenant of Grace, the contagious and creative delight at what He has done.

The struggle is with us: we recognize that: there is no fear that the Congregational Christian Churches will ever lose their passion for social reform. But the struggle is likely to become the sum of the matter with us, as it did with St. Paul. Then what a treadmill life becomes! What a routine kind of Church life develops! We ought to be doing this: we ought to be doing that—and life is thrown into an unrefreshed imperative mood.

It is only those who know that God has made His promise and that victory over all things is assured for those that trust Him, who are equipped to face the struggle grandly. They are in it but not of it. They look at their age from the point of view of the ageless. In the midst of the little eddies of social life, where lesser men grow dizzy, they are with Washington Gladden "quietly holding fast" or with Gilbert Chesterton enjoying "the giant laughter of Christian men." Many of our men and women are of this kind. They are new creatures in Christ Jesus. Prayer is their mainstay, and they are the mainstay of the communion. They live chiefly to let the grace of God flow through them into the lives of their associates and their society.

In the light of their joyous and effectual life, lived in the light of God's Covenant, shall we not all join in the fundamental repentance which is, according to the New Testament, a complete turning about toward God? This would—I shall say will—mean for us as a whole that from now on no sermon will be preached in any of our churches which does no exalt God's grace, made available to every man. Each church will be a place from which goes out the cry, "Ho everyone that thirsteth, come ye to the waters, and he that hath no money, come ye, buy and eat!" Repentance would mean that the forms of our worship will be saved from becoming an end in themselves.

Our liturgical revival, which already shows such refreshing results in many churches, will never degenerate into a business of borrowing the stilted patterns of denominations tired of creativity, but will bring forth modes historically fitting and psychologically sound which will celebrate, as an offering of gratitude, what God has done.

All this can be if we repent, if we let the light of the Covenant of Grace fall upon our church covenant. The future is bright with promise if the promise of God is kept to the fore, understood and re-understood in prayer.

Believe. Everywhere you hear it said that we ought not only to repent but also to believe. This means that we ought to believe in God, that is, to trust Him, but it also means quite distinctly that we ought to have certain beliefs *about* God and His promise. . .

If we are to stand up to our future as the Confessional Church in Germany has gloriously stood up to its present, we shall need clear-cut belief based on conviction. Our fathers knew something about that . . .

Incisive conviction can be ours. We have the thinkers. As I have said before, I doubt if any era in the life of our church or any other American church could show so numerous and influential a company of theologians arrived at or just coming into their full powers as we have today. I have no qualms about the future on this score. The problem is rather one of distribution. . .

If the ministers of our churches throughout the country for the next fifteen years will take seriously the teaching of the youth of their churches, giving each boy and girl in his teens or even the young adults at least a year's instruction in the history and meaning of Christianity and the Congregational Christian order—and a book for a year's course will presently be in process of preparation—we shall have a Church knit together by loyalties as firm as Catholicism ever had (for the idea which gives our fellowship life is irresistible to the free mind when clearly understood); and at the same time we shall have none of the dogmatic rigidity into which Catholicism so often hardens.

We promise in our covenant to believe the Gospel and to help make it prevail throughout our fellowship and the world.

Go Forward. Finally we covenant, if I understand the mind of our churches today, to go forward. Why a Forward Movement of the Congregational Christian Churches just now, one asks. The answer is twofold:

The first is a general answer. We cannot help advancing if we are in earnest. No one can understad God's grace and stand still. His Covenant is not a kind of legal document which he leaves with us—and then retires. It is Himself. It is, as the text has it, "in My blood." We cannot accept it without accepting Him, and since He is a living God, we cannot accept Him without entering into life with Him . . .

The particular reason why we cannot think of standing still today is that we have a witness for this particular time. He has trained us through three hundred years for a work in history. He has given us to know the secret of a free fellowship. We find our unity in the one fact of the living God Who has come to us in Christ with a promise on His lips. Each man, each church, each company of churches is left free, however, to express its response to this God as it will. The divine Covenant is one: church covenants

(Continued on page 13.)

CONTRIBUTIONS

SUFOLK LETTER.

There are three essentials which are fundamental to human life. The cookstove, the sewing machine and the washtub await the touch of the busy housewife. The methods of cooking, sewing and washing clothes may change with the discovery of new sources of mechanical power and advanced chemical research, but the fact remains that food must be cooked, clothes must be made and garments must be laundried.

On a hot day like this one thinks of the industrious housewife who must either prepare or superintend the preparation of three meals every day. If any reader thinks that this is a light task, even for a small family, here is one who advises a fair trial as an experiment. If the family is large, the task multiplies in proportion to the number involved. This preacher is not entirely ignorant of the work required in preparing a modest meal. Meals must be planned, food must be prepared and cooked in time ready for serving. The women who spend much of their time in the kitchen preparing meals and washing dishes deserve more praise and more pay than they usually get. The majority of the men would have nervous prostration if they were compelled to do this work for a few months.

The problem of having good clothes has been simplified by the development of factories for making every article worn by people of this age. But in a large family a great amount of work must be done to keep "ready made" clothing in good condition. This matter of making clothes or buying them ready-made is not as easy as it seems. The sewing machine in the home is one of the important factors in holding the family together. Busy hands may become tired of sewing but there is a personal touch, in home made garments, which cannot be supplanted by factory made clothing. The sewing machine should not be sent to the junk-man, and every home should have one and use it frequently.

The washing machine has, in a measure, supplanted the old-fashioned wash tub. The electric washing machine has come to stay, until something better is invented, but the fact remains that washing clothes is not an easy job with the help of modern machinery. In the old days the wooden washtub, the large pot for boiling clothes, home made lye soap and the corrugated wooden washboard were familiar implements for attacking the week's washing. And when the clothes were boiled and submitted to the severe rubbing on that washboard, with a generous supply of hot water and strong soap, they were clean when the faithful housekeeper finished her back-breaking task. What is more delightful than taking in the clothes after they are clean and dry from the heat and light of the glorious sunshine. Of course city readers will understand that this description has a touch of country life in it, and that makes it real to the people who have lived in the country. Sunshine on fresh washed clothes, flapping in the wind, helps to bleach them and gives a freshness that cannot be duplicated by any other process.

This is July. The weather is hot in Suffolk. Remember the women, white and colored, who work in the kitchen to provide good food for tired bodies; and remember the faithful ones who sit during these days before their sewing machines, making it possible for all members of the family to have suitable clothing; speak a good word, also, for those who bend over steaming washtubs, trying to make clothes clean and beautiful after being soiled by daily toil.

I. W. Johnson.

THE ELON COLLEGE ALL OR NOTHING CAMPAIGN.

This title has been before the church, the alumni, friends, and the entire public since September 16, 1941. On that date a campaign with a compact and comprehensive organization was launched to clear Elon College of its debts. The campaign was authorized by the Southern Convention of Congregational and Christian Churches, voted by the Board of Trustees and launched by church and alumni officials. The plans called for the entire amount of the then indebtedness of the college, $105,000, to be provided for either in cash or subscriptions on or before July 1, 1942, with payments to be made not later than January 1, 1943. The Executive Committee, the General Committee, the local committees, pastors, and the entire constituency of the church have joined in this effort either directly or indirectly. They have wrought earnestly and faithfully. Their efforts have been greatly blessed. Before midnight July 1 the entire amount was provided for. This included an amount to be raised by Burlington church and city. When the campaign was launched they asked for the privilege of the committee assuring the amount to be asked for from Burlington and waiting until the rest of the constituency had completed their campaign. The campaign is now in progress. Let no one question the fact that the full amount was pledged before the expiration of the time allotted.

This is a glorious achievement. A day for which hundreds and thousands had hoped and prayed. Conditions seemed to be against us. There were many reasons for discouragement, for extending the time, for calling off the campaign all together, but everyone seemed to be anxious and determined. We worked and continued to work until victory came. Not only have we worked but we have prayed earnestly and continuously that God would give us—the church and the college—this victory. Ten years ago the college seemed hopeless. Today its life is secure and its future full of hope. We have won a great victory in getting the necessary amount pledged. Let's break another record in getting the pledges paid. We have until January 1 in which to pay but let's see if we can't pay before January 1. As soon as payments are made they shall be applied to the debt. When a dollar is paid, interest stops. Within the past ten years we have paid between $40,000 and $50,000 in interest. We have paid enough. Let's pay the principal now.

We hope to be able to make a detained report in next week's paper showing in so far as possible the amounts raised by each general committeeman, indicating the amounts that the churches have given. We shall be glad to furnish individuals information where desired if they will write.

L. E. Smith.

"Thank You, God, for the beautiful world, for the sun and the blue, blue skies, for the wind in the grass, and the birds in the trees, and the little bright butterflies. I am glad for my nose, and my ears, and my hands, to smell with, to hear with, to touch. I love your beautiful, beautiful world, and I love You, God, so much." —*Grace Noll Crowell.*

FOR THE CHILDREN

Dear Friends:

It has been wonderful to have a visit to the home of my parents on the farm in East Tennessee! Yet, I have missed writing to you and I am glad to be back in my own home again and to be writing to you.

Oliver and I think that Mr. Todd's Children's Pages have been very fine and I am afraid that I can't do as well as he has been doing.

Have any of you been vacationing? If so, I should like for you to write and tell me about it. Perhaps Oliver and I could swap stories with you.

Oliver is sound asleep for the night. If he were awake I know that he would want to tell you of the many interesting happenings of his first vacation with mother. He had never eaten in a restaurant before. I took him into the restaurant at the Union Depot in Greensboro and bought our lunch before getting on the train for Knoxville. He was so interested in the high stools and in the other folks who were feeding their faces, that I could hardly get him to eat.

On our return trip I had to get him up at Grandmother's at four A. M. in order to catch our early train. We went back into the diner for breakfast. It was the first time that Oliver had eaten in the diner. We were coming along by the beautiful French Broad River approaching Asheville, N. C. The diner windows were broad and clean so that Oliver could see "The Big Water" well. But, this time the scenery didn't keep him from eating. He was so hungry that he drank his orange juice, ate his bowl full of cream of wheat, toast with orange marmalade and a glass of milk without a let-up. He thought that the little paper cups of sugar and marmalade were brought for him to play with and refused to leave the diner without one to carry with him.

Oliver and I were very much interested in Grandmother's beautiful flowers. We all love flowers, don't we? I'll bet that each one of you who reads this page has enjoyed a flower garden. It might not have been your garden but that of a friend or neighbor. Grandmother told Oliver that the flowers were beautiful but that soils which were rich enough to cause beautiful flowers to grow and bloom would cause weed seeds to grow also. How Grandmother worked to keep those weeds from hiding the lovely blooms. Oliver and I helped her. Oliver helped by sitting patiently on the grass beside the flower beds while Mother pulled weeds out from among the flowers.

I believe Oliver liked the pansies best. They had such cunning faces that Oliver would stoop over and cup them in his chubby hands and talk to them just as he would to the kitty. There were snap dragons, calendulas, ragged robbins, asters, zinnias, verbenas, snow-on-the-mountain, and carnations. The carnations were red and white ones. They were the most fragrant flowers of all. We have wondered since we came home if some of the carnations which hadn't bloomed turned out to be pink.

While I was pulling weeds from the flower beds I thought that God's world was very much like a flower garden. But we haven't pulled the weeds of hate, greed, envy, injustice, jealousy, and ill-will from God's garden for Him. Now these weeds have grown so tall that we can no longer see the beautiful cherry trees of Japan, or hear the wonderful music that was born in Germany. We will all have to be very careful when we uproot the weeds or we will destroy some of the lovliest flowers in God's garden. Your heart is like a garden. I pray each day that love and not hate will blossom it in.

Sincerely,

DOROTHY TODD.

GARDENING STORY FOR PARENTS.

Once upon a time a boy had a garden to help him to become responsible. Father thought that a kitty might help Jack to learn the lesson of responsibility. Mother thought that suffering by neglect was too cruel a price for a kitty to pay to assist in a child's growth in character.

Except for the first task of deep spading, Jack did all the work in his garden. He hauled off stones in his blue cart and pulverized the soil. While doing these tasks he made the discovery that angleworms were fellow-workers. Having discovered that Mr. and Mrs. Angleworm were his assistants he was very careful not to hurt or disturb them. He made another discovery—he found that it takes patience to make a garden. He thought he would get the seeds planted the first day, but it took all day and the next one to get the garden ready. His mother was his overseer and boss and she would not let him plant the seed until the soil was soft as flour. "I'm sort of tired being a gardner," Jack said on the second day, but mother said, "By tomorrow you will have it ready for planting."

Planting the seeds was lots of fun, and the watering of them with his new red watering pot was a delight also. When the rain came which made the watering task unnecessary, Jack was sorry. But, mother told him that this was God's part in the garden. God's gift of rain, which people store away to use in dry times; God's gift of sun was discussed also. Without sun there would be no growth on the earth.

The first green shoots were a miracle to Jack, and his mother whom he called eagerly at the time of the discovery; worshipped by the garden with her son. It was only love for the blue cart which carried away the weeds that made the task of weeding endurable for him. Even then a fine young poppy was choked to death by witch-grass, and some nasturtiums died for lack of water.

When flowering time arrived there was no lack of interest in the small gardener. Each morning he could hardly wait to get out to the garden to see the new blossoms. He became interested in the beautiful markings of flower petals. Praise to God was usually a part of his early morning visit to his garden, and the lovliest of the flowers went as "surprises" on breakfast napkins.

Breakfast over, Jack and his mother took scissors and a basket and went out to share their garden. Many times the little blue cart helped him to distribute them in the neighborhood.

When the end of the gardening season same the boy counted the flowers whose names he had learned. After he had gone to bed Jack's father and mother counted over other flowers that had blossomed because of this garden. You might guess that these flowers were: responsibility, and appreciation of beauty, and patience, and a sense of God in nature, and perseverance, and tenderness, and a love of sharing.

Adapted from story by
—Frances W. Danielson.

"The heavens declare the glory of God; and the firmament sheweth his handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge."

OUR FOREIGN MISSIONARIES ARE STILL WORKING.

By Wynn C. Fairfield.

Reassuring word continues to come concerning our "ambassadors in chains" who are under the military control of Axis powers. Through the Red Cross, a letter written January 19 to Miss Annie E. Pinneo in Athens was received in Boston May 5 reading: "No word from friends in America. Funds thankfully received, but no information as to source. Friends here well but in necessity. Food packet received from Fowle. Must perhaps leave cottage and stay with friends." She is now en route to America.

Through the same channel a cable was received May 4 reading: "Japanese Red Cross informs Denton perfect health wonderfully cared for by Doshisha. Love, gratitude." Miss Denton, a retired missionary, requested the privilege of remaining in Japan when the active missionaries withdrew last August at the request of their Japanese colleagues. No word has yet been received from Micronesia.

Our five missionaries in Bulgaria are carrying on their normal work without restrictions.

In penetrated China, our 29 American active missionaries are restricted in their work, but are allowed varying degrees of freedom in different cities. Two Swiss citizens have not been interfered with. The schools were all closed, though some may have been reopened under "puppet government" auspices. At last report, all the hospitals were still functioning. The churches had not been interfered with and the Chinese church workers were free to carry on their work, so far as they could secure support for it from Chinese sources. The missionaries report uniformly good treatment from the Japanese authorities.

The situation in the Philippines has steadily deteriorated since the fall of Batan. Davao and Dansalan, our two mission centers on Mindanao, are both now occupied (Dansalan on May 4). Mr. Cary and Mr. Tong at Davao and Mrs. Tong with her three children at Baguio on Luzon, are under Japanese control and probably restricted in their movements and activities. Our last direct word from Dansalan was a radio on mission business received on April 29 by courtesy of the Army, when Mr. Downs and Mrs. Woodward were still there. Since the city was evacuated before occupation, their present whereabouts is unknown. Four China and two India missionaries, who happened to be in Manila en route on December 8, are still there, but apparently have the freedom of the city. The five missionaries in the hills near Dumaguete on Negros are apparently as yet undisturbed, May 9.

As contrasted with the 48 missionaries under actual enemy control, 218 have been able up to the present time to carry on work without serious interruption. Aside from the five in the Philippines, 104 others work in seriously threatened areas such as Ceylon, Southern India, Turkey and Syria. On consular and government advice, the Ceylon missionaries first went to their regular heated season resort at Kodaikanal near Madura, slightly in advance of their regular vacation. Mr. Wright remained in Ceylon for civilian defense service. A cable received May 9 reports the Ceylon and Madura missionaries distributed as follows: in Madura, Miss Hardeman and Dr. Roberts; in Bangalore, Mr. Harrison; in Kodaikanal, the Flint, Lawson, Lorbeer, Nichols, Phelps, Saunders, and Long (Marathi) families, Misses Bookwalter, Chandler, Clark, Husted, Nelson, Smith, Wilcox and Hammaker (Marathi) and Messrs. Dudley, Hess, Keithahn, Martin, White and Wilder; hoping to sail soon for America, the Banninga, Kennedy and Lockwood families, with two children from other families; and in the Marathi area near Bombay, the remaining members of both missions.

In Turkey, one family due for furlough and another mother and child as well as two teachers who have completed their contracts are en route to America. The other 50 missionaries in Turkey and Syria are remaining and at work, facing new opportunities.

In Free China, the Marathi area in India, Southern Rhodesia, South Africa, Angola and Mexico, 109 other missionaries are at work without being seriously affected as yet by the war. One man has just started for West China.

Out of 124 missionaries now in America, 14 are working with Japanese, and the others also are constructively occupied.

MISSIONARY OFFERINGS.

WEEK ENDING JULY 3, 1942.

Sunday Schools.

Pleasant Ridge, Ramseur, N. C.	$	4.00
Oakland, Suffolk, Va.		10.00
Christian Light, Fuquay Springs, N. C.		1.51
First, Norfolk, Va.		12.43
Suffolk, Va.		25.00
Dry Run, Seven Fountains, Va.		4.73
Mt. Olivet (G), Geer, Va.		3.22
Bethlehem, Suffolk, Va.		2.40
Mt. Herman, Garner, N. C.		2.00
Pleasant Cross, Asheboro, N. C.		6.97
Fuller's Chapel, Henderson, N. C.		12.00
Dendron, Va.		3.60
Prak's Cross Roads, Ramseur, N. C.		10.00
Lebanon, Semora, N. C.		.60
Ether, N. C.		3.48
Long's Chapel, Mebane, N. C.		4.67
First, Greensboro, N. C.		8.45
Holland, Va.		7.11
Shiloh, Ramseur, N. C.		2.26
Total	$	124.43

Individuals and Churches.

Christian Light, Fuquay Springs, N. C.	$	3.75
Mt. Zion, Crittenden, Va.		10.00
Smithwood, Liberty, N. C.		6.30
Joppa, Edinburg, Va.		2.50
Church of Wide Fellowship, Southern Pines, N. C.		42.00
Total	$	64.55

Specials.

Miss Pattie Lee Coghill, New York, N. Y.	$	2.00
Mr. A. L. Jolly, Holland, Va.		50.00
Rev. J. Everette Neese, Norfolk, Va.		2.00
Dr. F. L. Fagley, New York, N. Y.		5.00
First, Burlington S. S.		29.47
Dr. Ruth I. Seabury, Boston, Mass.		1.00
Total	$	89.47
Total for week	$	278.45
Previously acknowledged		15,521.79
Total since Sept 1, 1941		$15,800.24

Gratefully,

Mattie Cox Parker,
Secretary.

LIFE MEMBERSHIP, MEMORIALS.

It is a pleasure to report that so far this year we have mailed out eighteen (18) Life Memberships and Memorials. Ten of these from the Eastern Virginia Woman's Conference; seven from the North Carolina

(Continued on page 13.)

Yesterday's Promise of Light for Tomorrow

By DR. VERE V. LOPER of Berkley, California.

A Series of Devotional Messages by the Chaplain of the General Council.

II.—GOD BE MERCIFUL TO ME.

The modern Pharisee around us is saying, "I thank thee that I am not as other men—Japanese, Nazis, power-mad rulers, profiteers, tax evaders, men of blood." But we stand with the Publican, abject in our humility, praying, "God be merciful to me, a sinner." Because we have seen God this torch of penitence from the Biblical highway of light is quite inevitably thrust into our hands, its light revealing us among those who have caused the world's distress.

God be merciful to me. I am part of a country which causes millions to suffer. We are Americans, and we cannot by a personal philosophy separate ourselves completely from the acts of our nation. Our pride in her must not blind us to phases of our war effort perhaps necessary, which call for humility and shame. Some of us watched our good friends on the West Coast herded on evacuation buses, removed from their homes and gardens to barracks at a racetrack. Our hearts were heavy as we saw among those Japanese, and American citizens of Japanese descent, a mother carrying a twelve-day old child, a famous artist and university professor, a distinguished business man who served during the last war with the American forces in France and who is now behind barbed wire in California, with armed guards at the gates. The man who helped create the beautiful Treasure Island gardens is quartered there, too, with his family, living in a stable. Babies have been born in those stables during past weeks because there is no room for their mothers in California. I do not criticise an individual or group for this. We all did it. God have mercy upon us—we put those people into those buses. Heartsick we said goodbye to them, and that evening looked out from our hills on San Francisco Bay, watching a great convoy headed through the Gate. My friend's son Bill was there, on one of those mighty warships, and several thousand other Bills precious to American homes. On one ship alone there were 5,000 soldiers, including 200 doctors and 400 nurses to mend the bodies which will be broken.

God have mercy upon us—we have been censorious, unfair in our judgments of others who were doing their best against difficulties. Our heads and hearts should have compassed in understanding and sympathy the efforts of all sincere people, drawing them into a synthesis of effort. We have separated those who should be united. It is understandable of course that this would happen. When we have given our sympathy wholeheartedly to one suffering group, it is difficult to have enough compassion for other victims of our chaotic world. And how shall we understand and forgive those who bring needless suffering to our beloved friends? When we are not pacifists, it is difficult to see others seem to endanger our country, reserving the privilege of devoting all their strength to deeds of mercy. If we are pacifists, it is horrible to see churches fail to stand in unflinching opposition to everything that involves human slaughter. It is difficult to love the Japanese and to be fair to the army. It is difficult to have our sons in the army and be patient with people whose sympathies are so exclusively centered at one point that they handicap the army in its work of protection. Yet our hearts should be big enough for a balanced sympathy for all who suffer. Our minds should be keen enough to keep each item in association with the entire picture. They have not been—God be merciful to us. We have failed in that sympathetic understanding by which Christians should bind men together.

God have mercy upon us—as Christians today we have a new opportunity to demonstrate the superior sources of power we find in the inexhaustible resources of God. But we have been weak when we should have been strong. We have lost courage when others should have been gaining courage from us. We who could have waited upon the Lord and mounted up with wings as the eagles have taken counsel of our fears and sunk into depths of despair. We have been irritable and complaining when we should have been poised and conciliatory. We need the words of Angela Morgan:

"Help them to stand, O Christ, I prayed.
Thy people are feeble and sore afraid."

"My people are strong, God whispered to me,
Broad as the land, great as the sea.
They will tower as tall as the tallest skies,
Up to the level of my eyes,
When they dare to rise."

God have mercy upon us—we have tried to protect our own interests in a day when men are expected to give everything—even life itself—for an unselfish cause. We have tried to protect our tires, our gasoline, our cars, though we expect our soldiers, speeding through the air and under the sea, to be careless of life. We have complained of walking, when men are crawling on their bellies in Oriental swamps. We have groaned about sugar, while men adrift on open seas pray for bread and water. We have shouted to the heavens about the unreasonable demands of our government, when doing without a few privileges, even unnecessarily, might teach us a little of what it means to a loyal American of Japanese descent to give up his home and live in a race track. We have felt that our sons were more precious than the sons of others, and should be saved from the personal sacrifices which the sons of the rest must bear. God have mercy upon us for having given such weight to our personal concerns and private fears for loved ones, forgetting that we are followers of him who said, "Whosoever will save his life shall lose it, and whosoever will lose his life for my sake shall find it."

God have mercy upon us—we have named our sins frequently without attempting to forsake them. We have put prayers of confession into our orders of worship which did not come out of our hearts. We have repeated them without meaning what we said. We have been humble about our sins in being involved again in a war, but we have been almost proud that we were humble and not self-righteous. We are a little inclined to believe that our confessions have given us the right to continue to commit our sins. We overlook a determination to abandon them. A little boy once said, "Mother, spank me because I want to be naughty." Something of that boy lives in us. We have been very superior to that formalization of religion which seems to suggest that we can do as we please if we only confess our sins by the proper ecclesiastical procedure, but we have moved amazingly toward that penitence of outward form which is devoid of meaning and value.

To a considerable degree we are so involved in the social milieu that we cannot disentangle ourselves from the acts of the social groups of which we are a part. But we need not continue sending men into the hell of war without knowing what we are doing—we need not continue in unharmonious living with those about us, we need not continue to be weak when God's power is ours for the

(Continued on page 14.)

Pilgrim Fellowship

"Youth at Work in the Church"

A. LANSON GRANGER, JR., *Editor*

ELON CONFERENCE MEETS THIS WEEK.

About seventy-five young people and adult leaders are meeting this week at Elon in the annual summer conference of leadership training, in which they are engaged in the purpose, as expressed by Dean Jesse Dollar, "to seek knowledge which will make us better servants of God, the church, and all the peoples of the earth; to learn how to live together as Christians and to work together as servants of God." "All our time and energies," he added, "will be directed toward the attainment of these purposes."

A number of factors have contributed to making this the smallest Elon conference in recent years—the belated decision to hold the conference at all; tire and gas rationing; and the absence from this year's conference of the ministers' school. Nevertheless, the spirit at the initial gathering of the group this week was superb, and the conference promises to be a stimulating experience.

PILGRIM FELLOWSHIP TO MEET.

The Eastern Virginia Pilgrim Fellowship will hold its summer meeting on Tuesday, July 14, at Cypress Chapel Christian Church. Registration begins at 10 A. M. Plans have been made for a very good program, the theme of which is "Onward Christian Soldiers." The registration fee will be ten cents. Dinner will be served at the church for thirty-five cents per plate.

EMILY HARRELL, *President.*

ANNOUNCE WINNERS.

For the past two years the North Carolina Woman's Mission Board has encouraged reading and study of its mission books by offering scholarships to the young people who would write the best reviews. A recent report from Mrs. J. H. Lightbourne, superintendent of young people of the Board, announces that three awards of five dollars each have been presented the following:

Miss Carolyn Biles, Albemarle, N. C., for the review of the book, "Author of Liberty," by Searle. The scholarship will be applied on Miss Biles' expenses to the Elon School of Leadership Training, July 6th to 11th.

Miss Fleta May Moffitt, Greensboro, N. C., First Church, for a review of the book "Brothertown," by Griffiths. The scholarship will be applied on Miss Moffitt's expenses to the Junior High Camp, at Crabtree Park, August 24th to 29th.

Miss M. Elizabeth Simpson, Burlington, N. C., for the review of the book, "Brothertown," by Griffiths. The scholarship will be applied on Miss Simpson's expenses to the Junior High Camp, at Crabtree, August 24th to 29th.

WHAT DEERING MEANT TO ME—

The National Council meeting at Deering will always live in my memory. Approximately two hundred young people met, representing thirty-five states, to make plans for our young peoples' work during a war which has cast the world in turmoil. It made me realize more than ever that each church is an integral part of a larger fellowship and all of us are working and striving for the same goals and facing similar problems. We should not become discouraged easily, because it is important that each local church do its part to carry on the work of God.

This meeting brought me close to God. I became conscious of the fact that sometimes we try to do things without the help of God. When facing a task we should always ask ourselves the question, "What is the will of God?" If we always put first the will of God we will achieve Christian personalities "after the pattern of Jesus."

AND TO ME.

Baxter Twiddy, delegate to Deering, writes that he was particularly impressed with the creative and cooperative fellowship at the National Council. He writes: "The spirit of utmost cooperation prevailed on the part of everyone. Each person, young and old, did his share in drying dishes, chopping wood, and peeling potatoes. Much help came from the camp family, which was composed of all those in the Deering Work Camp, led by Dr. and Mrs. Harry Thomas Stock.

"Now Deering is over, we have much work to do sacrificially and faithfully in carrying out the plans of the Council. We must all work together with our conferences in carrying out this program and also with our local groups. I will be glad to come to any church in the immediate area around Norfolk on any Sunday this summer to tell them more about Deering, and to help them get a program started in their young peoples' organization.

"As I was elected Chairman of the Senior High Age group at Deering, I would be very glad to receive any news relating to that subject."

GOVERNOR INSTRUCTED BY MORAVIAN TEXT-BOOK.

The Governor of the State of North Carolina, the Hon. J. M. Broughton, was the commencement speaker this year at Salem College. While in Winston-Salem he was the guest of President and Mrs. Howard E. Rondthaler. On Monday morning at the breakfast table Dr. Rondthaler picked up the text-book, a book of devotions containing scriptural selections on a variety of themes selected for each day of the year. After explaining something of the history and use of this Moravian text-book the college president opened to the reading for Monday, June 1. Neither he nor the governor knew what was coming but the Old Testament text for that day read: "He that ruleth over men must be just, ruling in the fear of God. And he shall be as the light of the morning, when the sun shineth, even a morning without clouds." (2 Sam. 23:3, 4). The hymn stanzas for the day were: "Let our rulers ever be, Men that love and honor Thee; Let the powers by Thee ordained, Be in righteousness maintained; In the people's hearts increase, Love of piety and peace; Thus united we shall stand, One wide, free and happy land." The *Wachovia Moravian* reports that the Governor was deeply impressed and that when he could find voice he said: "I must have one of those books." Governor Broughton is a prominent Baptist layman, a member of the Baptist Tabernacle in Raleigh where he teaches a Sunday School class. The Faculty and students at Salem College were very enthusiastic about the governor's commencement address.

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

ADAM AND EVE: TEMPTATION AND SIN.

Lesson II—July 12, 1942.

Golden Text: "*The soul that sinneth, it shall die.*—Ezekiel 18:4.

Lesson: Genesis 3.

Devotional Reading: I John 5-2:2

Here is a simple and strange yet intriguiging story that comes from the long ago, from the childhood of the race. It is a story of a lovely garden in which there are trees the fruit of which have the power to help people to see the difference between good and evil, indeed they have the power to make people to become as gods, of a serpent that talks to a man and a woman, of a God who comes down in the cool of the evening and talks with a man and a woman. There are those who take the story literally, they believe it is historical facts. There are others who see in the story, truth, to be sure, but truth set forth in a pictorial way, truth in a figurative sense. But to the one as to the other there are basic truths embodied in this gem of literature. Why quibble about this detail or that, when there are sublime moral and spiritual principles set forth in exquisite language.

The Age of Innocence.

Here is a man and a woman living in what seems to be ideal surroundings. The word for garden in the Hebrew was the word from which we get our word paradise. Everything seemed to be perfect. At least it did until the serpent came. Here was food, and work to do. But in another sense it was not ideal for it was the age of innocense. Innocence is untried character. Innocense is not the ideal. Righteousness is the ideal, and righteousness is innocence that has been tried and has come out victorious. Character is wrought not given. We cannot keep our children from temptation. What we ought to do is to help them to develop strength of character so that in the time of temptation, they can be victors.

The Way of a Serpent With a Maid.

In this simple story we see how temptation comes. It is a subtle thing. The serpent insinuated that God was not fair in putting prohibitions on his children. He awakened distrust. He appealed to curiosity. He promised a fuller, freer life. He appealed to the appetite and the eye and the ambition. He used one person to tempt another. He ridiculed discipline and restraint. Here in principle is the way which temptation works. It makes the evil desirable. It attacks us at our weakest point. It makes the evil attractive. It promises a larger freedom. It creates distrust of God. It uses others to tempt us. It makes spacious and specious promises. It appeals to curiosity. It minimizes the results of our actions. The devil is a shrewd psychologist. He is subtle. He sometimes goes about like a roaring lion but more often he slips in like a serpent.

A Man's Foes are Those of His Own Household.

The woman and the wife tempted the man. She was an instrument in the hands of the evil one to tempt her loved one. It is still thus. The devil often uses even those of our own household to tempt us, our loved ones, our most intimate and beloved friends. Not always deliberately, of course, indeed seldom deliberately. But one of the most insidious things about temptation is the fact that it often comes from or through those who love us, and hence from those whom we least suspect. A man's foes are often of his own husehold and of his circle of friends.

The Ultimate Nature of Sin.

Sin is not simply a matter of eating the fruit of a tree, or translated in other terms simply in doing this act or that act. Sin ultimately is disobedience to God. It is the choosing of the evil in the place of good. It is the setting up of our own will against the will of God. It is disobedience to the will of God. We sin in thought and word and act. Ultimately all sin is against God. And for Christians sin is not simply a matter of sinning against law, but against love.

Shame and Fear.

When Adam and Eve heard the voice of the Lord God calling them in the cool of the evening, they were afraid and they hid themselves. Sin brings shame and fear. Sin makes cowards of us all. Sin makes us loath to come into the presence of God. Sin separates from God. Sin involves fear of God's judgment as well as the forfeiture of God's favor. This does not mean of course that God does not love the sinner, but that the sinner feels estranged from God. The worst feature of sin in the life of a man with sensitive heart and conscienre is the sense of estrangement in his heart, the sense of separation from God.

Blaming It on the Other Fellow.

Adam blamed his sin on Eve; Eve blamed it on the serpent. Thus do men and women seek to evade their responsibility and guilt, thus do they put the blame on others or on things. It is a difficult thing for a man to say sincerely "I have sinned." We dodge, we make excuses, we justify ourselves, we pass the buck. We often do everything but confess our sin and acknowledge our transgressions.

The Wages of Sin.

This simple story tells how this man and woman were driven out of the garden of Eden, out of the paradise in which they lived. It tells of the judgment which was pronounced upon them, the pains of childbearing in the case of the woman, the tilling of the soil in the case of the man. It is a graphic way of setting forth the penalty of sin and God's judgment upon it. When once a man has sinned life is never quite the same any more. The angel with the flaming sword stands between him and life as it once was. God can restore the old relationship but even God himself cannot undo all the penalty of sin. If we confess our sins he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. But sin leaves its scars, even after grace and forgiveness have healed and cleansed.

Be sure your sin will find you out. Sin has a way of crawling out into the open. Sin spills over into other areas of our lives. Sin eventually will find us out. That which we do in secret eventually will be shouted from the housetops. The soul that sinneth, it shall die.

FALSE EMPHASIS.

It is said that a soldier who enlisted in the American Civil War took along his kit of watchmaker's tools, and while they were in camp he did a considerable business. But one day when the order came to strike tents and prepare for battle, he looked around his tent in dismay, and exclaimed: "Why, I can't possibly go, for I have twelve watches to repair, which I have promised by Saturday night." The man had forgotten what he had enlisted for. The soldiers of Christ often seem to forget what they enisted for.

—*The Christian Herald.*

By Chaplain H. E. Rountree

MONDAY.

Far-Away Friends.

"He was called the friend of God." —Read James 2:14-24.

In the morning mail are letters from friends in Egypt and Greece; to remind us that places are important chiefly because they represent people. Everybody's first thought of any distant spot known to him is of his friends or acquaintances there. My mental map of the world is starred with the names of individuals.

Isn't it the same way with heaven? The Revelator's superlative description of heaven does not stir us nearly so much as the thought that we shall meet there the dear ones who have preceded us—and Jesus Himself. Blind Fanny Crosby's ecstatic cry echoes in many Christian hearts:

"And I shall see Him, face to face,
And tell the story, saved by grace!"

Prayer—Lord, "we would see Jesus," not only in the heaven that awaits us, but even now, in His word, and in the character of His friends. *Amen.* —*Dr. William T. Ellis, in Christian Herald.*

TUESDAY

A Much Needed Reprieve.

"Be still and know that I am God."—Job 46:10.

The world is on wheels and in motion. The world is at war and every one is racing around excitedly. We fear that it is to be worse before it will be better. Our life is subservient to it all. We need to "Be still and know Him." We need to bask in His righteousness. We need the breath of the divine spirit to blow upon us. Only in this, we fear, will we have the victory.

Prayer—O Lord, we who are now before Thee in prayer would wait on Thee. We would wait on Thee in reverent silence. We would open our souls to the admonitions of Thy spirit. *Amen.*

WEDNESDAY.

Deeds Do Come Back.

"Whatsoever a man soweth that shall he reap.—Gal. 6:7.

"Every man according to his deeds."—Rom. 2:6.

"He that soweth to the spirit . . . not weary in well doing . . . shall reap, if we (he) faint not."—Gal. 6:8, 9.

Our text is enough in itself today, isn't it? But we will say that life is replete with examples of those who have had the return of good for good and the return of evil for evil. Nothing is surer than that everybody's past rises up some day to serve him or to smite him.

Prayer—O God, help us to go right, live well and do well. *Amen.*

THURSDAY.

My Neighbor.

"None of us liveth unto himself." —Rom. 14:7.

The Block organization of Home Defense in our city is being completed. My neighbor who is one of the helpers says that if my house is bombed he will be the first to help put the fire out. He has a garden of vegetables which he says he will share with me. He says that our garden of flowers is a source of constant beauty to him. Like the lavishness of God is the bounty and the beauty of each of us. We are always sharers of somebody's labors.

Prayer—We thank Thee, O Lord, for the largeness of life and that we can share it with our fellow men. *Amen.*

FRIDAY.

Taking Time for Beauty.

"Consider the lillies."—Read Matt. 6:24-34.

A lady in National City, a suburb of San Diego, has a wisteria that is now seventy-one years old and is spread over a vast plot of ground. Today it is a marvelous spread of gorgeous bloom. During its blossom season thousands of people visit there to contemplate its loveliness.

What a glorious world this would be if people took more time to contemplate the beautiful qualities of people, get acquainted with them and enjoy their friendship. What if we spent more time contemplating His Word, His Providences, and things eternal.

Prayer—God forbid that we should be so busy with things that do not matter that we lose sight of the better gifts. Forgive us, we pray Thee. *Amen.*

SATURDAY.

Thy Worship.

"Present your bodies . . . which is your spiritual worship."—Rom. 12:1. (R. V.)

This revised text brings us a new idea of worship. The "spiritual worship of the body" is said to be more nearly the meaning of Paul. We prove our faith by the gift of our bodies. In this way worship becomes a most practical thing and deeply appreciated as an every day consciousness.

Prayer—Our Father, we would worship Thee with our bodies in the performance of everyday tasks. Help us, we pray Thee. *Amen.*

SUNDAY.

"It is God which worketh in you both to will and to do."—Phil. 2:13.

If the body at work in the week may worship in that work how much more on the Sabbath may it gather strength of soul when it is presented at the altar in the assembly of the saints. Let us not neglect the assembly—the church.

The silence that accepts merit as the most natural thing in the world, is the highest applause.—*Emerson.*

LIFE MEMBERSHIPS.

(Continued from page 8.)

Woman's Conference; and one from the Valley of Virginia Woman's Conference. It is the hope of this department of our Woman's Convention that every Missionary Society will send in at least one Life Membership, and in the case of the loss of a member by death it is hoped that the members of the Society will send a Memorial Certificate to the loved one's family.

The fee for the Life Membership, or the Memorial Certificate is $10.00. And the money received from these sources add to the Doctor J. O. Atkinson Schloarship in Bangalore, India, where missionaries are trained to carry on the work our late beloved Dr. Atkinson loved so well.

Please send the money for either of these certificates to your Conference treasurer, and at the same time write a letter to your Woman's Conference Superintendent of Life Memberships and Memorials and tell her: (1) For whom the certificate is to be made, (2) Whether it is a Life Membership or a Memorial, (3) What Society is presenting it, with the name of the Church, (4) And the name and address of the person to whom the Certificate is to be mailed. Sometimes I get notice that someone has been given a Certificate, but without the name of the Church, or the correct address of the person to whom I am supposed to mail the Certificate. This causes undue delay.

We are hoping to have every Society give a life membership this year to someone whom they wish to honor —a minister, a Society president, any member, but at least someone. Let us see how fine a report we can have at our Woman's Conference this fall. Give this your attention today, please.

MRS. JOHN G. TRUITT,
Supt. Dept. Life Mem.
and Mem. Woman's Con.

THIRD QUARTERLY REPORT.

The following is the Third Quarterly Report of the Woman's Mission Board, North Carolina Congregational Christian Conference, April 1, to June 30, 1942.

Women's Societies.

Albemarle	$	11.25
Asheboro		5.00
Auburn		2.16
Bethel		4.00
Burlington		187.80
Carolina		4.73
Church of W. Fellowship		26.06
Concord		4.45
Durham		56.40
Elon College		135.00
Flint Hill (R)		3.00
Fuller's Chapel		6.30
Greensboro, First		75.00
Greensboro, Palm St.		7.50
Hanks' Chapel		9.30
Happy Home		5.50
Haw River		12.63
Hebron		5.50
Henderson		18.76
Hines' Chapel		11.04
Ingram, Virginia		11.00
Liberty, Vance		27.50
Lynchburg, Va.		3.00
Mebane		2.35
Monticello		7.28
Mount Auburn		10.00
Mount Zion		4.00
New Lebanon		2.00
Parks' Cross Roads		4.80
Pleasant Grove, Va.		10.13
Pleasant Hill		7.54
Pleasant Ridge (G)		6.25
Providence Memorial		10.00
Raleigh		37.50
Ramseur		15.76
Reidsville		100.00
Sanford		30.00
Shallowford		4.00
Shallow Well		32.74
Shiloh		1.00
Smithwood		2.50
Turner's Chapel		10.00
Union, N. C.		15.00
Union, Va.		29.43
Winston-Salem		9.66
Youngsville		3.75
		$ 988.48

Young People.

Albemarle	$	10.50
Burlington		2.25
Carolina		1.25
Durham		13.04
Elon College		15.55
Greensboro, First		5.70
Ramseur		3.50
Reidsville		15.00
Sanford		12.05
		78.84

Willing Workers.

Durham	$	6.39
Elon College		9.57
Greensboro, First		8.69
Mount Auburn		.95
Reidsville (D. of R.)		10.00
Union, North Carolina		.50
		36.10

Junior Willing Workers.

Durham	$	6.53
		6.53

Cradle Roll.

Durham	$	4.89
Greensboro, First		5.21
Ramseur		1.50
Turner's Chapel		3.70
		15.30

District Rally Offering.

Alamance and Guilford-Rockingham-Forsyth	$	20.44
Durham-Wake and Vance-Warren		9.26
Halifax		10.28
Randolph and Chatham-Lee-Moore		8.08
		48.06

Total Receipts		$1,173.31

Disbursements.

Miss Ruth I Seabury, Speaker for Rallies	$	15.00
Mrs. W. E. Wisseman, Travel Expense		9.00
Three Schol. to Elon Lead. Training School		15.00
Mrs. W. V. Leathers, Treasurer, Woman's Mission Board of the Southern Convention for:		
Birthday Offerings	$	67.40
World Day of Prayer		2.71
Chinese Orphans		10.00
Life Memberships		20.00
Memorials		10.00
Mission (Gen. Fund)		1,024.20
		1,134.31
Total Disbursements		$1,173.31

Respectfully submitted,
SUSIE D. ALLEN,
Treasurer.

MUCH ENCOURAGEMENT.

While running $759.00 behind last year, most encouraging news has come in at the week-end.

Dr. L. E. Smith subscribed $25.00, the same as last year, Dr. F. L. Fagley of New York sent $5.00, and the Newport News Church issued a ringing challenge, which has thrilled me to strain every nerve to reach the goal of $20,000.00. Please read it and increase your gifts to missions now. J. E. WEST.

OWNING THE COVENANT.

(Continued from page 5.)

may be many. This is the secret of our free fellowship.

This spirit entering into the idea of the state helped produce our democratic America. The Constitution of the United States is directly indebted to the Fundamental Orders of Congregational Connecticut. And that that is a constitution of wonderful vitality the difficult events of these days are testifying. The spirit of our free fellowship entering into the idea of education helped produce the liberal university. It is noteworthy, as brought out in a study recently made, that the vast majority of the colleges founded by our fellowship have survived, whereas the majority of those planted by authoritarian churches have perished.

And who will say that today there is not need for the spirit of the free fellowship? When the war is over and representatives of the world's nations sit at the peace table, unless the spirit of the free fellowship is present, our world is doomed to further belligerency. And as for the ecumenical church which is taking shape, what single creed, or rite, can be found which all will accept? The great Church stands waiting for the spirit of the free fellowship—our treasure—which alone can give it life. I do not hesitate to say that in this sense the principle of the Congregational Christian Churches is the basis for the future of civilization.

A man used to vicissitudes is not easily dejected. —*Samuel Johnson.*

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

Letters of appreciation always bring happiness to us. Often times when we are a little discouraged and blue and the way looks dark some boy or girl who has been reared here will write us a letter of appreciation and it will cheer us up a little and drive away the blues. A few days ago we received a letter from one of our old boys which read as follows:

"I am writing you this short note to let you know I still think of you and the orphanage. I am sending you a money order for $25.00 which I think is a good way to express my thoughts and appreciation. I am glad I have been able to send this little token and here's hoping I will be able to continue sending something."

Letters like this one bring cheer especially when our income is below normal and our expenses are above normal as now due to the increased prices on everything we buy. When we can keep the income up to what it was last year and the expenses down to last year's level we get along fine, but when the income is less and our expenses are more, we cannot make ends meet. To reach the goal we reached last year we will have to raise $16,276.82 by December 31.

We are trying to get our coal for next winter started so we can keep the ch ldren warm. It takes four cars to run us. Those who buy coal know what we are up against. A car load of coal delivered at our station costs us more than three hundred dollars. You can readily see how it runs into real money and how it cuts down our small bank balance. Please don't forget us. We need your help.

CHAS. D. JOHNSTON.

REPORT FOR JULY 9, 1942.

Amount brought forward $8,421.49

Sunday School Monthly Offerings.

Eastern N. C. Conference:		
Southern Pines	$10.00	
New Hope	1.18	
Pope's Chapel	4.50	
Henderson	6.30	
Fuller's Chapel	4.00	
Mt. Herman	6.00	
		31.98
N. C. and Va. Conference:		
Long's Chapel	$ 6.56	
Elon College Community Bible Class	4.16	
Greensboro, First	11.87	
		22.59
Western N. C. Conference:		
Big Oak	$ 8.00	
Antioch (R)	1.75	
Hanks Chapel	7.88	
Randleman	6.80	
High Point	5.00	
		29.43
Eastern Va. Conference:		
Dendron	$ 4.30	
First, Norfolk, May-June	12.99	
Suffolk	25.00	
Oakland	10.00	
Liberty Spring, Friendship Bible Class	1.00	
Sr. Boys and Girls	.50	
		53.79
Va. Valley Conference:		
Bethlehem	$ 4.00	
Linville	6.29	
		10.29
Alabama Conference:		
Dadeville	$ 3.50	
Pisgah	1.13	
New Hope	1.98	
		6.61

Special Offerings.

Mr. Cooke	$27.00	
Young Men's Class, Front Street Methodist Church for Wiley Johnson	10.00	
C. S. Clayton	25.00	
Mr. Smith	25.00	
Cash	60.00	
		147.00
Total for week	$ 301.69	
Grand total	$8,723.18	

GOD BE MERCIFUL TO ME.

(Continued from page 9.)

asking, nor to think first of our interests and petty sacrifices when so much of the world and God himself are in agony. If we have once more named these sins, which we confess in the sight of God, without determining to abandon them, God have mercy upon us!

If we are honest and intelligent men standing here this day in the presence of God, each of us says in his heart, "God be merciful to me, a sinner!"

ELON COLLEGE

A CO-EDUCATIONAL INSTITUTION OF HIGHER LEARNING OF THE CONGREGATIONAL CHRISTIAN CHURCH

West Dormitory Will Be Used for Girls This Year.

Elon College is located in the piedmont section of North Carolina. The climate is invigorating and healthful. The natural beauty of the campus is enhanced by careful landscaping.

The rates are most reasonable.

LEON EDGAR SMITH, President

Elon College North Carolina

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational and Christian Churches.

BOARD OF EDITORS.

R. L. HOUSE, B. D.....Editor
S. C. HARRELL, D. D.....Associate
W. T. SCOTT, D. D.....Associate
F. C. LESTER, B. D.....Associate
I. W. JOHNSON, D. D.....Contributing
L. E. SMITH, D. D., LL.D....Contributing
ALLYN P. ROBINSON.....Contributing
J. T. KERNODLE.....Managing Editor

DEPARTMENTAL EDITORS.

H. S. HARDCASTLE, D. D..Sunday School
H. E. ROUNTREE.....Quiet Hour
S. E. MADREN.....Christian Endeavor
A. LANSON GRANGER.....Young People
MRS. A. C. TODD.....Children's Page

SUBSCRIPTION RATES.

Six Months.....$1.00
One Year.....$2.00

Published by the Board of Publications, agent for the Southern Convention of Congregational and Christian Churches, and printed every Thursday by the Central Publishing Co., Inc., Richmond, Va.

Entered as second-class matter at the Postoffice at Richmond, Va., July 25, 1922, under Act of March 3, 1879.

Remittances for subscriptions should be sent to the office of Promotional Secretary, Elon College, N. C.

All other matters of business should be addressed to **"The Christian Sun,"** 1536 E. Broad Street, Richmond, Va.

Contributions should be sent to the editor at 3206 Grove Avenue, Richmond, Va., not later than Friday preceding the date of publication. Emergency notics will be received at "The Sun" office up to Tues. day of the week of publication.

Marriage or obituary notices of not over 125 words will be published fre. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

In Memoriam

JOHN A. SPAID.

On June 21, 1942, occurred the death of John A. Spaid at his home in Winchester, Va., following an attack of Angina Pectoris. Funeral services were held in the Winchester church June 24 in the presence of a large congregation of friends and relatives. The floral designs were beautiful and expressed the esteem in which the deceased was held. A member of the Winchester church since 1920, Deacon since 1930 and for many years, up to the time of his death, he was chairman of the official board of the church. He also served a number of years as Superintendent of the Sunday School. A friend to all, a loyal and consistent Christian, a dutiful and devoted husband and father and a worthy and respected citizen. His going was a distinct shock and the home, church and community sustains a great loss.

ROBERT A. WHITTEN,
Pastor.

ROBERT WESLEY NELMS.

We the members of Bethlehem Christian Church, and Ladies Aid Society, wish to pay tribute to our beloved member Mr. Robert Wesley Nelms, who has left us to be with those of his family who have preceded him to be with Jesus. He was a faithful member of our church, also a loyal member of Ladies Aid Society Circle No. 2. Therefore, Be It Resolved,

First, That the church and Ladies Aid Society of which he was a loyal member have lost one whom they mourn,

Second, That we extend our deepest and warmest sympathy and earnest prayers that God may soothe and comfort their sad hearts and when life's work is done they may form an unbroken circle around His Throne,

Third, That a copy of these resolutions be sent to the bereaved family, one be placed on our church record, and one be placed on the record of his Circle.

MRS. J. W. FOLK,
MRS. PAUL YATES,
MRS. C. W. KING,
Committee.

MRS. JOHN G. HOLLAND.

Whereas, God in His Infinite Wisdom has seen fit to call to her eternal reward our beloved friend and fellow-member, Mrs. John G. Holland, we as members of the Ladies Aid Society of the Holland Christian Church desire to express our appreciation of her Christian character and would record our sense of loss in her death. Therefore Be It Resolved,

That we shall cherish the memory of her unfailing cheerfulness though her frail body often bore the burden of great pain. She had passed through the Refiner's fire and was enabled to carry her cross without complaint and with a sweetness which has left its mark upon us all.

That we extend our sympathy to the bereaved family, and trust our Father in heaven may give of his grace to comfort and strengthen them in the lonely days which lie ahead.

That a copy of these resolutions be sent to the family, a copy be spread upon the record of our society, and that a copy be sent to the Christian Sun for publication.

MRS. WILL B. O'NEILL,
MRS. B. W. COUNCILL,
MRS. JOB G. HOLLAND,
Committee.

CREDITS ON CONFERENCE APPORTIONMENTS.

Many of our churches and Sunday Schools are contributing regularly to the current expenses of the college, the same to be a part of their conference apportionments for the college. If the churches and Sunday Schools could realize the benefit of such offerings and how badly the college needs this regular support, they would be very happy to continue and increase their offerings. It is a fine way to provide for the church's obligation—through conference apportionments. Then too, we should be grateful that it has not been necessary to solicit individual gifts for the current needs of the college. All gifts other than those coming through conference apportionments are credited to the debt fund. This relieves the church, and public of an unwelcomed responsibility. We are grateful for the offerings received since our last report:

Previously reported		$2,627.92
Churches.		
N. C. and Va. Conference:		
Pfafftown	$	9.05
Eastern N. C. Conference:		
Southern Pines, Church of Wide Fellowship	$	54.00
Bethlehem		7.00
Fuller's Chapel		20.00
Va. Valley Conference:		
Winchester	$	6.49
Concord		1.37
Sunday Schools.		
N. C. and Va. Conference:		
Mt. Bethel	$	5.74
New Lebanon		3.25
Pleasant Grove		7.71
Mt. Bethel		1.58
Berea		9.00
Elon College		2.38
Eastern Va. Conference:		
Waverly	$	6.04
South Norfolk		5.00
Windsor		9.36
Union, Southampton		2.84
Newport News		10.86
Dendron		1.75
Suffolk		30.98
Eastern N. C. Conference:		
Morrisville	$	1.83
Liberty, Vance		
Western N. C. Conference:		
Big Oak	$	4.30
Ramseur		10.55
Seagrove		5.00
Park's Cross Roads		19.55
Va. Valley Conference:		
Linville	$	8.05
Wood's Chapel		.48
Antioch		6.36
New Hope		2.86
Mt. Olivet (R)		3.00
Timber Ridge		1.70
Total	$	266.08
Grand Total		$2,894.00

L. E. SMITH.

PROMOTIONAL SECRETARY.

(Continued from page 3.)

Now if you wish to understand what God sees in you, you must be willing to follow the leading of His Spirit. This can happen if you will get close to God.

Now I see a new picture of you. All the former artists had a part in its making. But this is a more perfect portrayal, for it is nearer like the person God wants you to be.

SUN SUBSCRIPTIONS.

The Board of Publications has requested that we publish each week, the list of new and renewal subscriptions to THE CHRISTIAN SUN. The following have been received from July 1-6:

Mr. E. L. Rawles, Holland, Va.
Mrs. A. F. McDaniels, Thomaston, Ga.
L. R. Jones, Franklin, Va.
J. Shepherd Speight, Suffolk, Va.
Mrs. John Tapscott, R. 2, Burlington, N. C.

Forward in the Spirit of Christ

(Statement by Superintendents and other representatives of the State Conferences.)

We feel the need for a searching of our hearts, an increase of our faith, an expansion of our fellowship, and an extension of our service.

This involves, on the part of each of us, a new resolve at any cost to realize the Kingdom of God more fully.

Our thoughts focus in the Biblical words,

REPENT . . . BELIEVE . . . GO FORWARD . . . SEEK YE FIRST THE KINGDOM OF GOD.

A Task for Every Church.

The world today needs the historic Congregational Christian emphases on liberty and democracy under God.

We are aware of the need for better churchmanship all along the line. This entails greater knowledge and perspective for all regarding the full Christian tradition, deeper appreciation of our own inheritance of freedom, and the determination to pass these on to all whom we may reach.

To this end we plead for a realization of the strategic necessity of a complete program of Christian education for children, young people, and adults. This may involve the reconstruction of some established church school practices, but we must be eager and anxious to devise more adequate means and to pay the price of progress.

Especially we feel that more care, time, and thoroughness should be put into the training of old and young for active and intelligent membership in our churches. The pastor's class may well be extended to become a more adequate confirmation class to be conducted during the entire period of the active church year. (Note: It is planned to publish a textbook for this important purpose soon.)

We would recommend that there be more effort on the part of all leaders to train the lay adults of our churches. The textbook already referred to may be found useful for this purpose also.

We urge that there be a realistic facing of the present world situation. Our nation is at war. It is our duty and privilege to minister to the spiritual needs of the men of the armed forces and to their families. Able ministers must be selected for duty as chaplains in the Army and Navy. Adequate support must be given our churches in defense and war camp communities, with especial concern for individuals and families uprooted by the conditions of the war emergency.

With all this we are called upon to insist that the command to love be obeyed and that every means possible be employed to prevent a rising tide of hatred. Furthermore we must promote the careful study of the causes and cure of war to the end that we may be able to work intelligently for a just and enduring peace.

A Task for Every Conference.

We see the need for a clear-cut plan in every Conference for church extension, both in the establishment of new churches in certain areas and also in the growth of our present churches and the expansion of their program. Churches and Conferences are urged to set definite goals for themselves in this area.

Specific Characteristics of the Advance.

We believe that the demands of the fellowship as a whole will best be met in a forward movement which accords with our own tradition:

(a) It must be evangelistic and personal. We believe that the best means of communicating the note of repentance, belief, and advance throughout the entire fellowship, until it reaches the last man in the last parish, is by the direct person-upon-person impact of Congregational Christians alive with conviction.

(b) It must be structurally related to our regular church life. A Plan Book is being prepared which will contain the fundamental material needed by a minister in planning the church year with his officers, with sections on worship, education, activities, evangelism, missions, finance, etc., and with references to other literature in which details are set forth. Each Conference must set up the movement in its own way among its Associations. The meeting in which the minister of the local church sits down with his officers, Plan Book in hand, to organize the work of the church year 1942-43, may well be considered the crucial point of the forward movement.

(c) It must be cooperative. It should not only be linked to the regular denominational but also to the interdenominational programs of the churches.

Finally, Brethren, we send warm Christian greetings to you all.

REPENT . . . BELIEVE . . . GO FORWARD . . . SEEK YE FIRST THE KINGDOM OF GOD.

HISTORICAL SOCIETY, 1956.
Southern Convention of Congregational Christian Churches.

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCIV. RICHMOND, VA., THURSDAY, JULY 16, 1942. No. 28.

"Things That Belong to Peace"

Characteristics of the Coming "People's Century"

By DR. DWIGHT J. BRADLEY.

The establishment of **a global or world-inclusive political order,** with an international police force, a world court, a representative assembly or legislative agency, a world administrative board or commission with a duly elected President, and a world planning organization with many committees and agencies to lead in the reorganization of man's life and the development of a new form of civilization in which mass production and mass education are used for the common welfare.

A careful and probably experimental development of economic regions in which the total productive possibilities of nature and science are utilized for the physical and social welfare of the populations within the region. These regions, naturally, would be connected by an inter-regional economic planning organization. But "trade" in the pre-industrialized and pre-war sense would practically cease. Instead of trade, local or world-wide, would come planning for production, distribution and general intelligent consumption. This ambitious adventure is undoubtedly one of the greatest pioneering projects the human race ever had set before it.

A cultural development within the global political order and the regional economic areas in which both group and individual differences will be encouraged and developed to their fullest possibility. "Minorities" will cease to be considered "minorities," but rather will be regarded as cultural groups whose particular traits and genius are to be gathered up creatively into a great common culture in which all mankind may share. What it really means is that the democratic way of life in all human relations shall be extended to cover the earth—and that at the same time the countries which have been trying to cultivate the democratic way of life will be working harder than ever at it.

NEWS AND VIEWS

Rev. O. D. Poythress was the evangelist at Happy Home last week.

Rev. R. A. Whitten assisted Melvin Dollar in a revival at Bethel last week.

Revival services are in progress at Union Ridge, N. C., this week. Rev. A. Grieg Ritchie is being assisted by Rev. W. E. Wisseman.

Dr. H. S. Hardcastle writes from the Pastor's School at Deering, N. H.: "The school is great and I am enjoying it very much. The teachers are putting us through the paces."

Professor Stuart Pratt of Elon College will become the head of the piano department at Meredith College, Raleigh, N. C., this fall. He will succeed Miss May Crawford.

On the fourth Sunday in June the New Bethany Township Sunday School Convention was held at Mt. Bethel Church. The attendance was the largest it has been in a number of years.

What a new face courage puts on everything! A determined man, by his very attitude and the tone of his voice, puts a stop to defeat and begins to conquer. —*Emerson.*

A Vacation Bible School was held at Mt. Bethel Church from June 29-July 4. The school was well attended and it was considered a successful one. The school was under the direction of the Pastor of the Church, W. W. Snyder.

We learn that Rev. A. Lanson Granger, Jr., pastor of our Asheboro, North Carolina Church, has been asked by the public schools of that city to teach two courses in Bible the coming year. We are sure that Mr. Granger can fill this assignment with credit to himself and his denomination.

FIRST CHURCH, LYNCHBURG.

The Sixth Annual Commencement of the Vacation Bible School, First Church, Lynchburg, Virginia, was held Sunday, June 21, at 8:00 P. M. The program was received by the parents and friends with much pleasure. It was the finest school ever held in our church, with an enrollment of forty-eight pupils. It was a Bible-centered school and the only textbook was the Bible itself. The recitations and songs were given in a most acceptable manner. Certificates were awarded at the close of the splendid program given by the four departments.

The faculty included Miss Kathryn Raines, Pre-School Age; Mrs. Edith Brooks, Primary Department; Miss Jane Hudson, Junior Dept.; and Miss Ettie K. Harvey, Intermediate Department. The writer was the director and observer.

J. Howard Smith, *Pastor.*

ATTENTION ELON COLLEGE ALL OR NOTHING WORKERS.

A meeting of the entire personnel engaged in soliciting cash and pledges during the recent campaign to clear the college of its debts is called for Monday, July 20, at 10:30 A. M. at Henderson, North Carolina. The meeting is to be held in the First Christian Church of that city. It is hoped that all interested will attend. The college will bear actual traveling expenses and provide lunch. We should meet that our efforts so far may not be even partially lost but may be continued for the complete success of the campaign and the continued progress of the church through the college.

Please attend this meeting if possible.

L. E. Smith.

UNUSUAL MEMBERSHIP.

Sunday morning there walked a young mother into the study of the Suffolk Christian Church with the request that her infant son be enrolled as a baptized, communicant member.

"Has your son been baptized?" asked the pastor, Rev. John G. Truitt.

"Yes, sir, by Chaplain Oliver, of the United States Navy," was the response.

"Place of birth?" queried Dr. Truitt.

"Corregidor, sir, and his name is Robert Townsend Artman, son of Major Ralph Townsend Artman," she replied.

"Oh! congratulations, Mrs. Artman, on this noble step; and may God bless you, your son, and your distinguished husband. I can assure you that your request shall be granted," was the hearty affirmation.

"My husband is a member of your Church, and I wish to bring my membership here, too."

"Nothing could be more fitting, I assure," said the minister.

And so it was that at the 11:00 o'clock service by unanimous vote of the church, a boy born at Corregidor, P. I., where his father is detained as a prisoner of war, was enrolled in the church of the Artmans for four generations.

J. G. Truitt.

IMPRESSIONS OF THE COUNCIL.

This was my first General Council. I liked it. I enjoyed it throughout: from the first calling of the Council to order to the final adjournment. If I ever have another opportunity to attend a General Council I will certainly accept.

In planning the program for the Council place and time were given in equitable distribution to every espect of the denomination's life and service. So the program was a full one. And yet there was time for fellowship.

Our delegation was not large but it was a congenial group. Every so often you would find two or more of us together and so noticeable was this one wag labeled us the Solid South.

The General Council lacks the tempestuous fervor that so often characterizes the sessions of our Southern Convention. It moves onward with placidity. But underneath are currents of strong feeling.

The business matters of the Council are carefully presented by the business committee or by commissions and each matter is disposed of with precision and dignity. Consequently the Council program progresses according to schedule and effectively.

The reports and addresses bear the characteristics of thoughtful preparation. Time has been given to these. In this respect the General Council establishes a fine precedent and example for our conventions and conferences.

This Council was characterized by morning services of worship. Probably no other concern of the Council program was given such devoted and prayerful preparation as was given to the choice of materials incorporated into the many services of worship and real worship was experienced individually and collectively.

Personally it was a matter of deep satisfaction to meet again with those with whom I had fellowship in the Ohio Conference, and to greet again so many of our Christian Church group of the years before the merger.

J. H. Lightbourne.

Things That Belong to Peace

An Address by Dr. Liston Pope, *of Yale University Divinity School, Delivered at the Sixth Annual North Carolina Convocation of Churches, Burlington, N. C.*

In these days we are reminded more forcibly than ever, by unspeakable tragedy across the world, of the contrast between man's ancient dream of peace and the recurring actuality of war. The dream has haunted our history, since the days when men had visions of living quietly beneath their own vines and fig trees, with swords beaten into plowshares and nations studying war no more. Through countless centuries those visions survived, until the 19th century it seemed that they might become flesh and dwell here among us.

Much of the mood of that century has lingered on into our own, and has informed all our thought about war and peace. So, in the face of the first World War, we were able to interpret even war itself as a way to peace, and a war to end all wars was fought. Until recently, many of us continued to think that at last all weapons would be turned into skyscrapers and gadgets. We were going to outlaw war, to substitute conference for conflagration, to rub shoulders instead of cannon. We were going on forever signing disarmament resolutions rather than rearmament contracts, and signing "Peace, Perfect Peace" rather than "Onward, Christian Soldiers."

Disillusionment over the results of the first World War gave wings to anti-war movements. Presumably we had fought that war to make the world safe for democracy—and behold, dictators in half a dozen lands. We had fought that war to end war—and behold, a vindictive peace and a vast rearmament program immediately afterwards. And so on: the first World War was appraised and found wanting, and a whole generation of us were taught to be cynical of war and of the defense of ideals by military might. Pacifist sentiments spread through the repentant churches. War was denounced as politically futile, esthetically indefensible, and utterly contradictory to the ideals and spirit of high religion. Individuals, churches, and nations vowed never again to bless, sanction or support it, under the fond hope that it would never again be necessary to do so.

Then came the terrible awakeing, and the shattering of the dream of peace in our time. What can we say now about war and peace, when nearly all the world is at war? Not what can we wish—some of us are tired of all the wishful thinking, of all the easy hopes and blueprint solutions. Rather, what can we say now about war and peace in our civilization in terms of all the evidence available?

I.

Many things we have said we can no longer say. First of all, we cannot say that peace will come through any simple program of specific action, so that lo here, disarmament, and lo there, transfer of colonies, and the thousand-year reign of peace will come. All the simple explanations of war in terms of one or two or even half a dozen definite factors have been shown to be misleading. We know that war results from a highly complex conjunction of factors, no one of which is in itself inevitably and invariably a cause of either war or peace. We shall not have peace simply by doing away with nationalism, or imperialism, or population pressures, or dictatorship, or armaments, or favoritism as between belligerents, or hatred and pride, or any other specific factors. We shall not have peace simply by controlling munitions makers, or promoting a peace movement, or upholding a certain type of political regime (such as democracy over against dictatorship), or finding spread prosperity. All these actions may be prerequisites of peace. None of them are guarantees. In so far as they profess to solve the problem of war, they are patent medicines, false cures for a disease hardly diagnosed as yet. No one of these factors will invariably lead toward either war or peace; everything seems to depend on the combination in the immediate situation. Any factor may under certain conditions lead toward peace rather than war, and vice versa. A strong pacifist movement in conjunction with certain other factors may result in the defeat of its own purposes.

Nor shall we have peace simply by overthrowing this or that allegedly warlike nation. Such action may be a prerequisite of peace in a given situation, but it does not guarantee that peace will endure. As a matter of fact, there have been no consistently peaceful or consistently militaristic nations in history, when history is view over long periods of time. The most warlike nations at some periods have become the most peaceful in subsequent centuries. Holland in the 17th and 18th centuries was one of the terrors of the world, and Spain before that. In the 19th and 20th centuries, both have been relatively peaceful. Between 1600 and 1900, Germany spent

(Continued on page 7.)

What Is Your Answer?

By Richard M. Fagley.

A more just and lasting peace in this generation depends not only upon the political ability of groups devoted to ideals of justice and brotherhood. The problem is political because it deals not with peace in general but with the next peace, with the specific 'opportunities for a better world during the 1040's and 1950's.

For effective political action we need not only adequate goals to illumine the direction in which society should move, but also intermediate objectives to clarify the next steps for a social movement. A desert caravan will never get to Mecca unless it knows the route to the next oasis. Similarly, our religious studies of world order will not influence very much the vast caravan of this generation, unless we are able to agree on a comparatively few concrete peace aims—clear, pertinent, important aims which will help the average Christian citizen to see and to meet his political responsibilities.

The points which follow are based on a number of the many pronouncements by church leaders during the past few years. They represent one attempt to lift out from the large body of material certain objectives which might form the starting-point for a more cooperative, extensive and intensive program of study and education within the churches.

1. *The Rule of God.* The churches should strive for universal recognition that men and nations are bound by a law of humanity, based on the will of God. Government and peoples alike need a greater sense of justice, brotherhood and responsibility. The idea that no state is above moral laws is a vital religious contribution to world order.

What steps need be taken to see that this concept is embodied in postwar agreements, and also in the thinking of peoples so the agreements will mean what they say?

2. *International Government.* Peace in an interdependent world cannot

(Continued on page 14.)

A DEBTLESS ELON.

Faith has been vindicated. Sacrifices have not been in vain. Elon is to be free of debt. This is good news, Great news, to a host of Elon friends. We remember the years of difficulty, questioning and uncertainty. We recall the sacrifices of the faculty and the heroism of the student body. We recall the courage of the President: His was like a voice crying in the wilderness. Some believed, but many doubted. Faithful alumni and friends carried the banner of hope even in the darkest hour. And now there appears a silver (and greenback) lining. We are grateful for the undaunted leadership of President Smith and a growing number of supporting friends. We greet Elon as she emerges from a mortgaged past into a debtless future.

THE ISSUES OF WAR AND PEACE.

A cartoon in The Chicago Daily News pictures the cart, "Postwar Plans," before the horse, "Problems of Winning the War." Let no one be disturbed by this. Both are important.

We have a duty now in relation to the war. The Federal Council has recently issued an appeal to all Christian citizens to meet the restrictions of wartime with the spirit of self-denial. "When other men are offering their lives we must at least offer our substance. Every Christian citizen should recognize a personal summons to give, on a truly sacrificial level, for the alleviation of the vast suffering arising from the war and for the maintenance of the great enterprises of mercy and relief which are now needed as never before. We call upon Christian citizens to take their full part in the governmental plans for distributing the limited supply of consumer's goods in such a way as shall be just to all. The discipline involved in the rationing program will contribute to the moral and spiritual welfare of the nation if it is accepted generally and cheerfully. We believe that a free people, acting in voluntary cooperation, can carry through a great national effort more effectively than a totalitarian state can do through coercion. We now have the opportunity to justify this confidence in our democratic way of life."

The Presbyterian Church of the U. S. listed the following duties of Christians in war: "To hold within the church the sense of brotherhood in spite of racial divisions and national strife; to promote good will and discourage vituperation and hatred even in secular thought; to hold that the spirit of war is not the spirit of Jesus even while maintaining that, as the lesser of two evils, this war must be waged successfully."

Many speakers at the General Council were convinced that God is concerned with this war. What will happen to Christianity if the Axis wins? Certainly it is threatened with extinction. So we need not only penitence, we need a purpose. "If Christian people do not say something now," warned one speaker, "they will have no opportunity later."

Christians have a duty not only in relation to the war, but also in relation to peace, Dr. Moses R. Lovell laments all wrangling over war attitudes and urges that we move into the open field of peace plans where Christians can find a common ground.

After hearing Vera Dean's warning not to "expect miracles from the peace-makers" and her blasting of our naive faith in a Just and Durable Peace, we need to give ourselves diligently to the study of post-war problems. We can watch the progress of the war and peace with a critical eye. We can saturate our thinking with the findings of post-war planners. We can learn to recognize the essential signposts along the road toward international equilibrium. We can share these plans and ideals with essential evangelistic fervor and help build up supporting sentiments for a Christian peace.

THREE SCORE YEARS AND FIFTEEN.

Dr. Robert W. Gammon is celebrating his seventy-fifth birthday this week. Our young people remember his chapel talks and vesper services at Elon. He has preached at our First Church, Portsmouth, and preached for Rev. W. E. Wisseman at Greensboro the last Sunday in June. He taught in the Franklinton Conference last week, and goes to the west coast next week.

Dr. Gammon has been a close observer of American church life during the last half century. His impression of the Protestant ministry is based on a wide acquaintance: "The Protestant minister has a great opportunity, far greater than that of the Catholic priest, to cultivate righteousness, stimulate clear thinking, and set a standard of spiritual living." Dr. Gammon believes we now need an era of Biblical preaching, modern in its approach and outlook, and free from controversy. With a wealth of scholarship available the modern minister should make the Scriptures really live.

Robert W. Gammon, self-styled "Old Bird," friend of youth, writer for Advance, transcontinental lecturer at Summer Conferences, confidant of unnumbered ministers and churches, the tower behind the throne at Tower Hill Convocation, and Special Representative for the Division of Christian Education goes blithely into the region where, truly: "at eventide there shall be light."

HOME MISSIONS.

"The negro churches in the South are dying," said one of the officials of our denomination. They may be dying, but they are not dead. Witness the activity, leadership and vision of these so-called dying churches.

The Franklinton Summer Conference was held last week with an enrollment of seventy. A number of students attending stood on the bus for the entire trip of more than a hundred miles. Due to crowded transportation, others experienced numerous delays before finally arriving. The young people voted to hold Franklinton Rallies and raise a hundred dollars for necessary repairs on the building. The Board of Control sold the standing timber for twenty-three hundred dollars. This

will be used, as soon as practical, to renovate the incomplete building.

Rev. J. T. Stanley has been appointed as Associate Superintendent of the negro churches in the Southeast. He is a graduate of Howard University and succeeds the late Dr. H. S. Barnwell.

The Southeast is a fertile field for home missionary activity. There are 125 original Christian churches (all in N. C. and Va.) with nearly twelve thousand members and property valued at half a million dollars. There are 103 original Congregational churches with nearly nine thousand members and property value of one and a half million dollars.

Merlissa Tyson and Kate Lassiter are full-time field workers for this area. Two ministers, Charles Rush and William Lake, are attending the Pastor's School at Deering Center, N. H. Five ministers, J. D. Farrar, C. A. Harris, C. A. Rush, F. A. Hargett, and G. J. Thomas, attended the General Council. There is a real missionary zeal among these churches. They are capable of great improvement and vast development.

While it is a mistake to think of all these churches as home mission churches, it is correct to think of this area as a definite field for home missionary investment and activity. Numerical, financial and spiritual dividends await every investment. Home missions, while less spectacular than foreign missions, is equally necessary and immediately accessible for those who cannot go "to the uttermost parts of the earth." R. L. H.

After Victory, What?

Address by Vera Micheles Dean, *of New York City, Before the General Council of Congregational Christian Churches.*

In looking back at the past quarter of a century, many people have ridiculed the slogan under which the United States fought the first world war—the slogan of "making the world safe for democracy." Yet this slogan was noble in its implications, and did genuinely stir the emotions of millions of men and women at that time. What we must deplore is not the slogan itself, but the fact that, once the war was won, the western democracies failed to translate this slogan into reality.

Now we know that a world which did not provide a majority of its inhabitants with a minimum standard of existence would not long be safe for political democracy. We are not trying to impose the political institutions of Britain and the United States on the rest of the world. We are trying to adapt these institutions to the social and economic conditions of a mass-production era all over the world. We want to share with other people the benefits of the kind of life that Britain, the British Dominions and the United States have been so fortunate as to develop during the past century.

The United Nations are fighting this war not to acquire territories and raw materials for themselves. They are fighting to preserve their own liberty, and to liberate other peoples—not only the peoples conquered by Germany and Japan, but also to liberate the Germans from Nazi rule, and to improve the lot of those who are governed by the United Nations—the people of the Philippines, of the Dutch East Indies, of India.

We can already predict that the peace settlement of the future will be concerned not so much with boundaries and political formulas, or even markets, colonies and raw materials, as with problems of human welfare. Until now, human welfare has been the forgotten element in the international equation. But we know that human welfare cannot be assured merely by efficient economic organization. Man does not live by bread alone. He must also live under conditions that will assure the dignity, integrity and liberty of the individual.

But even when we begin to consider the long-term peace settlement, we must not expect miracles from the peace-makers. International relations, in essence, are relations between human beings. We can no more expect to reach final solutions of international problems than we can reach final solutions of problems within the family. No sooner do we settle one set of problems than another set arises. There is no such thing as permanent peace—except in a graveyard. As long as there is life there are bound to be conflicts between men and nations. Our task is not to prevent all conflicts—that would be impossible—but to see to it that conflicts will be settled by peaceful means—not by resort to war.

Words are not enough. While the statements of American officials are beginning to put content into the vague promises of the Atlantic Charter, they have not yet come to grips with the grim realities of the profoundly altered situation in Europe and Asia. It is true that there will be a demand for an international police force after the war. But the great powers which command the world's principal industrial and, therefore, military resources, will have to exercise the utmost wisdom and restraint in the use of their power if they are not to arouse suspicion among the peoples of Asia and Latin America that a United Nations victory may develop into a new form of imperialism.

It is also generally acknowledged that the war crystalized the demand, long in the making, of "the common man" for a more equitable share in economic, as well as political, life. The phrases "the common man" and "people's war" express acceptance, in the United States, of the fact that the struggle against Hitler in Europe is at the same time a revolutionary struggle. Yet many leaders in Britain and the United States who welcome the support of anti-Nazis in Eurpoe, still fear the explosive forces released by the war, and think in terms of "restoring" political and economic institutions in Europe once war is over. Such restoration, desirable as it may seem to some of the governments-in-exile, would be rejected by the conquered peoples just as vigorously as they now reject Hitler's "new order."

It is not a question whether we like or dislike the revolutions that are in the making in each of the conquered countries—as well as in Germany and Italy. It is a question of ascertaining as realistically as we can the elements in Europe with which we shall have to work in the future, instead of seeking to perpetuate obsolete conditions. The forces of doubt and discontent that unquestionably exists in Europe cannot be conjured away by formulas. They must be alleviated by genuine reform.

Nor is it clear how the leaders of the United Nations expect to reform the economic system, so as to ploce purchasing power in the hands of peoples in backward areas, unless these areas are either first industrialized, or offered better terms for their production than in the past, possibly at the expense of living standards in industrial countries. In this respect, our wartime policy toward Latin America may set an important precedent, as pointed out by Under-Secretary of Commerce Wayne Taylor on May 18. In brief, it is essential for the people of the United States to understand that peace may be just as hard to win as war, but that at least sacrifices for peace can be made to reap a rich harvest in terms of improved human relations, provided we couple our great power with an equally great sense of responsibility,

CONTRIBUTIONS

SUFFOLK LETTER.

For the first time in forty years we have moved out of one house into another—just across the street. Our family came to an unanimous agreement not to move again unless compelled to do so. A Bus Company seemed to think our former home was the best location for a Union Bus Terminal and we consented to sell, under a protest, that we desired to remain there and have it for our home as long as possible. Now that it is all over, and the anxiety and extra work seem to be subsiding, we can make some observations which will be a warning to others not to follow our example, in hot weather.

In the first place one never has any idea how many additions have been made to one's personal effects until moving time comes. And with the accumulations of forty years that condition seems to be multiplied about forty times. If money increased as rapidly as discarded or unused household effects, it would not be so difficult to lay up a tidy sum for a rainy day or old age. From our youth we have been taught not to waste any thing, and that habit of a life time makes it difficult to throw away a worn out pair of shoes, or a suit which is somewhat out of date.

But when the time comes to put your furniture and fixtures in a new home, there are some experiences which try one's patience and test the endurance. Take for example the simple matter of putting up window shades. That should not be a difficult task. A window shade is light, it has two brackets made to be tacked to the window casing. It looks very simple, and to all appearances a twelve year old boy should be able to turn the trick quickly and without any serious results. Certainly a minister with forty years experience should find this a very pleasant feature in setting up house-keeping.

Well, a step-ladder is essential to putting up window shades. We have never bought a window shade to replace another without having to change those little gadgets which support the thing. The new ones are always a little too long or too short for comfort. The makers of window shades should have a uniform length for the rollers and the other fixtures. If Hartshorn or some other "horn" is still in the business of making rollers for window shades the corporation should seriously and once for all agree to make them all the same length, in their respective sizes. That would help preachers tremendously, and the test of temper and patience would not be so severe. Very seriously we suggest that prospective brides try out their future husbands by requiring them to put up at least twenty-four new window shades—or old ones will do just as well. If they can take down the old brackets without losing temper or patience, if they can keep perfect balance perched on the fourth step of an uncertain step-ladder and finish the job without any casualties he should be eligible as a husband, and it will be well to hurry up the date of the marriage at least six months as a just part of the reward.

If my churches are thinking of changing pastors at the end of this year, we are going to ask for one year of vacation before we break up house keeping again this year. We are willing for our churches to use their own will and wish about securing a pastor for next year—but please let us have a year of vacation before we move again. Our sympathy goes out to those ministers who move every two or three years. Sometime ago we saw this sign posted about the front door of a colored man's cabin: "Dun Movin." That expresses our feelings at the end of this first week of July.

WHAT NEXT?

Final reports from the different sections of the church haven't yet been received. The Burlington campaign is still in progress and progressing nicely. Sufficient reports, however, have been made to determine the complete success of the campaign so far as cash and subscriptions to date are concerned. The tempetation will be to rejoice over the success of the campaign, congratulate ourselves, and announce that the debt is paid. No greater mistake could be made. It is all right to announce the success of the campaign for that's true and certainly there should be great rejoicing on the part of all who are concerned, but to announce that the debt is paid would be a great error. We can pay a debt with a note but the note has to be paid still. We may secure sufficient pledges to pay the debt of the College but before the debt can actually be paid the pledges themselves must be paid. Herein lies the task which in importance surpasses the subscriptions. The question now arises how to collect unpaid pledges? Which plan is preferable? Shall the committee—the organization that has secured the pledges—collect them and send them in, the college receipting every individual contributor, or shall collection be made direct from the college office? If from the college office it would necessarily be done almost entirely by correspondence which would be rather expensive. There are thousands of subscriptions and we are happy that there are. It costs at least four and a half cents to send a letter. If you send two letters to collect a fifty-cent pledge, the cost of collection is pretty high. We have unpaid pledges running from twenty-five cents into the thousands of dollars. From first consideration and without deliberation it would seem preferable to have the organization; that is, the Executive, the General, and the Local Committees including all pastors to collect unpaid pledges. I think they can do the job better and far more economically than we can from the office.

For the good of the college, the organization that has operated so effectively and efficiently through the campaign should be kept alive, intact, and active in behalf of the college along different lines. This campaign has convinced us of certain things: That our people are interested in Elon College. That to them the collece does constitute an appeal. That when the interest of the college is properly put before them they will respond and respond generously. This interest is not only in the economic life of the institution but shall be more decidedly expressed in the personnel of the student body, the curriculum of the institution, and finished products of the college. There is a desire on the part of the churches in the Southern Convention to have the young people of their own homes attend their own college, that the courses of studies shall be arranged for practical results particularly in the field of Christian Education. We are beginning to realize that the need of pastors and Christian leaders among us is immediate and acute. That our own institution is the proper place to discover and train talent for leadership among us. The college must be the servant of the church or its continuance is without purpose. The college is willing to become the obedient servant of the church if the church will express its interest and give its cooperation.

A meeting of the Executive, General, and Local Committees, including

(Continued on page 11.)

THINGS THAT BELONG TO PEACE.

(Continued from pge 3.)

only about half as much of her time at war as England and France. Any nation is likely to be militaristic when its immediate purposes seem served thereby. The United States of America is tempted now to become the most militaristic nation the world has ever seen.

Nor can we say with assurance, any longer, that peace must come as civilization develops. The 19th century faith to this effect has not only failed of evidence; it has been actually disproved by careful study and by the march of events. Civilization has tended to develop, through progress in science, the arts, ideas, and social organization, as often in time of war as in time of peace. This does not mean that war causes advance in culture or that advance in culture brings war. It simply means there is often a correlation between them, that the two are not always necessarily antithetical. Man has been at war at least half the time in history. His civilization has moved on, nevertheless. It might have moved faster, farther, had he not been at war. One can say nothing about that. One cannot prove anything about something that has not happened. Suffice it to say that conflict has been as normal as tranquility in our past; yet, culture and civilization have moved on, for better or for worse.

The best evidence available, including studies by Woods, Bodart, Sorokin, and others, indicates that there is no clear trend in our Western civilization toward either increase or decrease of war, but only a kind of trendless fluctuation. Of recent centuries, the 19th was most peaceful, but the 20th has already made up the deficit and has already become the bloodiest and most belligerent in the history of the world.

Nor can we continue to say with conviction that peace is the greatest of all possible goods, in terms of which all other action is to be judged. Peace alone does not guarantee that it will not be used for continued exploitation of peoples and nations. There can be bad peace, just as there can be good peace. To cry "Peace, Peace" when there is no justice in peace is to heal the hurt of peoples slightly if at all. Indeed, to insist on peace at all costs is a strategy that plays into the hands of those who desire to aggrandize themselves irrespective of their neighbors' rights. War seems preferable, in terms of the whole scale of values, to dictatorial domination of the world so long as war bids fair to stop that domination. Peace is truly just only when, as the Psalmist puts it, "righteousness and peace have kissed each other." Peace is a very great ideal; it is not the only one.

Many things we have said about peace we can no longer say. The problem of peace must be seen in a different dimension from that in which the 19th century viewed it. There is little hope that war will automatically disappear from the world through social evolution or progress. We looked for peace, but no good came. Now there is heard again throughout the world the cry of the ancient prophet—hurt for the hurt of the daughter of his people. "Is there no balm in Gilead? Is there no physician there?"

II.

There are many things we can still say positively, and do, to help the hurts of the world. If there is no inexorable process at work in our civilization, presumably our own efforts may help at various points to tip the scale in favor of greater and more lasting peace. There seems to be no inherent necessity in our culture that war should be the major preoccupation of nations. We are not reduced to futility. One of the strangest notions in contemporary American religion is the notion that one is reduced to futility unless perfect action is possible. Though much is taken from the dream of peace in our time, much abides. Whatever may be the ultimate fate of peace in the world, we have immediate responsibilities.

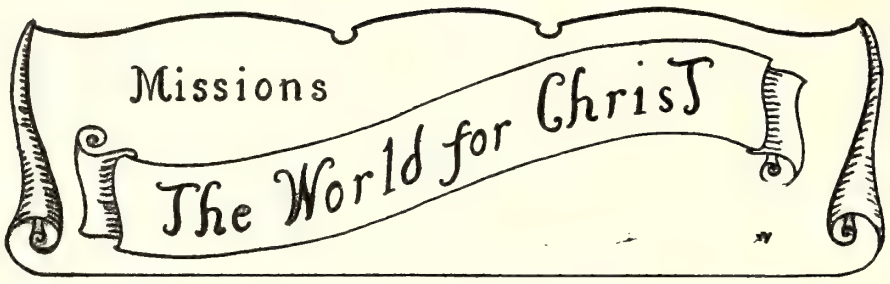
First of all, if we would have a just peace, we must win the war. Hope for a better peace will otherwise become a futile dream. Winning the war is no guarantee of a better world, but it is a prerequisite. If the totalitarian states triumph, there may be no real "peace settlement," but only a species of annexation. Our plans for peace must therefore clarify, rather than obscure or dismiss, the issues of the war. Peace aims and war aims, while not identical, are closely related. As we discover what we are fighting for, the war itself becomes more meaningful and victory is hastened thereby. Hundreds of millions of Indians, Chinese, and conquered Europeans must be convinced that the United Nations offer a real alternative to the war aims of the Axis powers. In so far as we are able openly and honestly to pledge our support for a world of free peoples, our peace aims may play a significant part in winning this present war. Delivered in this perspective, talk about peace is by no means premature. Peace is not something to wait for, but something to work for, study for, plan for, fight for—now.

Then, surely, we have a responsibility to keep alive the dream of peace in a day when it bids fair to be lost, recognizing all the while the hard facts that deny the dream. Toward the close of the first World War, Lincoln Steffens was sent out on a semi-official mission to talk to the American people about peace. President Wilson and Colonel House knew that peace was in the offing. They desired that the sentiment of the people should be made articulate, that the thinking of the public should be directed toward the problems of making the peace. Because the war was still in progress, they considered it best not to pose the question officially. So, Lincoln Steffens was sent out to speak across the country unofficially on the problems of the peace. People would hardly hear him in any of the cities to which he went. At San Diego, finally, they refused to hear him at all. So long accustomed to thinking solely in terms of war, they were in no mood to think in terms of peace. One result was that President Wilson went into the Peace Conference without a well-articulated, coherent body of public opinion in his own country behind him, and the gentlemen who made the peace knew that President Wilson spoke mostly for himself.

Unless we keep alive even in the very trying days the dream of peace, the possibility for relative restriction of war is thereby further denied. War may not be the greatest evil, but it is still a work of the devil, destroying men and their values indiscriminately. However necessary war may be in a given situation—and it often seems much the lesser of two evils—it is still evil and is not to be supported as a holy crusade. War is grim, not holy. Recognition of that fact seems to be one of the gains made in the thinking of the democracies since the last war. In trying to destroy totalitarianism by force, we are casting out devils by Beelbebub; and we need to remember it, lest in arrogance of might we come to trust in our own arm of flesh, and become no better than those Fascists nations which exalt war as a positive instrument of national policy. If in war we lose our sense of sin, how much better are we than they?

Thirdly, we have a responsibility to plan and study now for the day

(Continued on page 13.)



MOST ENCOURAGING.

While many members of our denomination have not given a one dollar Special Gift to missions beyond their gifts through regular channels, we have this week received gifts from four members of another denomination aggregating $50.00. Several people outside of our denomination are intensely interested in the result of the campaign for our quota of $20,000.00. Will you help the 32,000 Christians reach the goal of $20,000.00, or will you let it fail? The membership of the Southern Convention should be interested enough in missions to give sixty-six cents per member. Now is the time to make an offering as we are running $530 behind last year.

J. E. West.

MISSIONARY CHALLENGE.

June 27, 1942.

Col. J. E. West, President,
Suffolk, Virginia.

My Dear Col. West:

I have your letter of June 24. I see no reason why we should not be able to reach the goal of $20,000.00 this year.

I suppose you know that we sent our check for twice our apportionment at Easter. In addition our offerings are going in each month from the Sunday School. It is my hope, and faith, that we will more than trebble our gifts to the Great Cause this year. I should like to guarantee you that we will give three times our apportionment, and challenge every church in the convention, or any church in the convention, to give more per capita to missions this year than we will give. If they will return the challenge we will make them realize that this child of the C. M. A. and the generosity of the President of the Mission Board, believes in doing for others what they so generously did for us. Newport News' hat is in the ring, and we are ready to make good our promise. There is only one restriction on the above proposition. Some churches have in them a person or persons who can give large amounts. We have nobody who could do that, but we do have a church full of those who are willing to do their share, and it is on the basis of this "every-member-sharing" that we make the above proposition. In other words, it is a proposition based upon good, sound Stewardship—every member sharing in the support of his church as his circumstances permit. There you have it! And you also have the key to the growth this church has made in its benevolent giving during these years. A sustained Stewardship program in every church, with a Stewardship Institute and an Every Member Canvas (and I mean every member) every year, in every church, will not only net $20,000.00 annually for Missions, but $50,000.00 annually.

I do not want to seem to put Newport News on parade; far from it. I simply want the churches in our convention to become mission conscious. When they are willing to give more to others, they will have ample for their own needs. That is my gospel, and the Newport News Church is testimony to its soundness.

With every good wish to you in complete success, I am

Sincerely yours,
Jesse H. Dollar.

MISSIONARY OFFERINGS.

WEEK ENDING JULY 10, 1942.

Sunday Schools.

Bethlehem, New Market	$	2.10
Pope's Chapel, Franklinton, N. C.		3.00
Liberty Spring, Suffolk, Va.		5.00
Ingram, Va.		4.46
Newport, Shenandoah, Va.		2.88
Wake Chapel, Fuquay Springs, N. C.		5.93
Antioch, Harrisonburg, Va.		5.28
Pleasant Union, Lillington, N. C.		5.83
Hanks' Chapel Pittsboro, N. C.		7.42
Prov. Mem., Graham, N. C.		6.00
Bethel, Elkton, Va.		1.00
Spring Hill, Waverly, Va.		5.30
Maryland, Broadway, Va.		1.51
Ramseur, N. C.		10.05
Union (Sh.), Franklin, Va.		10.07
Carolina, Burlington, N. C.		4.00
Total	$	79.83

Individuals and Churches.

First, High Point, N. C.	$	10.00
Monticello, Brown Summit, N. C.		5.34
Mt. Olivet (G.), Dyke, Va.		6.60
Lynchburg, Va., A. S. Dunn		6.00
Auburn, Raleigh, N. C.		8.36
Total	$	36.30

Specials.

Miss H. Rawls, Suffolk, Va.	$	5.00
Mrs. J. O. Atkinson, Elon College, N. C.		5.00
C. D. West, Newport News, Va.		50.00
C. D. West, Jr., Newport News, Virginia		25.00
Mrs. Cora D. West, Newport News, Va.		10.00
Mrs. Courtney W. Montgomery, Newport News, Va.		10.00
Dr. D. Brewer Eddy, Boston, Massachusetts		5.00
Mrs. H. W. Phillips, Hardeeville, S. C.		5.00
Mrs. J. M. Darden, Virginia Beach, Va.		25.00
Total for the week	$	263.13
Previously acknowledged		15,800.24
Total since Sept. 1, 1941		$16,063.37

Mattie Cox Parker,
Secretary.

CONFERENCE PROGRAM.

Virginia Valley Central Woman's Missionary Conference.
Leaksville, July 30.

Morning Session—10:00 A. M.

Call to worship—"O Worship the King."
Invocation—Rev. R. E. Newton.
Devotions—Bethel Missionary Society, in charge of Mrs. C. Monger.
Welcome Address—Mrs. K. Rothgeb.
Response—Mrs. Harold Rhodes.
Reports, District Superintendents:
Northern—Mrs. A. K. Sirbaugh.
Rock.-Shen.—Mrs. P. B. Sanger.
Page-Green—Mrs. Carroll Monger.
Special Music—Leakesville Quartet.
Address—Mrs. M. J. White, returned missionary to the Philippines.
Appointment of Committees.
Prayer—Rev. P. B. Sanger.

Afternoon Session—1:30 P. M.

Hymn—
Devotions—Winchester Society, in charge of Mrs. R. A. Whitten.
Reports of Superintendents of:
Spiritual Life—Mrs. R. E. Newton.
Literature and Mite Boxes—Mrs. O. J. Sours.
Life Memberships and Memorials—Mrs. E. W. Carter.
Friendly Service—Mrs. E. Lena Rothgeb.
Cradle Roll—Mrs. E. M. Spitzer.
Woman's Work—Mrs. A. Ritchie.
Young People—Mrs. R. A. Whitten.
Special Music—Pastors of the Conference.
Address—To be supplied.
Special Music—Leakesville.
Report of Treasurer—Miss Verdie Showalter.
Recommendations from the Board—Mrs. B. F. Frank.
Report of Committees.
Recognition of New Officers.
Closing Prayer—Rev. G. H. Veazey.

Mrs. A. W. Andes, *President.*

Yesterday's Promise of Light for Tomorrow

By DR. VERE V. LOPER of Berkley, California.

A Series of Devotional Messages by the Chaplain of the General Council.

WHAT SHALL I DO?

When we have seen God in the temple, we can not escape our guilt personal or through social ties, in creating the misery of the world—but we will not sit forever in sackcloth and ashes. We will put on our work clothes and ask the question which the rich young ruler addressed to Jesus: "What shall I do?"

What shall we do? Obviously our first step is to accept personal responsibility for making something better of ourselves and our world. We must make a personal rededication. It is worse than futile to be penitent about war or personal moral failure unless we accept responsibility to rectify conditions to the full extent of our ability. We can never know the precise nature of our personal guilt but we can wash the dirty dishes which we have used as a member of the family. We can not forever struggle to know clearly what is right or wrong in the current situation but we can stand before a few simple duties and say, "here am I, send me." We will endeavor to face our day and its demands in the spirit of Lincoln, "I know there is a God and that he hates injustices and slavery. I see the storm coming, and I know His hand is in it. If he has a place and work for me, and I believe he has, I am ready. I am nothing. Truth is everything." We need learned minds building philosophical framework, social engineers projecting surveys, and skilled executives directing mass effort but all of this will be futile unless men stand with Lincoln to say, "God is in this storm also. He has a place for me and I am ready."

What shall we do? We shall endeavor to go to work at points where we can join God in what he is doing. During the summer vacation, several years ago, I confronted a baffling situation, and as I attempted to think my way through it I went for a walk along the shore of the lake, under a white full moon whose light sparkled on the water. As I tramped along, I said almost in despair, "O, God, what shall I do?" Words formed themselves involuntarily upon my lips which I believe were not the product of my mind or will. I heard myself saying, "what shall we do?" With a start I realized that God was involved in the situation with me. The question was not—"what shall I do?" but whether I would join God in what He was doing?

We speak of men as pioneers in some form of Christian work. No man is a pioneer in one sense—God was there ahead of him. The basic question of Christian action faced in the worship service is our ability to discover and our willingness to join God in what He is doing. The ultimate question for the Christian facing duty is not even what Jesus *would* do if he were in our situation. We need to know what God *is* doing. How we have struggled to know. We have thought sometimes far into the night striving to think God's thoughts after Him. We have listened—eagerly at first—to our brethren confident that they knew what God was doing. But one man—proud in his confidence—said "Lo, God is here" while another dares to speak with authority to say, "Lo, God is there." We have prayed at times as Jacob wrestled with the angel struggling to subdue self and achieve fuller union with God. We have walked with Him as far as our sight and strength would carry us, knowing that he forgives us when we lose the trail if only we struggle back through the underbrush to regain it.

What shall we do? We must build a personal program for action in this emergency and go to work on a few practical jobs which will enable us to lift burdens from human shoulders. The programs will vary in accordance with our abilities and opportunities. A chapel service is no place for social blue prints or lists of service projects, but we may well remind ourselves of several elements of a worthy program.

We must carefully restudy our capacities in terms of their possible usefulness in the current situation. The least able must not despise the talent God gave him crying in self pity for the assurance of busy and burdened people—"poor me, what can I do?" The ablest must not hesitate to take the basin of water and towel in hand. In days of resignation we must insist upon a program which enables us to render our greatest possible service but our souls will be benefited by a few humble jobs where we are subject to discipline. I have been greatly impressed by the willingness of brilliant professors and leading business men to accept humble positions in the air warden service. I was a better man after a policeman stopped in his lecture on incendiary bombs to glare at a distinguished authority on Dante and myself. We didn't pass any more comments during his lecture.

We should build our program to include some immediate practical service. This is the only way we can save ourselves or the world. Streeter tells the story of Sadhu Sunder Singh's trip through the mountains of Tibet, traveling over a high pass in a bitter winter storm, he stopped to help a traveler who had fallen in the snow, realizing that death would soon claim the silent figure if not aroused. Another traveler passed without offering to help, as the Sadhu was endeavoring to help the prone man. Finally he lifted the unconscious man to his shoulders and struggled down the trail, becoming warmer under the weight of the other's body. A few hours later he passed the traveler who had not given aid, frozen to death in the snow.

We can never survive spiritually—not to speak of being in the peak of condition—unless we have found some way to render practical assistance to some who struggle under the burdens peculiar to our day. The spiritual health of the Quaker which seems to immunize him against the bitterly controversial spirit which we sometimes exhibit does not rest solely upon his genius for worship nor even on his wisdom in making no pronouncement or resolutions unless all can join in them. He keeps his spirit sweet partially by feeding hungry children, by finding housing for Japanese, by carpentry in rebuilding a village. Unless we are including in our personal program humble deeds of loving service—a treasured possession sent to an evacuation camp, a family program upset to bring a bit of simple joy to a service man—our learned philosophy about war, our high sounding resolutions about peace, our repentance for social sins neither specifically named or resolutely forsaken—all this without simple loving service will be as sounding brass and tinkling cymbal. Our program must include the cup of water given in his name. It may not save the world but it will save our souls and it will make the burden more easy for the heavy laden.

What shall we do? We must work with care and zeal which can rise only out of the realization of the mighty stakes involved. We must try to lift our eyes occasionally to see the effect of our efforts on the wide cir-

(Continued on page 13.)

Pilgrim Fellowship

"Youth at Work in the Church"

A. LANSON GRANGER, JR., *Editor*

WHAT DEERING MEANT TO ME.

While in Boston on her way home from the National Council meeting, Clarene Andes, one of our Southern Convention delegates to Deering, was invited to become a counselor in one of the New England camps. So now she is at Camp Andover, Meredith, New Hampshire, where she will remain until August 1. Two things, she says, particularly impressed her about Deering. One was the sense of fellowship; and the other, the tremendous thought and planning which lies behind the Council's reports. She writes: "We are made more fully aware that we are not alone somewhere in our own little group, working at the tasks that are ours; for all over our country and even across the waters other youth are at work. This spirit of fellowship can renew each of us in our work.

"Likewise, I have come to realize what careful and thoughtful work lies behind the plans and recommendations that are issued from the Council. These suggestions, statements of purpose, and goals for the local group should never be taken indifferently or lightly. Many hours of work and discussion have gone behind each one. One cannot leave a National Council meeting without understanding how much work there is that each of us can do. May we enter whole-heartedly into the Council's theme, 'The Pilgrim Spirit Moveth,' and join in the fellowship of Christian youth at work."

NEWS NOTES.

The Elon School of Leadership Training came to a close on last Saturday. Of the sixty-two young people who attended, the majority were at Elon for the first time. Deeply inspirational were the morning worship services, led by Rev. Richard Jackson of Waverly, and the evening worship experiences which were under the direction of Miss Helen Boyd. The evening services used as their theme the principles of the Statement of Purpose of the Pilgrim Fellowship. Addresses were given by Miss Boyd, Rev. Allyn Robinson, Jr., Dr. Merton French, and Rev. Lanson Granger, Jr. Rev. F. C. Lester gave the closing Communion Meditation on Friday evening, "In Remembrance of Christ."

The conference gave a sacrificial offering of $12.36 to be sent to the Congregational Christian Committee for War Victims and Services, and designated for the relief of Japanese-American citizens in internment camps.

The Pilgrim Fellowship of the Western North Carolina Conference contributed to the Elon All-or-Nothing campaign $17.85, according to the report of Earl Farrell, conference superintendent of Social Action.

The article "What Deering Meant to Me," which appeared on this page last week was written by Emily Harrell, president of the Pilgrim Fellowship of Eastern Virginia, who was one of the delegates to the National Council.

Young people between the ages of 12 and 15 should be planning now to attend the Junior High Camp at Crabtree Park, near Durham, August 24-29. The cost is only $5.00 for the week. The camp is a wholesome experience in Christian living—study, work, recreation, and worship.

PLANNING CONFERENCE.

The 1942 Southern Regional Planning Conference of the United Christian Youth Movement will be held at Lake Junalaska, North Carolina, July 18-21. The stated purpose of the conference is "To discover and plan projects for youth groups in which young people and their adult leaders should work together interdenominationally in order to build a strong Christian community. It is not another 'enrichment' meeting primarily, nor will it duplicate a denominational conference. It is a planning meeting." The opening session has been set for 4:30 p.m., Saturday, July 18. The total cost is unusually reasonable—$3.75, plus meals, which will cost between $1.10 and $1.50 per day. The conference will be held in a camp situation and will not require fancy dress. Towels and bedding are furnished by the conference.

Led by expert leadership, this conference will provide stimulating help to young people who are eager to find how the youth groups in their community may be united in projects of Christian action.

THE TIME TO SAY "NO!"

CHRISTIAN ENDEAVOR TOPIC FOR JULY BF, VTDB.

SCRIPTURE: Prov. 4:14-19; Acts 4: 17-20.

Daily Readings—

Monday—The Voice of Experience.—Prov. 1: 10.
Tuesday—Daniel Said "No."—Dan. 1: 8.
Wednesday—Avoid Unholy Alliances.—Eph. 5: 11, 12.
Thursday—Moses Said "No."—Heb. 11: 24-26.
Friday—Jesus Said "No."—Matt. 4:10, 11.
Saturday—The Means of Escape.—I Cor. 10: 13.

If young people place themselves in evil associations, they should not expect to be delivered from the powerful temptations to do wrong. Neither should they expect to receive some miraculous power to resist temptations which come upon them. Their endeavor to live a good life has met with half defeat when they choose companions who are not committed to the good life. Such companions often become instruments of temptation.

Let some person speak on "Who Should Be Our Companions?" Give reasons.

Let another speak on "What Shall We Do When Our Friendly Associations Are With People Who Cherish Moral Standards Which Are Lower Than Our Own?"

Keep friendship on the level of ideals; do not let it sink to a lower level. Help our friends by the strength of our own moral purpose.

Our most helpful and enduring friendships are found in relationships with Christian young people. They cherish Christ-like standards of conduct.

The daily readings furnish material for general discussion, especially the passages which refer to Daniel, Moses, and Jesus. Were their circumstances much different from ours? Why did they say "No?" Would it have made much difference if they had not said "No?"

Discuss experiences in present day living when people profit by saying "No."

S. E. M.

Some critics are so anxious to be impartial in placing the blame for our poor showing in the early part of the war that they inculpate practically everybody. So nobody is hit, nobody is hurt, nobody is offended—and nobody pays any attention.

—*Pathfinder.*

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

CAIN AND ABEL: A CONTRAST.

Lesson III—July 19, 1942.

Golden Text: *"By faith Abel offered unto God a more excellent sacrifice than Cain, through which he had witness borne to him that he was righteous."*—Heb. 11:4.

Lesson: Genesis 4.

Devotional Reading: Ps. 51:10-17.

Creative Workers With God.

"And she conceived and bare a son Cain, and said I have gotten a man with the help of Jehovah." There are many unwanted children, and even where children are desired they are often looked upon simply as a product of biological urge. But Eve spoke for a great host of mothers and fathers through the centuries when she said she had gotten a man with the help of the Lord. At its best and highest parenthood is creative workmanship with God. In this sacred creative act we become in a beautiful sense workers together with Him. Marriage finds its highest and its ultimate meaning only through the cooperative, creative work of bringing children into the world and in recognizing them as the gift of God.

The Important Thing in Worship.

Cain was a tiller of the soil, and he brought the fruit of the ground. Abel was a herdsman, a keeper of the sheep, and he brought the firstling of the flock. But God rejected Cain's sacrifice and accepted Abel's. Does this mean that the offering of the field is not acceptable to God, or that the offering of the flock is more acceptable than the offering of the field? Of course not. The difference between the results was due to the difference in the spirit of the men who brought them. Abel brought his in simple, sincere faith. Cain brought his in surly, sour spirit. God looked at the heart. The sacrifice of God is an humble contrite heart, and a sincere, simple spirit. They that worship him acceptably and helpfully must worship him in spirit and in truth. It is not what we give but what we share; not what we give but the spirit in which we give it.

Sin When It Hath Run Its Course.

We see in this simple and tragic story an instance of how sin works. There came into Cain's heart, anger and jealousy and selfishness, and sullenness. There was rebellion against God and resentment toward his brother. He harbored it, nursed it, kept it, and fed it. And it grew and waxed stronger. It gave birth first to the thought of murder and then burst forth into actual murder. Sin may begin in a seemingly small and even harmless way. But sin when it hath run its course bringeth forth death. To be sure every man who sins does not commit murder as did Cain. But sinful thoughts and feelings are likely to break forth in sinful words and deeds. Keep thy heart with all diligence for out of it are the issues of life. Jesus said that the man who was angry at his brother without cause had committed murder already in his heart; that he that looked upon a woman to lust after her had committed adultery already in his heart; that out of the heart there came the things that defile a man.

Stop! Look! Listen!

There is an old saying to the effect that whom the gods would destroy they first make mad. In Christian words it can be said that God does not allow any man to go to ruin or to be lost without warning. God puts "stop, look and listen" signs all along life's road. It is a difficult matter to go to hell in one sense. God simply will not leave us to our devices. In all of us, even the worst of us, there is the stirring of the conscience, the striving of the spirit, even when we are bent on doing evil. And God not only warns, He will not suffer us to be tempted above what we are able to bear.

Social Resposibility.

"Where is Abel thy brother?" In the garden God asked Adam where he (Adam) was. It was a question which concerned man's status toward God. In the case of Cain the question was concerning Abel and concerned Cain's status toward his brother, symbolizing his fellow-man. Man has a social as well as a personal responsibility. I am responsible to some extent for my brother, as well as for myself. Alas for the man who feels no responsibility for his fellowmen! We are all bound up in the bundle of life. We are members one of another. If one member suffer, all the members suffer with him. If one member is honored, we all rejoice with him. And the same principle applies to nations as well as to individuals. No nation liveth unto itself. Nations as well as individuals have a social responsibility, they are their brother's keeper in a sense.

Defiance or Penitence.

The sun shines on mud and hardens it; it shines on wax and softes it. So is it with the judgmets of God. In many cases those who bring the judgment of God upon themselves by their sins become hard and bitter and unrepentant. But to others it brings penitence and confession and forgiveness. Cain was of the former class. Whatever feeling of concern he had over his sin was the fear of punishment. He was a moral coward. He cringed before the righteous judgment of God. Many supposedly courageous men, are cowards at heart when they face the judgment of God and feel the consequences of sin in their own lives.

The Wideness of God's Mercy.

"There's a wideness in God's mercy like the wideness of the sea,
And a kindness in his justice that is more than liberty."

Thus wrote the hymn-writer. And thus writes God in history. He has not dealt with us after our sins or rewarded us according to our iniquities. Even in his just dealings with Cain there was the note of divine mercy. Even with the mark of the murderer upon him, there was the token of divine protection.

"But he is not restored to happiness. Banished from his relatives and from the presence of God, haunted in his wanderings by an uneasy conscience, Cain remains a lesson and a spectacle for all time."—*S. R. Driver.*

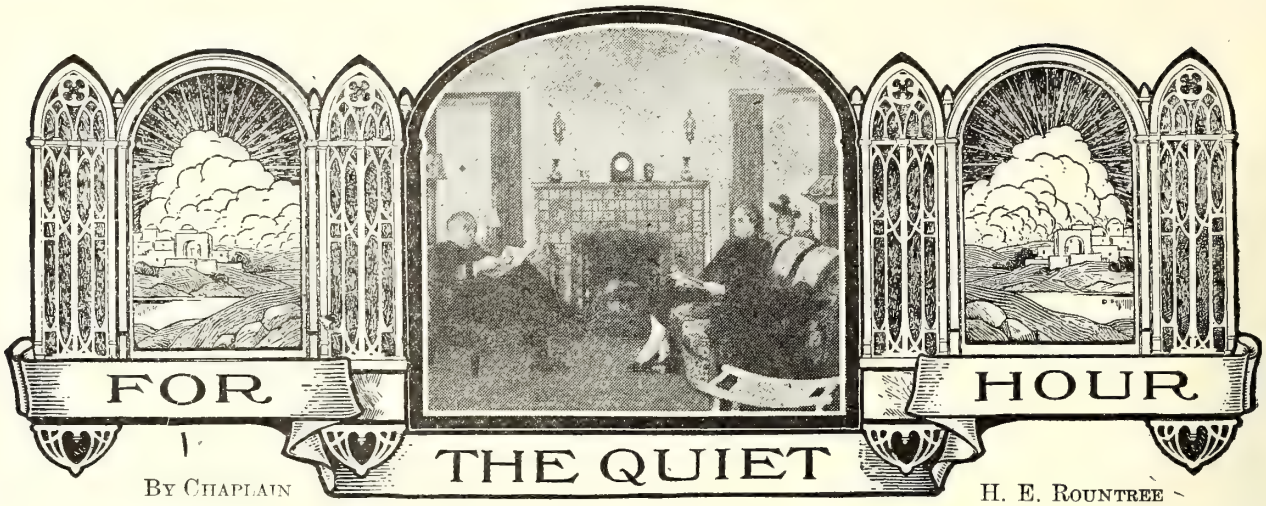
WHAT NEXT?

(Continued from page 6.)

all pastors has been called to meet in the First Christian Church in Henderson, N. C., Monday, July 20, at 10:30 A. M. I know that there are many obstacles in the way and many arguments against such a meeting at this particular time but it is necessary, essential, that we meet if our task is to be completed. Elon College is an important unit, functioning in every phase of national defense and making its necessary contribution to the war effort. It is hoped that everyone invited shall attend if possible.

L. E. Smith.

As is a tale, so is life: not how long it is, but how good it is, is what matters. —*Seneca.*



By Chaplain H. E. Rountree

MONDAY.

We Are Raised.

"It is God which worketh in you both to will and do."—Phil. 2:13.

It is Palm Sunday as we write this. The National Church of the Air is on and we are told that the radio, the church and the Bible all remind us of Easter. The distinct note in this reminder is that we do not rise ourselves, we are raised. Accept Christ and follow Him obediently and we are raised—raised by Him.

Prayer—Our Father, we pray that we may get away from reliance on ourselves and rely on Thy will. Grant unto us the spirit and the strength to do this. *Amen.*

TUESDAY.

Jesus the Savior.

"Thou are the Christ."—Mark 8:29. (Read 27-38.)

This text, the confession of Peter, takes us far beyond all human qualities of Jesus. It crowns Him as the Son of God, the Savior of the world, and as our personal Savior. Let our thoughts today be of the cross and of Him who was crucified on it. We have been reminded this morning that there were three crosses, viz.—One of selfishness, one of resignation, and one of love and sacrifice. The latter was the cross of our Lord.

Prayer—O Lord, forbid that we shall rely on reform as though we might save ourselves. Make our hearts right and redeem our souls. *Amen.*

WEDNESDAY.

Religion and the Nation.

"God is our refuge and strength."—Ps. 46:1-11.

"Blessed is that nation whose God is the Lord."—Ps. 33:12.

We were visiting Old Christ's church in Williamsburg where pioneers and dignitaries once had pews. It was inspiring: The old building, the ancient pews with their brass labels, the memorial tablets on the wall, the unusual opalescent windows, the communion vessel, the cemetery thereby holding the bones of these great people long since passed on and to whose lives these things stand an eternal memorial. Our visit is a memorial occasion itself. Why? Because of the part that religion had in the making of the nation. It is a solemn reminder that we must continue to make our land a Christian land.

Prayer—Our Father, we thank Thee for the God-fearing men of the past and for the heritage that they left us. May we not fail. *Amen.*

THURSDAY.

The Art of Fine Living.

"Let each one of us please his neighbor for that which is good unto edifying."—Rom. 15:2.

The art of fine living is often seen in the most humble and lowly circumstances, and never more than in the simple thinking and actions of children. Buddy, two and a half, can turn somersaults; and sister, five, who too can do her stuff turning cartwheels, etc., looks on in admiration. She is proud to have her little brother do his feats and have his moments of glory.

The art of fine living is to consider others first. Good sense and Christian character demand this. Christ taught it and set the example.

Prayer—O Lord, forgive us of our selfishness, and teach us how to seek the pleasure and the good of others. *Amen.*

FRIDAY.

Heavenly Gratification.

"Let us not love in word . . . but in deed and truth."—1 Jno. 3:18.

A lady visiting an automatic restaurant one day noticed a news boy dining on a roll and a cup of coffee. As she passed him she slipped a dime by his plate and said "Get a piece of pie too." He did and as he passed her table he said, "Thank you."

It always gives glow to the heart to note Christian helpfulness. And it also adds to that glow to note a thankful spirit. The angels of heaven must look on with glowing gratitude.

Prayer—O Lord, make us wise in love's wayside ministeries, and make us truly thankful for what we receive. *Amen.*

SATURDAY.

Able to Take It.

"Suffer hardships with me as a good soldier of Jesus Christ."—Read 2 Tim. 2:1-13.

"Able to take it" is the modern slang for Paul's words "Suffer hardships." It is only a few years ago: We can still see our young son, cut and bleeding, and crying "I can't stand it." We endeavored to teach him that we can stand anything and that it was a sign of manhood to stand it. With this idea he finally arrived where he would not cry at all over hurts.

There are many hardships in Christian living. Ability to stand it is God-given and a mark of high Christian experience.

Prayer—Our Father, save us from weakness. Make us strong in Thee and in the power of Thy might. *Amen.*

SUNDAY.

Remember that "to stand steady and strong to the end" for the sure things, the tested verities, is a form of success that is greater than spectacular achievements.

God never gave man a thing to do concerning which it were irreverent to ponder how the Son of God would have done it.

—*George MacDonald.*

THINGS THAT BELONG TO PEACE.

(Continued from page 7.)

when peace shall come again. There are, to be sure, many obstacles to advance formulation of plans, as we do not know what conditions will prevail when the war has ended. It is possible, however, to foreseee certain general problems, and to plot in general terms the alternative answers. Certainly we must accumulate information and make tentative plans now, unless the opportunity to make a just peace is to find us again unprepared.

Realistic planning calls for careful, hard study by small groups across the country and around the world. Local study groups may well concern themselves with the possible answers to questions such as these:

1. Will we be willing to continue some program akin to Lease-lend indefinitely after the war, perhaps spending as much in the years immediately after the armistice as during the war itself, in an effort to alleviate suffering, famine, and pestilence and to reconstruct economic foundations of nations impoverished by war?

2. Will we be able and ready, as a people, to provide intelligent leadership for world reconstruction, by virtue of the fact that we have come ourselves to an adequate world view?

3. Shall we be willing to surrender some of our own national privileges, and join in new regional or international organizations to preserve peace and to provide for peaceful settlement of disputes? Or shall we assume that the end of the war has automatically brought peace as well as victory, and that we can turn again to exclusive attention with our own problems, without in any way modifying our rights and privileges in the international scene?

4. Is it possible to lay plans whereby the transition from a war economy to a peace economy within our own borders may be cushioned? Nearly thirty million persons will stand on the verge of unemployment when hostilities cease, either through dismissal from the armed services or from war industries. Unless we plan now for the transition from war to peace, we shall have unemployment to a degree hitherto undreamed of.

Not only may we dream, study, and plan for peace. We may also begin to work now for greater peace in the world by weaving fabrics of peace into our own lives and our own communities. Peace begins at home, in relations between neighbors, classes, and races. The problems of our world are mirrored in our town, and unless we learn to solve them at home we shall hardly settle them abroad. If there are great religious barriers to world unity, so between the denominations at home. If there is race prejudice around the earth, there is race prejudice in our town too. If there is economic inequality between nations, so between the rich and the poor in our own communities. If masses are crushed in other lands, there are those in our land who would crush all mass movements, including especially the labor movement. If refugees press against the borders of Europe, there are also refugees here, from Europe and from our own economic carelessness which cuts men and women adrift. Peace begins in the common relations between individuals and groups or it never begins at all. Active work may be undertaken, then, wherever one may be.

One may work actively also in the international scene, despite the barriers created by lines of the war. In attitudes and prayer and a continuing sense of fellowship with all men, the Christian may draw a circle that includes the whole world, even while military necessities draw lines that separate. In keeping alive a humane sense of responsibility for refugees, prisoners of war, the missionary enterprise, and the ecumenical movement among the churches, we can help to lay foundations for a world community based on a sense of the equality and responsibility of all men under God.

After this war is ended we shall have another chance to bring whatever of generosity and sacrificial spirit we possess to bear on the organization of the world. We shall still have responsibility to all men and to all nations. Perhaps there shall be little left with which to rebuild, but as Robert Quillen has reminded us recently, "If we wish to build a new world the materials are at hand. The first world was made out of chaos."

The first world was made by one who still stands above all worlds and nations and peoples and, according to our faith that the world and all men in it were made for high and holy purposes, which shall not at last be denied. So sure as God still lives —and only so sure—the junk dealer shall not inherit the future. After all the dusty days there will come a new morning when men shall begin to build again. After the bombs there will come the sound of hammer and saw. Those who may build best in that day are those who, confident that high purpose rides above the destruction and beyond the smoke, begin now to seek for a city that is as broad as the world and as fair as man's fondest hopes, a city that has foundations whose builder and maker is God.

WHAT SHALL I DO?

(Continued from page 9.)

cle whose welfare is involved in what we are doing. The world has been thrown into such flux that our actions become part of the forces which will determine the fate of human civilization for a thousand years to come. We will do our best work only as we seek to benefit everyone even remotely dependent upon us.

I saw a football game between the University of Minnesota and Iowa State in which Jack Trice, a negro, was playing. He threw himself into every play with great skill. Near the end of the first quarter he was taken from the field seriously injured, and two days later his death was announced in an article which included the explanation of his remarkable playing that day. On the eve of the game he had recorded in his personal diary his purpose to play a good game because, as he said, "the honor of my wife is at stake, the honor of my team is at stake, the honor of my school is at stake," and then those last words engraved in bronze on a memorial tablet in the Iowa State gymnasium, "the honor of my race is at stake." In short Jack Trice had played a wonderful game of football because he accepted his responsibility of playing on a large team, realizing that the honor of every negro depended on his playing.

We shall rise to the peak of our creative effort only as we accept social responsibility to a widening circle. The welfare of our families, our friends, and our business and professional associates hangs on what we do. What a minister or layman does or leaves undone strengthens or weakens the church. The honor of the United States is at stake in the treatment we accord the Mexican in Colorado beetfields, the negro in Detroit housing projects, the Japanese in California camps. The men in the armed forces of the United States are dependent on us. The eager eyes of missionaries around the world look to us here in this Council. Let us work with the zeal which can be created only by accepting responsibility to the wide circle whose fate hangs in balance as we do our work with our utmost powers.

The Office of Promotional Secretary

News from the Field by Rev. F. C. Lester.

NOT MY SERMON.

The sermon in these columns last week was not mine. Wish I could do as well. It was written and preached by the Rev. D. M. Spence of Sophia, N. C., pastor of a group of churches in that area. Apologies to Mr. Spence.

AN OPPORTUNITY.

Miss Helen Boyd, director of religious activities at Woman's College, who is working with us for the month of July and at the Junior High Camp in August, is helping greatly. She is very fine in helping to set up vacation church schools. If you need aid along this line, please let us know and we will try to come to your church and meet with the teachers in your school to plan for your Vacation Bible School and help with materials for same.

SUNDAY SCHOOL CONVENTIONS.

Two Sunday School Conventions are to be held next week. On Tuesday, July 21, the Eastern Virginia group, under the direction of Mills Godwin, president, will meet at the Suffolk Christian Church. On Thursday, July 23, the North Carolina and Virginia Sunday School Convention will meet at Bethel Christian Church. Dr. Merton French of the Elon College faculty, is the president of this Convention. Fine programs have been planned, and it is hoped that each church in these groups will be represented by delegates, a report, and their dues.

ELON SUMMER CONFERENCE.

Seventy-five people—mostly young people—spent last week in Conference at Elon College. This is a much smaller group than in recent years, but conditions are quite different. Those attending came from the various Conferences as follows:

North Carolina and Virginia	35
Eastern Virginia	25
Valley Virginia Central.....	3
Western North Carolina	3
Eastern North Carolina	2
Not listed by Conferences..	5

The courses were ably taught by Mrs. J. L. Foster, Miss Helen Boyd, Dr. W. T. Scott, Dr. J. H. Lightbourne, Miss Angie Crew, Rev. W. E. Wisseman and Rev. Allyn P. Robinson. The writer also taught a class. Rev. Jesse H. Dollar, our new Dean, seems to be pleased with the quality of work done by the students, and the fine spirit they manifested. Many others helped to make the conference a success. Among them were Rev. and Mrs. Richard Jackson, who led the morning worship, directed recreation, checked the rooms; Mrs. W. V. Leathers, who again proved her ability as the "hostess;" Mrs. D. J. Bowden who directed the choir and added to the worship programs with her special music; Rev. A. Lanson Granger, who counseled with the boys, led one of the evening services, and made himself useful in many ways; Jimmy Darden who enriched the worship services with his organ music. Miss Boyd not only taught a

(Continued on page 15.)

WHAT IS YOUR ANSWER?

(Continued from page 3.)

long endure unless there is effective machinery to maintain order and to promote just relations among peoples. The churches should stand for international government of international problems. Such government must be fully representative, if it is to avoid tyranny and to achieve justice. It must be flexible, to meet rapidly changing conditions. It must have enough delegated power to prevent aggression and to protect the essential freedoms of peoples. The increasing emphasis on adequate peace machinery is a heartening sign.

How can such machinery be evolved from the war machinery of the present struggle?

Can the agencies of the United Nations be adapted to serve as the initial nucleus for an inclusive world organization?

Since the best-conceived peace machinery will fail unless it is supported by a dedicated and determined public will, how can our ecumenical and missionary movements help more effectively to create a sense of active world citizenship?

3. *International Bill of Rights.* The churches should support an international agreement on the fundamental rights and corresponding duties of groups and individuals. The essential freedoms include freedom of worship, freedom of speech and association, freedom of education, and freedom from want. The idea of an international bill of rights is a far-reaching proposal.

Since the reverse side of every freedom is a social obligation, what are the duties which need to be stressed?

4. *Disarmament.* The churches should stand for mutual and real disarmament after the war, to safeguard mankind from another race in arms. The genuine reduction of national war machines goes hand in hand with the ability of international government to protect the life and liberties of peoples.

Should not the religious plea for disarmament, therefore, be linked at every stage with support for international government having adequate police power?

5. *Economic Reorganization.* All economic resources and power are a social and religious trust. Therefore, the churches should stress the obligation of ecenomic institutions to serve human needs. All aspects of economic life need to be tested by this standard, and changed if necessary, to assure to all men a real opportunity for personal growth, family life, and genuine fellowship.

How can this idea of a standard for economic institutions be made more concrete and therefore more applicable?

6. *Economic Democracy.* Churches should support the demand for greater economic democracy, for government action to prevent great inequalities in wealth, for social controls to restrain anti-social economic action, and for greater participation by labor in decisions which affect its welfare.

What do "government action" and "social controls" mean in terms of legislative action?

7. *Help for Colonies.* The churches should urge that the economic, scientific and social resources of industrialized countries be mobilized to help peoples in backward areas achieve a more abundant and free social life. This positive proposal seems the heart of religious thinking about dependent peoples.

Can the lease-lend machinery be adapted for post-war aid to backward areas?

8. *Economic Planning.* Churches should uphold the ideal of economic planning to provide for all men decent conditions of work which will develop a greater sense of personal fulfilment and of serving God in daily life.

How can we overcome the tragic divisions between work and worship, which have limited and stunted the religious life of modern man?

9. *Religious Cooperation.* To influence effectively the struggle for a better world order, the churches need to practice more fully in their own relationships the principles of fidelity, cooperation and sacrificial service which they urge upon the nations.

What is the practical meaning of this in terms of our own denomination, in terms of our own community?

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.
A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational and Christian Churches.

BOARD OF EDITORS.

R. L. HOUSE, B. D.....Editor
S. C. HARRELL, D. D.....Associate
W. T. SCOTT, D. D.....Associate
F. C. LESTER, B. D.....Associate
I. W. JOHNSON, D. D.....Contributing
L. E. SMITH, D. D., LL.D....Contributing
ALLYN P. ROBINSON.....Contributing
J. T. KERNODLE.....Managing Editor

DEPARTMENTAL EDITORS.

H. S. HARDCASTLE, D. D..Sunday School
H. E. ROUNTREE.....Quiet Hour
S. E. MADREN.....Christian Endeavor
A. LANSON GRANGER.....Young People
MRS. A. C. TODD.....Children's Page

SUBSCRIPTION RATES.

Six Months.....$1.00
One Year.....$2.00

Published by the Board of Publications, agent for the Southern Convention of Congregational and Christian Churches, and printed every Thursday by the Central Publishing Co., Inc., Richmond, Va.

Entered as second-class matter at the Postoffice at Richmond, Va., July 25, 1922, under Act of March 3, 1879.

Remittances for subscriptions should be sent to the office of Promotional Secretary, Elon College, N. C.

All other matters of business should be addressed to **"The Christian Sun,"** 1536 E. Broad Street, Richmond, Va.

Contributions should be sent to the editor at 3206 Grove Avenue, Richmond, Va., not later than Friday preceding the date of publication. Emergency notics will be received at "The Sun" office up to Tues. day of the week of publication.

Marriage or obituary notices of not over 125 words will be published fre. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

Sixty years ago when buggies were scarce people had to do lots of their traveling in a wagon and when the distance was not too far they walked. Later buggies became more plentiful and most families bought buggies which made traveling more comfortable. Then came the Model "T" Ford and this made traveling still more rapid and comfortable than the horse and buggy hence it was not very long until most families owned a Model "T." The writer well remembers the first Model "T" that he owned. It would run along on dirt roads at the rate of ten or twelve miles an hour easily and if the road was real good it could be speeded up to twenty miles an hour. This speed made us think we were flying after the slow horse and buggy days. Then came larger and more comfortable cars, geared up to eighty-five and ninety miles an hour and we really were flying at those speeds. The writer never took to these high speeds like many others did, but kept his speed limit down to forty-five or fifty miles until he was well trained in those speeds and it was hard to come down to forty miles an hour when that speed was fixed by law.

The rubber shortage has made traveling more difficult again. Every time we have to take a trip we look at our tires when we get back to see if they are thinner. But last week when the Rationing Board handed us a little book allowing us four gallons of gas a week, sixteen gallons a month, we almost fainted. We have so many necessary trips to make in this work. We made up our mind that if this sacrifice is necessary to win this war that we will stay at home or walk. We want to do our part.

The bountiful rains we have been having for the last month have made everything grow especially the corn. If we can have a few more showers through July the Orphange farm should produce the largest corn crop it has ever had in any one year. We are hoping and praying that we will have no windstorms to blow it down.

CHAS. D. JOHNSTON.

REPORT FOR JULY 16, 1942.

Amount brought forward..... $8,723.18

Sunday School Monthly Offerings.

Eastern N. C. Conference:		
Hayes Chapel	$	1.50
N. C. and Va. Conference:		
Gibsonville	$11.00	
Bethel	4.24	
Durham	17.55	
Monticello	6.02	
Lebanon	.83	
Graham, Prov. Memorial	6.00	
Happy Home	7.29	
Carolina	5.31	
Ingram	4.84	
		63.08
Western N. C. Conference:		
Pleasant Cross	$ 2.66	
Pleasant Hill	8.40	
Needham's Grove	3.50	
Ramseur	7.50	
		24.56
Eastern Va. Conference:		
Liberty Spring	$ 7.00	
Old Zion	9.00	
Rosemont	84.22	
Berea	6.00	
Union, Southampton	10.07	
Waverly	1.91	
Mt. Carmel	7.05	
		125.25
Va. Valley Cent. Conference:		
Winchester	$ 4.36	
Concord	1.20	
Alabama Conference:		
Roanoke		1.14
Georgia Conference:		
United, Columbus		4.00

Special Offerings.

Mr. May	$ 3.00	
Cash	7.94	
Miss Celeste Penny	5.00	
Mr. May	3.00	
Mrs. Simmons	25.00	
John Morrison Bible Class, Rosemont, support Billy and Rose M. Phillips	25.00	
Mrs. Mitchell	5.00	
		73.94
Total for week	$	299.03
Grand total	$	9,022.21

SUMMER CONFERENCE.

(Continued from page 14.)

class on young people's work, but led a group of young people who planned the evening worship programs and led the closing devotions for the girls each night. The evening programs, built around the National Pilgrim Fellowship Statement of Purpose, were especially fine. They were given by members of the faculty, with the exception of the Wednesday night service led by Dr. Merton French. Mimeographed synopses of these addresses may be secured from this office. Mrs. Mattie Cox Parker was the efficient registrar.

CHRISTIAN SUN LIST.

Those subscribing for THE CHRISTIAN SUN for the week of July 6 are:

Mrs. E. C. Casey, Norfolk, Va.
Mrs. B. F. Morgan, Norfolk, Va.
Miss M. Alice True, Portsmouth, N. H.
Rev. G. D. Hunt, Wadley, Ala.
Macon G. Bailey, Franklinton, N. C.
Mrs. W. P. Perry, Durham, N. C.
Mrs. E. G. Middleton, Norfolk, Va.
Mrs. A. C. Moore, Suffolk, Va.
Rev. J. F. Apple, Henderson, N. C.
L. C. Huffines, Guilford College, N. C.

PROGRAM.

The following is the program of the North Carolina and Virginia Sunday School and Christian Endeavor Conference to be held at Bethel Christian Church, July 23.

Call to Order at 10. 00 A. M.
Devotional Verse and Hymn.
Appointment of Committees.
President's Address—Dr. Merton French.
Division into Educational Groups:
- Teacher of Children—Miss Julia Woodson, Burlington;
- Leader Young People and C. E. Workers—Miss Helen Boyd, Woman's College;
- Leader Adult Religious Education —Rev. W. E. Wisseman.

Reconvene for Devotional Service.
Lunch and Fellowship.
Afternoon Fellowship.
Devotions.
Address—"Christian Youth and the Post-War World," Miss Helen Boyd.
Report of Group Discussions and Departmental Superintendents.
Report of Committees.
Benediction.

A Statement on the Relation of the Church and War

An historic hour of decision has arrived in the life of the world. Through generations of search and experience humanity has been led by God to those moral, spiritual, and intellectual convictions which constitute the essence of the Christian religion. Whenever, in any nation, these convictions are openly or implicitly defied, it becomes a matter of deepest concern to the members of the Christian Church.

We therefore call upon our own members, and on men of good will everywhere, to recognize and act upon the following facts and principles:

1. The present tragic situation is really a world-wide civil war and revolutionary upheaval, due to human blindness, apathy, and selfishness, not only in other nations but also in our own. Racial and national arrogance, economic exploitation, and failure to provide and use adequate machinery for international cooperation and adjustment have combined to bring this disaster upon mankind. These things are wrong. They are sins, calling for humility, confession, and repentance.

2. However complex the causes and issues of the present struggle may be, the Church must boldly take her stand for justice, human rights, and spiritual freedom. The Church recoils with horror from and must ceaselessly protest against the unjust treatment of minority groups and races everywhere, and against the invasion of unoffending nations and the ruthless oppression of innocent peoples.

3. Equally important, the Church must recognize that the democratic way of life is ominously threatened. We hold that this democratic ideal affords the best opportunity for Christianity to do its work in the world. This freedom of opportunity, now menaced by totalitarianism, must be maintained.

4. Confronted by this desperate situation, we find among us at least two ways of thinking as to what Christians ought to do.

a. Many of us, in obedience to Christian conscience, support the present war effort of our country at whatever sacrifice of life and treasure. They do this because the aggressions of the Axis powers are so unspeakably cruel and ruthless, and their ideologies so destructive of those freedoms we hold dear. They take their stand on the conviction that the defeat of the Axis powers is a preliminary necessity to a just and durable peace, and to the unfettered continuance of the world mission of the Church. (Of 544 delegates voting, 409 favored this paragraph.)

b. Others of us, convinced of the futility of war as a method to achieve the goals which should be sought, feel that they cannot, in loyalty to their Christian consciences, accept the way of violence and bloodshed. They are convinced that reconciliation, intelligent good will, Christian love and suffering are the most effective ways of meeting cruelty and wrong. They believe that the way of the cross requires them to endure suffering, if necessary, but not willingly to inflict it in order to enforce their purposes. (35 voting delegates present cast no vote.)

The General Council of Congregational Christian Churches recognizes both of the above viewpoints as existent and honestly held by equally conscientious Christian people.

5. Our churches should give attention to intensive study and effort on preparations for a just and durable peace, based not upon hatred and punitive vengeance but upon the creation of a cooperative world order.

6. We appeal to our churches to make sacrificial efforts in behalf of all war victims and sufferers; to keep in touch with our young men and young women in all forms of national service, military or civilian; to surround them with evidence of our love and care; to protect them from exploitation by the forces of liquor and vice; to cooperate with our chaplains, the committee for War Victims and Services, the Red Cross, the U. S. O., and with all constructive agencies for the help of those evacuated or dislocated by the tragic consequences of war.

To these ends, let our pulpits resound with a free, prophetic message of the redemption of the world through Christ; and let our fellowship in Him continue unbroken—conscious always that God hath made of one blood all nations of men to dwell upon the face of the earth.

HISTORICAL SOCIETY. 1955.
Southern Convention of Congregational Christian Churches.

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCIV. RICHMOND, VA., THURSDAY, JULY 23, 1942. NUMBER 29.

WE SALUTE ELON COLLEGE AND HER PRESIDENT

PRESIDENT LEON EDGAR SMITH WITH VICTORY SMILE

This picture was made on July 2, as President L. E. Smith of Elon College and his secretary, Miss Verona Daniels, were counting up the totals of money and pledges received on the "All-or-Nothing" Campaign. It is easy to see that President Smith thought that when all the reports were in and collections completed that Elon College would be out of debt and on the road to success.

NEWS AND VIEWS

Dr. L. E. Smith was the guest preacher at the Burlington, N. C., Church on last Sunday.

His many friends will learn with regret that Chaplain H. E. Rountree is again incapacitated by illness.

Dr. James H. Lightbourne conducted the communion service at the Bethlehem (N. C.) Christian Church last Sunday.

Mr. E. M. Conover, director of the Interdenominational Bureau of Architecture, was the morning speaker at the Newport News, Va., Church on Sunday, July 12.

Rev. E. M. Carter of Youngsville, N. C., participated in the Leadership Training School held this summer at Wadley, Ala. An excellent attendance was reported at the school.

Rev. Melvin Dollar will conclude his ministry in North Carolina on Sunday, July 27, and will move to La Grange, Georgia, the following Tuesday. He begins his pastorate there the first Sunday in August.

The following ministers were present at the Elon Campaign Committee meeting held in Henderson, N. C., on last Tuesday: L. E. Smith, S. C. Harrell, J. H. Lightbourne, W. J. Andes, Melvin Dollar, J. A. French, S. E. Madren, E. M. Powell, F. C. Lester, Arnold Slater, J. G. Truitt, W. B. O'Neill, Harold Lowman, C. E. Newman, E. M. Carter, J. F. Apple and R. L. House. A number of lay representatives were also present.

Your managing editor spent last Saturday and Sunday as a guest at the Elders and Deacons' Conference of the Presbyterian Church at Massanetta Springs, near Harrisonburg, Va. This was the first of these conferences which it has been his pleasure to attend, though he has attended the Bible Conference which is held in August each year several times. The number of elders and deacons (we combine these two offices in our office of deacon) was smaller than usual, but the smallness of the group made it a more intimate and impressive occasion. It was time well spent. The Presbyterians are most generous in sharing this marvelous summer resort with their brethren in the other denominations.

MY IMPRESSION OF THE GENERAL COUNCIL.

I began attending the American Christian Convention in 1898 at New Market, Ontario, and have not missed one of our general national meetings since—now 44 years. I have also attended the National Council of Congregational Churches at Detroit in 1929 and the World Council at Bournemouth, England, in 1930. These General Council meetings give me something I get from no other source. The Durham Council was characterized by its seriousness in facing the world conditions in its deep spiritual tone and emphasis, the richness of its Christian fellowship, its determined conviction of the need of much larger missionary effort, the vital importance of keeping hate, racial prejudice, spirit of vengeance out of our hearts. The high peaks to my mind were the Ecumenical service, the installation program, the dispatch of business in such a fine spirit under our own executive leadership and the moderatorship of Judge Sees. It was a great Council in spirit, vision, fellowship, and study.

Warren H. Denison.

CHAPEL HILL HOST TO SUNDAY SCHOOL CONVENTION.

The United Church (Congregational Christian) of Chapel Hill, of which the Rev. W. J. McKee is the pastor, was host on Thursday, July 16, to the forty-eighth annual session of the Sunday School Convention of the Eastern North Carolina Conference. The president, Mrs. E. M. Carter, of Youngsville, presided. Among the addresses which were heard was an address on the Sunday School in the program of Christian Education by Dean J. D. Messick of Elon College.

The Rev. Charles Jones, pastor of the First Presbyterian Church of Chapel Hill, stressed the necessity of inter-church cooperation if the program of the church was really to be advanced. Another speaker, Miss Helen Boyd, Director of Religious Education at the Woman's College of the University of North Carolina, Greensboro, stressed the part that youth must play in the new world that is even now being built and which Christians hope will come into being after the war. The convention program was planned to be a unit in the United Christian Education Advance Movement.

THE ELON COLLEGE FARM.

This new adventure of the college is progressing quite satisfactorily. The college dairy is providing all the milk that we use for the summer and is marketing an average of 17½ gallons a day. We are also providing the dining room with all of the fresh vegetables that they can use as well as poultry products including hens and fryers. We have eighty hogs and pigs and will butcher sufficient pork this fall and winter to meet the dining room requirements. We have beautiful corn with considerable acreage and a promise of sufficient hay to meet the requirements of the dairy and other live stock.

At present we have four fine young men who are working on the farm for their college expenses. They work three months and go to school three months. On this plan they will complete their education in about five years instead of four, and when they graduate their entire college expenses will have been paid. When a young man can educate himself by working an additional year, it certainly should be an inducement to enter college. We need three young men to begin working on the farm in September. They will work three months and then go to school three months throughout their entire college career.

If you are interested, or know of someone who might be interested, please have him to apply at once to Elon College.

L. E. Smith.

CHUCHMEN ISSUE STATEMENT ON THE U. S. O.

The Baptist *Biblical Recorder* and Baptist churches in North Carolina are giving publicity to a statement of Fayetteville ministers on the United Service Organizations. In so doing, the Executive Committee of the General Board of the Baptist State Convention declared that "it is not the thought of the committee to injure the U. S. O. in any way but rather to point out to our Baptist people the fact that we ought to go further than simply providing a social and recreational program." Certain Protestant leaders have been disturbed by the fact that what seemed to them a disproportionate number of U. S. O. clubs were in charge of the National Catholic Community Service and they have also objected to the fact that a number of Catholic churches were receiving rental from the U. S. O. for the use of church-owned buildings. The statement of the Fayetteville Ministerial Association commended the U. S. O. for its work in

(Conained on page 7.)

The Office of Promotional Secretary

News from the Field by Rev. F. C. Lester.

REVIVALS.

Last week the Rev. J. F. Morgan, pastor of Rosemont at Norfolk, helped the Rev. Ellis N. Clark in a revival at Apples Chapel.

Dr. D. J. Bowden of the Elon College faculty assisted the Rev. W. A. Grissom at Long's Chapel.

The Rev. E. M. Carter was with his church at Mt. Auburn.

The Rev. Kenneth Register led the services in his church at Shallow Ford, near Elon College, N. C.

This week the Rev. Johnson Griffith will hold his revival and Vacation Bible School at Berea, Altamahaw, N. C.

The Rev. Kenneth Register will help pastor T. W. Madren at Pleasant Ridge, Guilford County.

The Rev. T. Fred Wright will assist pastor Ellis Clark at Hines' Chapel.

This is revival meeting time in our churches. Now, if ever, most of our churches receive members. It is to be hoped that not only the church members will be revived, but that new members will be brought into the churches.

HOW IS THIS?

A church in our midst had a very delightful Vacation Bible School. Now they continue this program each Tuesday morning through the summer. On Tuesday nights the young people meet, mostly for study. On Wednesday afternoons the young people have directed recreation for the children who live near the church but who may not be connected with the church.

Two of the young people attended the National Council of Pilgrim Fellowship at Deering, New Hampshire, and one of them is now in Albemarle conducting a Vacation Bible School.

You have guessed the place? Of course. It is First Church, Greensboro. Don't you think the ideas are worth considering in other places?

ANOTHER MINISTER LEAVES US.

On Monday of next week the Rev. and Mrs. Melvin Dollar pack up to move to La Grange, Georgia. Mr. Dollar is a native of Alabama, and Mrs. Dollar comes from Georgia. Both attended school at Piedmont College in Georgia. Mr. Dollar graduated from Elon College, and Mrs. Dollar has taken work there.

As a student at Elon, Mr. Dollar became pastor of our church at Carolina just after the mills had moved from that village. Under his leadership the church took on new life, increased its membership, improved the church property, bought a parsonage, and increased the pastor's salary from eight dollars a month to ten dollars per Sunday.

About three years ago Mr. Dollar became pastor of Mt. Zion, Bethel and Concord churches. Since then this new group of rural churches has built a new parsonage and doubled the pastor's salary.

It is with genuine regret that we see the Dollar family leave the Southern Convention. We need their kind. With them go our good wishes for continued success and great happiness.

The churches of this pastorate have called the Rev. Randall C. Mason of Windsor, Connecticut, who will become active pastor on August 1.

CONVENTION NAME CHANGED.

The Eastern North Carolina Sunday School and Christian Endeavor Convention in its forty-eighth session at Chapel Hill last week changed its name so that insted of calling itself "Christian Endeavor" it will use the more inclusive and active name of Pilgrim Fellowship. Now they have a Sunday School and Pilgrim Fellowship Convention. The same is true of the Valley of Virginia Convention.

Because tobacco ripened earlier this year only sixteen Sunday schools and two young people's societies were represented, and the convention voted to meet two weeks earlier next year.

Those present showed much interest in the work of the convention and brought reports that indicated progress in their churches.

Mrs. E. M. Carter presided with dignity and kept the program up to schedule. The minutes were recorded by Miss Margaret Alston. Treasurer J. E. Branch was busy on a defense job, but sent a good report. After a year's absence on account of sickness, Mr. J. F. Hilliard was ready to take up the work of treasurer again, and his figures show that more money was sent to the convention this year than last.

Dr. W. J. McKee and his people of the Chapel Hill church gave a hearty welcome that included a delightful dinner.

The program included devotional services by Rev. Allyn P. Robinson and Dr. W. J. McKee; a playlet by the young people of Liberty, centering around the Cross; discussion groups on the Work of the Superintendent, led by Mr. R. C. Ausbon; children's work led by Mrs. Aubrey C. Todd; young people, led by Rev. R. T. Grissom, and the work of adults, led by Miss Angie Crew. Addresses were delivered by Dean D. J. Messick of Elon College, Miss Helen Boyd of Woman's State College, and this writer. There were busy business sessions.

No invitation for the convention for the 1943 session was received. The officers hope that some Sunday school will soon give an official invitation.

The officers for the coming year are: Jos. W. Stephenson, president; Mrs. E. M. Carter, vice-president; Miss Margaret Alston, secretary; Mrs. W. G. Scarborough, assistant secretary; J. F. Hilliard, treasurer, and J. E. Branch, assistant treasurer.

ONE MORE S. S. CONVENTION.

The last of our five Sunday School Conventions will be held at Seagrove Christian Church on next Thursday, July 30, for our churches of the Western North Carolina Conference. Rev. D. M. Spence is the president of this convention.

SUN SUBSCRIPTIONS.

The following Sun subscriptions have been received during the week of July 13:

New Subscriptions.

Mrs. Otto Gosman, Norfolk, Va.
Mrs. Robt. Simpson, Summerfield, N. C.
Rev. W. W. Snyder, R. 4, Reidsville, N. C.
D. W. Darden, Richmond, Va.
Mrs. M. B. Harton, Richmond, Va.
Mrs. Chas. B. Hines, Richmond, Va.
Robert L. Joyner, Richmond, Va.
Mrs. Lindsay Luck, Richmond, Va.
Mrs. A. J. Marcotte, Richmond, Va.
B. W. Ward, Richmond, Va.
Mrs. M. S. Robinson, Richmond, Va.
Miss Carrie J. Rollings, Richmond, Va.
Thomas H. Smith, Richmond, Va.
Mrs. Geo. T. Taylor, Suffolk, Va.

Renewals.

Mrs. C. L. Pope, Newport News, Va.
Mrs. S. M. Roane, Norfolk, Va.
R. H. Joyner, Suffolk, Va.
Dr. N. G. Newman, Windsor, Va.
Mrs. Margie Humphries, So. Norfolk, Va.
Miss Velma M. Shifflet, Elkton, Va.

WHOSOEVER.

"I thank god for this word, 'whosoever'," remarked Richard Baxter. "Did it read, there is mercy for Richard Baxter, I am so vile, so sinful, that I would have thought it must have meant some other Richard Baxter; but this word 'whosoever' includes the worst of all the Baxters that ever lived."

—G. C. Finney, D. D.

THE CHAPLAIN AS A MISSIONARY.

A minister friend has volunteered for service as a chaplain in the United States Army with a request for foreign service. This minister is animated by a desire to serve his country on a strategic front. His commitment for the "duration" is without reservation. No church difficulty has driven him to make his decision as a lesser of two evils. His heart is in it. We honor him.

This minister friend is also motivated by an ulterior motive, but one which interferes in no way with his present duty. He is imbued with a zeal for missions. He has a vision of the Kingdom of God. He is looking, even now, beyond the conflict to the peace which is to follow and in which he hopes to have some part in world reconstruction. The open sores of the world must be healed. Training, experience and sympathy will be needed. Here is an opportunity. The chaplain on duty will be the missionary in training. Sealed orders from headquarters will be hailed as revealed orders from on High. Multiplied assignments on foreign soil will reveal the world's need of Christ, and delineate the contour of God's future Kingdom. The provincial pastor of yesterday and the courageous chaplain of today will become the militant missionary of tomorrow. The armistice will only bring release from temporary duty and opportunity for extended service in the world-wide Kingdom of our God.

CHURCH DEBTS—RETREAT OR DEFEAT?

These are days of formidable enemies, fierce onslaughts, wholesale retreats and surprising victories. While the Allies pound the Axis, many churches are attacking a menacing enemy, the Church Debt.

The Church Debt is an enemy. This ancient foe is adept in the use of fifth column activities. His agents are members of the church and sit on the official board. They have an inexhaustable supply of psychological instruments guaranteed to produce hysteria, mental and emotional sabotage. The incendiary pencils and verbal TNT are carefully disguised. These master saboteurs are expert in the use of carbolic, sulphuric and prussic acids of despair and concentrate on well-defined objectives: to wreck key programs and projects, disrupt friendly lines of communication, spread suspicion, pessimism and panic throughout the congregation. These agents cover land and sea in the interest of their general, Tojo Church Debt, who threatens to romp, Rommel and pommel the life out of the church. Now the church must fight or this debt will not be defeated, this mortal mortgage will put on immortality.

But the enemy may be defeated. General Jesse H. Dollar and his stalwart regiment at Newport News completely annihilated their financial foe early in the year. Lieutenant Colonel Herbert G. Councill, Jr., and his Portsmouth batallion have just launched an offensive, timed to deal a knockout blow to their ancient pecuniary foe by January 1, 1943. Their debt, consolidated a few years ago, has yielded to discipline. The master stroke now contemplated will eliminate the last $2,000 on the debt and set up $1,000 on a parsonage fund.

Major General James W. Fifield, minister of the First Congregational Church of Los Angeles, together with his corps of California Colonels and the 3,294 members of his Cathedral company brought their $1,500.000 enemy into complete captivity last Sunday to be burned at the stake.

Now is the time to rout the enemy. Next year may be too late. It can be done. This summer is the time to take the offensive. The Richmond Church has its debt on a steady retreat. Under the pressure of a persistent platoon the enemy has yielded ground, and $1,550 plus the interest has been paid to date during the year.

A battleship (we're in the navy now) may destroy a national enemy. Stewardship alone will defeat our building enemy. Sound the death knell of church debts and let us hear the shout of victory!

A CHARGE TO SUNDAY SCHOOL OFFICERS.

Have you just been elected as an officer in your Sunday School? What are you going to do about it for the next twelve months?

Think! Dr. Sidney A. Weston, has a framed placard in his office at 14 Beacon Street, Boston, with the one arresting word: "Think." No visitor in Dr. Weston's office can possibly forget that challenging reminder.

Thinking is your specialty, your hobby. Now you have an incentive for thinking. You may observe its productivity. Keep at it and you can think through the problems of your Sunday School. Thinking is a part of the essential diet of every school; so do not starve yours. Do not be discouraged for a single day. You can do lots of thinking during the next 365 days. Soon your thoughts will begin to produce, they will take form and march.

Study! Your own knowledge and experience are inadequate. Consult the experts. Know the latest and most successful methods. Invest your time and money in some of the good books which are constantly being published. Specialize in the study of such a book as "How To Improve Your Sunday School," by Paul Veith. Make it the plumb line for all your plans and decisions. Study your plant, your personnel, and your program.

Work! No, there is no substitute for work. You must work or your work will fail. Thank God for your task. Remember, there are seven days in each week. You must work during the week if you expect to have a good school on Sunday. You must set the pace, the example, and that example will become contagious. What work is there to do? Visit prospects, visit the sick, get in touch with absentees, consult with your associates, enlist additional talent, make posters, decorations, repairs and improvements in physical

equipment, experiment with the paint brush, rehearse programs and dozens of other things which will clamor for recognition when you really begin to work.

Pray! Human ingenuity is superficial and limited. Companionship with Christ is exhaustlessly rewarding. Your work will never take deep roots unless it is constantly nourished by prayer. Your deepest and truest insights are found here. Your public prayer on Sunday morning will be shallow and hollow unless it is the climax of a prayerful (prayer-full) week. R. L. H.

The Military Chaplaincy

An Address before the General Council of Congregational Christian Churches
By Chaplain M. J. WITHERSPOON *of Washington, D. C.*

The history of our Congregational Christian Churches is rich with examples showing how the church fathers have fearlessly faced countless, recurring hardships. We remember the immortal words of Pastor John Robinson spoken to the Pilgrims embarking for a new world and sharing with them his confidence "that the Lord hath more truth and light yet to bring forth out of His Holy Word." . . . Truly the history of our Church shows that we have never flinched when our ideals have been challenged or faltered because the path seemed dangerous.

Today our ideals have been again challenged, and by a most dangerous foe. The Axis powers challenged our way of life particularly by their treacherous act at Pearl Harbor. Millions of American youth unfalteringly follow the path to meet and destroy their threat to our most sacred institutions. I am glad to report to this General Council that with these American youth, sharing their hardships, march the Chaplains of the Army and Navy.

Some of these American youth are very dear to me, for I have been their pastor. I remember Haley Skinner, whom, when he reached his 12th birthday, I received into the Church upon confession of faith and baptism. He served as president of our Sunday Evening Club. He became one of the first Eagle Scouts in our county, and was president of our Young People's State Summer Conference. Months before war was actually declared Haley enlisted in a combat arm of our service. When his ship was attacked by hostile Japanese aircraft, he was mortally wounded. A Chaplain attached to his unit was immediately available to administer the final rites of the Church.

Another of these boys is Julius Gibson whom I visited several times during his training at a Replacement Training Center. During the several years he was a member of our church, I became assured of his deep, unshakable faith in the God he so devotedly served. How many tiresome, nerve racking hours he spent in the fox-holes of Bataan, I cannot tell, but this one thing I do know that he was never deprived of the opportunity to worship God because the chaplain assigned to his regiment shared with him the hardships and dangers of Bataan Peninsula.

Yes, as dawn patrols take off into darkened skies, as ships sail forth on the seas of the globe, as Divisions move into battle positions upon any Continent, there is always available the services of the Church made possible by our Chaplains. Under such circumstances the Chaplains' utterances become as memorial to our boys as were the words of Pastor Robinson to the Pilgrim Fathers setting forth in the Mayflower. In this present crisis the Chaplain marches forth, unfalteringly with American youth as they meet the enemy of our ideals.

In the military chaplaincy, Protestant, Catholic, and Jewish Chaplains serve side by side. There is no force operating today comparable to the military chaplaincy tearing down the walls of intolerance between faiths, and creating most realistically the ideal of the universal Fatherhood of God.

In Seminary a minister may study from books, Kant's Philosophy, but in sharing danger with his men, he truly discovers "a feeling of dependency upon God." He knows that in the fox-holes of Bataan there was no room for atheism. He knows that every man within his unit posesses a priceless and eternal soul. His conception of the Fatherhood of God becomes realistically anchored in his certainty of the universal Brotherhood of Man. The Chaplain is certainly making a real contribution for a better tomorrow as he keeps alive through these dark hours the ideals of the Brotherhood of Man.

When a person consecrates himself to God upon the altar of the Church, has he not the right to expect that Church to minister to his spiritual needs in time of stress as well as in time of peace? How can we discharge our full obligation to our young manhood inducted into military service and deprive them of the Christian sacraments administered by our ordained ministry? Every Congregational Christian Chaplain, ecclesiastically endorsed by our Church, is the denomination's pledge that the sacraments shall be available to our men upon every sea and upon every Continent of the globe where our forces meet the enemy.

The Chaplain finds his duties well defined. They are to "give spiritual ministration, moral counsel and religious jurisdiction; to be the exponent in the military establishment of the religious motive as an incentive to right thinking and right acting; to promote character building and contentment in the Army of the United States by precept and example and thus add greater efficiency to those engaged in the military defense of the country."

Army Regulations further state that the Chaplain "will be employed only on duties required of them by law or pertaining to their profession as Clergymen." General George C. Marshall, Chief of Staff, United States Army, recently commenting on the subject of the soldier's religion said, "There should be no reason why any young man should suffer spiritual loss during his military training. On the contrary, we hope that the military soldier will return to his home with a better understanding of the sacred ideals for which our churches stand." The fulfillment of General Marshall's hope is the responsibility of the military chaplaincy.

Our Government, cognizant of the everlasting value of spiritual idealism, has provided testaments in Catholic, Protestant, and Jewish versions, thereby making constantly available to men in our Army the wisdom contained in Holy Scriptures. The Chaplain in the Army of the United States contributes to a better tomorrow by keeping alive today the eternal truth of God to the men of our Army.

What new aspirations stir within every fibre of the soldier as he finds his minister-Chaplain sharing with him the rigorous demands of his tactical unit? What new faith in religious idealism surges through his heart as he meets the Chaplain immediately upon induction at the Reception Center? What new hope for a better tomorrow is germinated within his soul as he counsels and finds companionship with the Chaplain at his Replacement Training Center? Yes, from training camp, aboard ship, to rest camps, to battle

(Continued on page 12.)

CONTRIBUTIONS

SUFFOLK LETTER.

If the reader peruses the contents of this letter when the temperature is in the upper nineties, as it is tonight, here is one poor sinner who wishes to extend sympathy and thanks for the effort. About the first voice that the writer heard on the street about sunrise this morning, said: "Last night was the hottest night I ever saw." It is easy under such conditions to use the superlative degree, especially if the perspiration is profuse and the mind is greatly disturbed.

What would people talk about, when they meet each other, if the weather were not unusual at certain times? When this very hot weather subsides, as it always has done, it will be wonderful to get a good night's rest and feel comfortable in the sunshine. Those people who delight in baring their backs and much of the rest of their anatomy to the sunshine, will have roast meat for a season if they are not very careful, in this kind of weather. The weather is always fine—but it is hot at the present time. And hot weather makes a great contribution to man and every creature dependent upon the earth for food and raiment.

Now with that up-to-date remark about the weather out of our system, we take time out to say that the members of the churches of the Southern Convention, and friends of Elon College in particular, should unite in rejoicing that the first lap of the race in paying off the indebtedness of the College has been successfully run. The real test will come in the payment of the pledges made during the recent campaign. These pledges should be paid as soon as possible, and with the least expense to the College. The pledges are the property of the College, but it would be fine if pledges made in the various churches could be paid to the local church treasurer and forwarded by him to the College with a list of persons paying such pledges. That is the plan which my churches prefer to use, if that method of collection is satisfactory to all persons involved. We shall be glad, however, to cooperate in whatever plan may be adopted. The chief point is actual payment of the pledges at an early date, and then the matter can be closed for all time.

All of the people who have helped in the campaign should be congratulated upon the success attained to date. This does not mean an end of appeals for money for Elon College, but it does suggest that this particular objective will not be constantly brought to the attention of our public meetings, from time to time, after the work is finally completed.

The next general objective should be an intensive effort to build up our Sunday schools and local churches. This should engage our closest and most careful attention for the next five years. We have, as a denomination, been too complacent about the growth of our local churches. There has been too much of the attitude that a church should assume the full responsibility for its own life and growth. That has been the weakness of our system in the past. It is one of the defects in our present program of cooperation. Every local church should have a large place in our prayers and support. Sometimes divisions arise in the local church. Some people dislike other people in the church, and the pastor is not always free from criticism and opposition. A church is a part of the body of Christ, and it should be so recognized by local members and by other churches.

I. W. Johnson.

GOVERNMENT LOANS TO COLLEGE STUDENTS.

The many thousands of young men throughout our country who have recently graduated from high school are faced with a perplexing dilemma. Shall they continue their education in college or not? If they are to be drafted for the war effort, why spend the time and go to the expense of entering college? Every young man is faced with these questions. Our government is seeking to help them find the answer and a satisfactory one. They are urged to enter college. In the event they are unable to pay their expenses in college, the government is proposing to lend them the money to meet their expenses, not to exceed $500.00 in any twelve months, on the following conditions: The student is to give his personal note for the amount borrowed and to agree to pay interest at the rate of 2½%. He is to repay the principal at a reasonable time after leaving college, provided he is not drafted for war service. In the event that he is drafted for any branch of the war service in connection with the war effort, the loan is not to be repaid and his note is automatically cancelled. This is a very generous provision. Our government is making this offer to induce the high school graduates of the country to enter college.

Elon College is offering its services to any and all young men desiring to enter Elon in September, to secure such liberal and generous consideration at the hands of the government.

This offer is made by the government because of the fact that students are asked to remain in college for twelve months. The offer is extended not only to freshmen but to upperclassmen as well. This is a real opportunity, and no ambitious young man should miss it.

You have nothing to lose and everything to gain by entering college, either as a freshman or an upperclassman, and continuing your courses of preparation until you are drafted into the service. The government wants you to prepare yourself and will help you bear the expense of this preparation and will call you when you are needed.

Young men also have the opportunity of volunteering for V-1 or V-7 and other branches which offer the possibility of completing your education entirely before you enter the country's service. Our government is putting a premium on trained leadership and wants you to train for a service really worthwhile in our country's effort to retain a representative free government.

If you are interested, please apply to Elon College at once. If you have a friend or know of someone whom you think would be interested, please let the college have his name and correct address.

L. E. Smith.

OFFERINGS FOR ELON COLLEGE.

Many of the churches and Sunday schools throughout the Southern Convention have elected the plan offered by the college to raise their conference apportionments by making fifth Sunday offerings to the college or by otherwise sending in contributions regularly throughout the year. This plan has a two-fold advantage: First, it renders valuable assistance to the college at the times it is most needed. Our college expenses are monthly, and monthly contributions help with such expenses. Second, the churches are realizing that this is a much easier and more satisfactory way to raise the conference apportionments. It is not such a big task if they are at it all through the year.

During the summer the college expenses go on just the same. We hope

(Continued on page 14.)

FOR THE CHILDREN

Dear Friends:

We had our closing program for our Vacation Church School at our Sanford Church last night. I went and took Oliver. As I sat there watching and listening many memories flashed through my mind. The closing programs I had led in my Student Summer Service Days! You young men and young women at Dry Run, Virginia, Bethel, Mt. Olivet (G), Linville, Bethlehem, Joppa, Palmyra, Leakesville, Ocean View, Berea—or in Winston-Salem and Tryon, N. C.—or in Columbus, Friendship Parish, Center Church, Atlanta, Georgia—it might have been you again last night! How proud you were and how happy I! Some of you were only three years old and were fast asleep when your certificates were handed to your parents. Bill I do not know whether you were here last night or not. I did not see anyone crying because he or she did not get a certificate. Bill left our school session one day and led a gang of boys off with him. I told him if he left that he would not receive a certificate. He cried when I kept my word. But, the story has a happier ending. Four years later when I was attending a Christian Life Meeting for Young People in Georgia a handsome young fellow walked up to me and said "Miss Grigsby do you remember me?" I looked into his twinkling eyes and said, "Why Bill how you have grown!" "In more ways than one," said Bill. "I never left another Vacation Church School and I suppose that I am attending this meeting today because you kept your word that night. You helped me to see that a certificate really stood for something."

The Sanford boys and girls were not scared at their closing program. They had such a good time helping Mr. Todd show parents and friends what they had learned. When it was over we felt that we had attended a session of a Vacation Church School —which is just how we should have felt.

Sincerely,

DOROTHY TODD.

LOVING OUR ENEMIES.

Jesus once said, "Love your enemies and pray for those who persecute you."—Matt. 5:44.

If there was ever a time in the world's history when we needed to think about this verse of scripture so much as we need to today, I do not know when it was. The great men and women of the ages who have lived in our thoughts and lives even after they were dead, are those who have loved their enemies.

Were you ever hit by a stone? It hurt very much didn't it? A long, long time ago there was a man named Stephen who was stoned to death because he tried to live a good life. Often those who try to live the finest lives have not been treated kindly. People were afraid of Stephen because he was a friend of Jesus. He was one of the first Christians. They wanted him to stop being a follower of Jesus, but he would not. Then they stoned him to death. Because Stephen knew God and loved people, he prayed to God to forgive the men who were stoning him to death.

A man named Paul helped to stone Stephen to death. When he saw how brave and forgiving Stephen was he began to wonder what made Stephen different from other people. He found it was because Stephen was a Christian. After a long struggle, Paul began to understand. He became a great Christian missionary and a man of courage for God. Stephen had shown him the way.

God works through us to do His work in the world. If we do the loving and courageous thing, we never know how many other people will see us and be helped by it.

Prayer—Dear God, we are glad that so many people of courage have lived. They have helped us to be strong too. Forgive us for being weak and revengeful. May we help others every day to live more courageously. Give us enough love and courage to forgive wrongs that are done to us. May we remember some ways to help people today.

Amen.

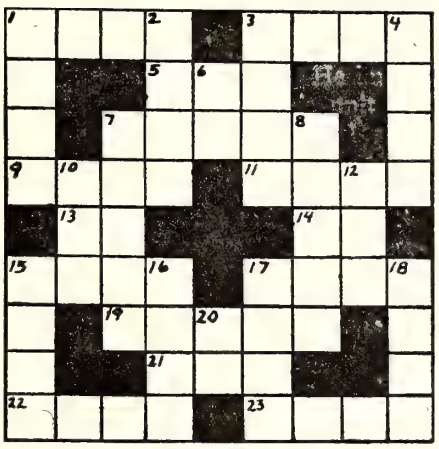
STATEMENT ON THE U. S. O.

(Continued from page 2.)

the recreational field but pointed out that 35% of the total number of U. S. O. clubs in the South are operated by the National Catholic Community Service and declared that "the objectionable and unfortunate part of this is that much of the money turned over to the National Catholic Community Service from the U. S. O. treasury has been used by them to carry on work in Catholic churches, Catholic parish houses and parochial schools. That these clubs in Catholic churches have been called U. S. O. clubs does not alter these facts." The statement pointed out that in such cases not only personnel and operating expenses were paid by the U. S. O., but rental and in some cases even the cost of repairs on these church properties. In contrast, the statement declares that there are no U. S. O. clubs in any Protestant church in the country and that every Protestant church that is carrying own funds, in addition to the gifts of its members to the U. S. O. Besides protesting some of the use made of U. S. O. funds by the National Catholic Community Service, the ministers pointed to the spiritual needs of our service men and urged that in addition to their gifts to the U. S. O., "our people give through their own denominational agencies operating in camp communities."

—Press Service, N. C. Council of Churches.

CROSSWORD PUZZLE.



Across.

1. This month.
2. Symbol of U. S. seen on July 4th.
5. A high priest. (I Sam. 1:9-17).
7. Trust in the honesty and truth of another,
9. Good friends.
11. Opposite of none.
13. Iowa. (Abbr.).
14. Personal pronoun.
15. That which is not false.
17. To dispatch a messenger.
19. Summer showers.
21. Stow, without the w.
22. To eat.
23. Battles between nations.

Down.

1. To leap from a high place.
2. Affirmative votes.
3. Sudden attack of disease, hydrophobia.
4. Opening in garden fence.
6. Long Island. (Abbr.).
7. Wheat is ground into.
8. Places of abode.
10. That which we breathe.
12. Grown up boys.
15. To care for a garden.
16. At rest.
17. Winter blanket for mother earth.
18. Moisture which falls at evening.
20. Third person neuter pronoun.

TOUCHING EXPERIENCES.

During all my work for the Church and the Kingdom, I have never been more deeply touched than by several additional, or Special Gifts.

Without solicitation four Episcopalians made a total offering of $50. They believe in missions and are glad to help the Congregational Christians reach their goal.

Again, the offerings come from the North as far as Maine and from the West as far as St. Louis, including Dr. Ruth Seabury, Dr. F. L. Fagley and Dr. D. Brewer Eddy, bidding us and encouraging us to reach the goal of $20,000.

Our own people in Virginia and North Carolina are awakening as to the need of additional gifts. Shall we disappoint our brethren outside of the Southern Convention, and the people of other denominations who are watching the results, and fall down, or shall we reach the goal?

Estimating the receipts from the Woman's Board at $2,400, we will need about $1,500 from other sources to reach the goal of $20,000. Friends, come along with your extra gifts, and let us make it. We must not fail!

J. E. West.

MISSIONARY OFFERINGS.

WEEK ENDING JULY 18, 1942.

Sunday Schools.

Woods' Chapel, Mt. Jackson, Va.	$ .59
Linville, Va.	6.61
Antioch (R), Seagrove, N. C.	2.35
Big Oak, Eagle Springs, N. C.	6.06
First, Richmond, Va.	11.05
Franklin, Va.	25.00
	$ 51.66

Individuals and Churches

Lebanon, Semora, N. C.	$ 4.43
Concord, Timberville, Va.	1.68
Oak Level, Youngsville, N. C.	6.58
	$ 12.69

Specials.

Dr. L. E. Smith, Elon, N. C.	$ 25.00
Total for week	$ 89.35
Previously acknowledged	16,063.37
Total since Sept. 1, 1941	$16,152.72

Omitted Last Week.

Miss Elsie West, Newport News, Va.	$ 5.00
A Friend, Albion, Me.	2.00

We lack $3,847.28 of reaching our goal of $20,000.00. At this writing we are running $523.83 behind the amount we had this time last year. Our fiscal year closes August 31st—so plan to make your special gifts to Missions now!

Mattie Cox Parker,
Secretary.

QUARTERLY REPORT.

The Quarterly Financial Report of the Eastern Virginia Conference for the Quarter ending June 30, 1942:

Women's Societies.

Apportionment	$814.45	
Thank offering	16.00	
		$ 830.45

Memorials.

Bethlehem	$ 10.00	
Christian Temple for Linda Helen Tuttle	10.00	
Newport News	10.00	
Oakland	10.00	
		40.00

Memberships.

Oakland	$ 10.00

Young Peoples' Societies.

Apportionment	$ 154.94

Junior Societies.

Apportionment	$ 71.40

Cradle Roll.

Apportionment	$ 78.40
Total receipts for quarter	$1,185.09

Respectfully submitted,
Mrs. J. R. Darden,
Treasurer.

WHO SAID THIS?

Not a clergyman. Nobody with a name high in the ecclesiastical world, but a scientist—one of the most distinguished in the surgical and medical world in this or any other land today—Dr. Alexis Carrel. This is what he said:

"Today, as never before, prayer is a binding necessity in the lives of men and nations. The lack of emphasis on the religious sense has brought the world to the edge of destruction. If the power of prayer is again released and used in the lives of common men and women; if the spirit declares its aims clearly and boldly, there is yet hope that our prayers for a better world will be answered."

Can anything be truer than that "the lack of emphasis on the religious sense has brought the world to the edge of destruction"?—*Exchange.*

MASSANETTA CONFERENCES.

People are finding it easy to reach Massanetta Springs (four miles east of Harrisonburg) by bus, train and taxi. The large attendance at the five Conferences which have already been held attest the value of a retreat which affords and opportunity for the rebirth of Christian leadership in these days of peril and uncertainty.

Of the five Conferences already held, two have been larger than last year, two practically the same size, and one slightly smaller. There were in attendance at the Pioneer Camp for Intermediate Boys and girls 679 Pioneers, and 97 teachers, counsellors and chaperons. This Conference was pronounced by the leaders one of the most successful in the 19 years of its history. The boys and girls are mission-minded, having raised more than twelve hundred dollars for the support of Rev. Jack Vinson, missionary to China. It is evangelistic in its objectives, there having been more than a hundred professions of faith at the Camp just held. The Royal Order of Christian Knights, which promotes throughout the year the reading of the Bible daily, morning watch, tithing, attendance upon public worship, is one of the abiding results of the Camp. Dr. R. A. Lapsley, pastor of the First Presbyterian Church, Roanoke, gave thrilling and evangelistic Vesper talks throughout the week.

The Presbyterian Young People's Conference, under the leadership of Rev. T. K. Currie, had an attendance of 450, including chaperons, teachers and counselors. Among those making inspirational addresses were Dr. J. H. Marion, Pastor Grace-Covenant Presbyterian Church, Richmond; Dr. R. A. Lapsley, Jr., Pastor First Presbyterian Church, Roanoke; Rev. Z. V. Roberson, Pastor Raleigh Court Presbyterian Church, Roanoke; Dr. Dan T. Caldwell, Secretary of the Defense Service Council of the Presbyterian Church, U. S.

The Baptist Training Union of Virginia closed its Conference at Massanetta Springs on Sunday, with a daily attendance of about 900.

The Management at Massanetta Springs is receiving many requests for reservations for the famous Bible Conference which will be held the last two weeks of the 1942 season, August 10-23. The program showing the hours the speakers will appear on the platform has just been released and may be secured by writing to the Conference Manager, Wm. E. Hudson, Massanetta Springs Station, Harrisonburg, Virginia.

Many nationally known speakers will appear on the program.

Yesterday's Promise of Light for Tomorrow

By DR. VERE V. LOPER of Berkley, California.

A Series of Devotional Messages by the Chaplain of the General Council.

IV.—JESUS WENT BEFORE.

When we have assumed our personal task, are we left alone for its accomplishment? Taking today another light burning on the Scriptural way, we real ze that we do not travel alone on the high road of duty. "And they were in the way going up to Jerusalem . . . and Jesus went before them."

Jesus goes before us as leader on the difficult trails of life. The disciples who were following the Master that day to Jerusalem knew that he was going to his death. Anxious for him and themselves, they were afraid as they followed him. So we are afraid at times as we confront our tasks. Shall we be equal to them? The interpretation of God's truth in these days is as delicate and critical as a surgical operation on the human eye. If we slip, somebody may be blind. To follow the dictates of our consciences today may put us in prison. To do our duty may mean the loss of a business or a son. To be a soldier may mean to kill. To work in a shipyard I know of, on the West Coast, means death to one workman every day. To blaze new trails anywhere means lonliness, but no man in the spirit of consecration faces his duty alone. Jesus goes ahead, on the long upward way. We are both the leaders and the led. Men facing the difficult task, or endeavoring to lead men to the highest happiness, have looked up, and there was Jesus a few steps ahead of them.

Jesus goes before us as a friend, inspiring us to rise to our highest stature, as we confront our duty. He was only a few steps ahead of those disciples on their way to Jerusalem, and in due time they came to his side to walk with him. He is only a few steps ahead of us in history, as God measures time, and we also can step up to his side and walk along with him. He is no ethereal vision who glides along before us like the ghost in Hamlet. Jesus is a real man, a true friend. He does not march ahead like a drum major, but turns to greet us with a smile as we join him. A German scholar put above his door, "Shakespeare and Goethe live here." We put above our door "Jesus Lives Here." He said, "Ye are my friends if ye do the things which I command you," and we endeavor to do them. He is no long-haired ascetic leading us to doom, though at times he has unpleasant duties for us. He inspires us to be better men, but he does not give orders. He rose to his highest powers because he loved his friends. We rise to our highest because we love him. His powers of love are infinitely greater than ours, but we follow his trail of love to the best of our ability. "We may not climb the heavenly steeps to bring the Lord Christ down . . .but warm, sweet, tender even yet a present help is he . . . The healing of his seamless dress is by our beds of pain; we touch him in life's throng and press and we are whole again."

Jesus goes before us a Living Presence, known best as we see him as the inner essesce of the finest people we know. We may come to know the Living Presence on altars aglow in worship, but we are certain of knowing the Presence in the people in whom Christ has been formed. Paul is not the only man who could speak of Christ living in him. We have known many such persons.

As I thought of William E. Sweet, our moderator who has gone ahead on the great adventure, I recalled one of his favorite stories. It describes the experience of Eugene Debs when he was imprisoned in the last war as a conscious objector. His attention was drawn to a negro prisoner said to be incorrigible. He ignored Debs' every gesture of friendship, he made as much trouble as he could, and seemed devoid of a spark of goodness. Debs was interested in this man. He left an orange on the negro's bed and went off without a word. Gradually in spite of many rebuffs, by untiring kindness he conquered the hard exterior of the man and the two became fast friends, able to sit for long periods in absolute silence but in a fellowship of perfect understanding. Finally when the negro was released he went back to freedom determined to become a useful citizen. When years later the news of Debs' death came to him he made this discerning comment: "He was the only Jesus Christ I ever knew."

Jesus goes ahead of us as the answer to the riddle of human history. However we may disagree in regard to our immediate duty, we are united in the conviction that Jesus has the only ultimate answer to the problems of our world. His insights and principles must be implemented by economic structures, political instrumentalities, and the skilled services of specialists in many fields. But in Jesus alone have all of us, pacifist and non-pacifist, seen a philosophy which holds promise for the ultimate solution of the problems of our world. Men have seldom understood and fulfilled all of the implications of the Kingdom of God as Jesus envisioned it, but when they have there has been a trail of light in human history. The only avenue of light through the Dark Ages was that which our enfeebled Christianity preserved. The only trail of light in the darkened present which holds promise for the future of our world is that illumined by him who goes before us, the one mind wise and good enough to lead us out of the world of chaos. We take heart in our jobs, and strive to overtake him in our insights.

Jesus goes before us as our comrade in scenes vaster than those of human history. He is our guide to eternity, the torch that lights the way beyond the grave. He is the "hope that sends a shining ray far down the future's broadening way." He was not headed for Jerusalem that day on the road. He was bound for the land from whose bourne no traveler returns. The disciples who followed him thought on Good Friday that they had come to the end of the journey, but it was not so. He "went before them into Galilee." He went with them on the road to Emmaus. In due time the disciples followed him on the road to sacrificial death. Jesus made it clear that death is not the worst tragedy that can befall a man. We need to remember this, when so many young men are following him today into eternity. The buildings and the historic spots of Europe are being wiped out. Many of them will never rise from the dust, but men can and will rise. This we know, thanks to him who blazed the trail of future life.

Jesus goes ahead, leader on the hard upward climb, inspiring friend, Living Presence in great souls, mind ecompassing all, comrade for eternity. He goes ahead, and beckons us to join him. As we look up and see his figure ahead of us on the trail, we quicken our steps to be with him, and meet our daily tasks confident and strong.

Representatives from 16 Protestant publishing houses have just organized a Religious Film Association in New York City for national distribution of films and slides adaptable to use in the churches. A catalog is in preparation listing some 250 religious films.

Pilgrim Fellowship

"Youth at Work in the Church"

A. LANSON GRANGER, JR., *Editor*

"THESE ARE OUR BROTHERS TOO."

When the young people at the Elon School of Leadership Training week before last gave in a sacrificial offering of $12.36 for the Committee on War Victims and Services, to be used in the relief work among the Japanese evacuees, it was more than a simple gesture of sympathy. It was Christian identification with a situation of desperate human needs. It represented the kind of outreach that in silent shame and love we dare not allow our consciences to forget.

A few weeks ago at Deering, Yoshio Fukuyama, one of the delegates, a fine Christian, American-born citizen of Japanese descent, who is the newly elected chairman of Personal Action for the National Pilgrim Fellowship, told us briefly of the terrific problem which has been created, especially on the West Coast, by the evacuation of thousands of Japanese-American citizens. Yoshio himself has escaped internment because he is a student at a mid-western Congregational Christian college. Yet, all the rest of his family, his brothers and sisters, are now under superviliance. With subdued emotion and a quiet and straightforward tone, Yoshio spoke to us without bitterness or malice. He cannot visit his family. To do so would mean that he would have to remain with them, and that he forfeit his place of partial freedom.

It will be hard to forget his words: "All my life I have loved America. I have loved its freedom. It is my home. But now I feel that some wall encircles me, and I wonder whether freedom is real."

What should be our attitude toward these brothers, living in a setting of physical inconvenience and want? Certainly, to begin with, we ought to know they are there. Numbers of young people, and adults as well, in our churches seem hardly aware of the problem at all. We should understand what their loss of personal property and liberty, in distortion of personality, in painfulness of soul, has meant to them. Some of us might alter our attitudes if we were sufficiently acquainted with the facts. One of the clearest and fairest interpretations which has appeared is that in the recent issue of *Social Action*, "A Touchstone of Democracy," which may be secured through the Promotional Secretary or from the Council for Social Action.

We can help, too, by our contributions to the Congregational Christian Committee for War Victims and Services, which may be given through a sacrificial offering or raised by a sacrificial meal.

Some may wish to investigate the possibilities of locating one or more Japanese students in their colleges. A government committee, the War Relocation Authority, is already at work on the problem with the National Student Relocation Council, 20 South Twelfth Street, Philadelphia, of transferring American students of Japanese descent to mid-western and southern colleges. Guilford College, in North Carolina, has already taken several students, and the University of North Carolina will have at least two on its campus this fall. We must do everything we can.

"Inasmuch as ye did it unto one of the least of these . . . "

WHAT IS YOUR GROUP DOING?

This page should never rightly be merely the contribution of any one person. It should be a creative thing, in which all of us feel a part, and through which we share our ideas and opinions. The editor of the page is painfully aware that it is not what it should be or can be to speak fully to the needs of our various groups. You ought to be able to find here what other groups are doing, what plans and programs they have discovered successful. You should find here what some of our young people are thinking. In other words, this should be a page for individual and group expression.

Since no budget is allowed for correspondence to plague you with requests, we have to depend upon your own initiative and willingness. Let us hear what you're thinking and doing.

Help thy brother's boat across, and lo! thine own has reached the shore.
—*Hindu Proverb.*

YOUTH AND ADULTS.

CHRISTIAN ENDEAVOR TOPIC FOR AUGUST 2, 1942.

SCRIPTURE: Acts 16:1-5.

Daily Readings—

Mon.—David and Samuel.—I Sam. 16: 12, 13.
Tue.—David and Saul.—I Sam. 16: 21-23.
Wed.—A Maid and Peter.—Mark 14: 66-68.
Thur.—Age and Youth Exhorted.—Tit. 2: 1-6.
Fri.—Paul and Onesimus.—Phil. 10-12.
Sat. Parents and Children.—Eph. 6: 1-4.

This topic and the one to follow deal with "Two-Way Friendships." It is very satisfying to select our friends with those of our age group or of our class in school. The group then has experiences in common. We will be more than apt to have similikes and dislikes. However some of the most important relationships of life are those which young people have with their elders.

Three groups are especially important—children with parents, pupils with teachers, and members of youth groups with their pastors or counselors.

Let someone tell why it is necessary for young people to know how to get along with adults.

Let another speak of the valuable contacts young people may have with adults in the home, in the church, at school, at work, in leisure-time activities. Some may give their experiences of helpful contact with adults.

This is a good question for general discussion, "Are adults *greatly* different from young people?"

Habits are more deeply established; individual differences are more marked; more experience is at their disposal in meeting various life situations; maturity has given them a new outlook upon life.

Adults are made of the same essential human "stuff" as young people. They have likes and dislikes, dreams and despairs, hopes and fears, strengths and weaknesses. All of these are not greatly different from young people. S. E. M.

Quakers need not become conscientious objectors to retain status in their church. This was the gist of a report from one of the member groups represented at the opening of the 247th session of the New York yearly meeting of the Religious Society of Friends. "We hold in equal respect any member of our meeting serving in the United States Army or taking the stand of the conscientious objector," the report read. "Individual conscience is the guide and peace the ultimate goal," —*Pathfinder.*

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

NOAH: GOD'S COVENANT WITH MANKIND.

Lesson IV.—July 26, 1942.

Golden Text: *"I will remember my covenant."*—Genesis 9: 15.

Lesson: Genesis 9: 1-16. Read chapters 6-9.

The story of "The Flood" is not confined to to sacred Scriptures. Any one who has delved into the mythologies of the ancients has read the story time and again. Of course all of these stories except that given in the Bible are very fantastical and to us unreal. Yet they help to establish the historical fact of a great deluge that must have occurred in the early history of mankind.

Certainly the story as given in the Bible is not beyond the realm of possibility, and it seems quite certain that the human race as Noah knew it must have been destroyed. Whatever may be one's individual opinion as to the historical authenticity of the Bible story, one cannot escape the fact of its trueness to the experiences of life.

God always offers a way out from the morass of doubt and fear and death that human disobedience builds up, if we are wise enough and repentant enough to go that way.

The lesson text, as printed in the quarterly deals not with the flood, but with the relation between God and Noah after the flood.

And God blessed Noah and his sons, and said unto them, Be fruitful and multiply, and replenish the earth. Noah is given a blessing, but he is also given a responsibility. He is to see that the waste places are rebuilt that the fruits of the field and the many forms of animal life are again replenished. Also he commanded that his sons and daughters should multiply and repopulate the earth.

And God spake, . . . saying Behold, I establish my covenant with you. It is this idea of a covenant that runs throug the entire Old Testament—the promise of God conditioned on the obedience of man to God's laws. Certainly we have good reason to know today what devastation can come upon a world that forgets Him.

The token of the covenant which Noah tells us of, the rainbow, we know to be a physical phenomenon, yet that makes it none the less impressive. One has often heard the story of the gold that awaits whoever may reach the rainbow's end. The writer of these notes heard another story recently. The teller of the story was high in the upper air traveling in his airplane; the storm had been severe, but it had passed and he looked and beheld the rainbow, but there could be no gold at its end, for there was no end; it was a complete circle as he saw it, and he said that he was reminded that there was no end to God's redeeming mercy and that He was ever willing to keep his covenant with mankind.

Our task, after the present war is over will not be so different from the task set for Noah and his sons. Those of us who survive must help to rebuild the world. And if there is not to be a repetition of the present holocaust, then we must rebuild it as a Christian world. This will mean further sacrifice on the part of those nations which have been most blessed by God. It will mean that one part of the world shall not rebuild at the expense of the other. No peace treaty that does not inculcate the spirit of the Prince of Peace will long survive. Albert W. Palmer, writing in our Adult Bible Class Quarterly, says, "No matter what happens, . . . there will still come a day when the fury of the storm will pass and the rainbow of redemptive love, of constructive effort, of the works of mercy will shine again. . . So it behooves us to get ready to greet the rainbow." It behooves us to realy become the sons of God.

J.T.K.

CHAIRMAN AND SECRETARY OF FEDERAL COUNCIL COMMISSION VISIT ENGLAND.

Word has been received in this country of the safe arrival in London of Mr. John Foster Dulles, Chairman of the Federal Council's Commission to Study the Bases of a Just and Durable Peace, and Dr. Walter W. Van Kirk, Secretary of the Commission.

Mr. Dulles and Dr. Van Kirk were invited to visit England by the British Council of Churches, of which the Archbishop of Canterbury is Chairman. While in London Mr. Dulles and Dr. Van Kirk will confer with British Church leaders concerning matters of mutual interest in the area of post-war reconstruction. It is expected that the American churchmen will visit many of the principal cities of the British Isles for a series of conferences and interviews.

The British churches have set up a Commission of the Churches for International Friendship and Social Responsibility which parallels, in many respects, the Federal Council's Commission to Study the Bases of a Just and Durable Peace. The Archbishop of Canterbury is Chairman of th's Commission and Dr. Archie Craig, of Scotland, is the Secretary. It is under the auspices of this Commission that the post-war planning being done by the churches in Great Britain is carried out.

It is expected that Mr. Dulles and Dr. Van Kirk will remain in England for about a month.

BISHOP TUCKER'S VISION.

A young English artist stood before his canvas one day painting a picture called "A Lost Woman." As the work grew under his hand his soul became more and more engrossed in the tragedy he was trying to portray. It represented a stormy night in winter. A poor woman, thinly clad, with her babe pressed to her bosom, was wending her way along a dark, deserted street. Faint lights flickering here and there, and all doors were closed and barred. As the artist depicted the agony on the unfortunate woman's face his emotion deepened, and he threw his brush aside and exclaimed, "Why not go out and seek to save the actually lost?" On the instant he forsook his studio and resolved to prepare himself for the ministry. He entered Oxford University, there supporting himself by the aid of his brush till he had finished his course. He then plunged into the work of rescuing the perishing, which took him through the slums of London to the dark regions of Uganda. This is the story of Bishop Tucker of Africa, and, as a modern reproduction of the spirit of Jesus, it helps one to understand the Master's attitude toward the lost.

—Rev. G. P. Eckman.

God has a plan of justice, mercy, truth, cooperation and brotherhood which will bring peace upon this earth. As we worship God these qualities become part of our nature and we become fit inhabitants of the world God created. Human beings should worship God not alone to show their allegiance and dependence upon their Creator, but to absorb from Him the essential qualities of a permanent civilization.

—Allen E. Claxton.

By Chaplain H. E. Rountree

MONDAY.

Simple Goodness.

"Keep thy heart with all diligence for out of it are the issues of life." —Read Prov. 4:14-27.

A long time ago we read from Dr. William T. Ellis the following: "If brains could save society nobody would need grow any wrinkles . . . But brains are not enough. It is the spirit of man that really counts. Intellectual cleverness has never saved society, but simple goodness and neighborliness have."

Prayer—Our Father, we want to be wise with the wisdom of the heart, that we may live happily with Thee and with our neighbors. *Amen.*

TUESDAY.

The Way to Power.

"All with one accord in one place."—Acts 2:1.

In countries of heathen faith we have known of thousands of people assembled together at one place in prayer. We have been informed that tens of thousands of Moslems are accustomed to assemble in celebration of "The night of Power," praying in concert. It would be a thrill to see as many Christians praying together.

But that many Christians do pray. The All-seeing eye must see ten thousand times ten thousand, all over the world, praying, who have not bowed their knees to Baal.

Prayer—O God, Our God, We would know how to pray. We pray for that vital touch with Thy spirit that we may have the power of prayer. *Amen.*

WEDNESDAY.

By the Way of the Olive Trees.

"He went, as was his custom, to the Mount of Olives; and his disciples also followed him."—Luke 22:39.

It was in the Mount of Olives where Jesus was under the weight of the supreme sacrifice, and it was under that weight that he came to the supreme submission to the Father's will.

The only road to true success leads through the Olive garden. The Olive garden is the garden of surrender. Insistence upon selfish rights leads to disaster. We must have born in us the mood to give up ourselves. To find that blessing, like Jesus, we must travel by the Olive trees until we can say, "Not my will but thine be done."

Prayer—O Lord, dear Father, we would know Thy holy will, so often obscured from our vision. Grant unto us the power to submit our ways unto Thee and to learn Thy way. *Amen.*

THURSDAY.

Handicapped But Undaunted.

"The Father which seeth in secret himself shall reward thee openly.—Matt. 6:4.

We are thinking now of those heroic efficient lives that are carrying on nobly in spite of sore handicaps. We have known many souls who have spent their days, as it were, against a "wailing wall." Yet, midst their sorrow and suffering they carry on, sweet and serene, shedding the Christ's spirit. "And their works do follow them," though they have been gone generations ago.

Prayer—Dear Father, we thank Thee for all souls who midst handicaps in this life have given true examples of Christian character, even like as unto our Lord. *Amen.*

FRIDAY.

The High Inspiration.

"He that loveth abideth in light." —Read I Jno. 2:1-11.

Most people who distinguish themselves among their fellows in this life are apt to be inspired by a great love behind them. To love a noble character, though that character has long since gone from the life, lifts one apart and above common achievement. We live and walk in memory of rare and high love. Herein is the secret of love for Christ.

Prayer—O Lord, lift us unto the glory of life as it is found in Jesus Christ, and may all who know us know that we love Jesus. *Amen.*

SATURDAY.

The Best Way.

"I am the way."—Jno. 14:6.

After all the high-sounding phrases regarding the ways of life, after all the eulogies of statesmanship, after all the exhortations of reform, it still remains true that a stable and sound society is based wholly upon good people who deal fairly and friendly with one another. This is the hope of the individual and the hope of our civilization. Meanness is not current among good people.

Prayer—O Lord, we pray for a kingdom of perfect righteousness to come to our souls and to our country. In Christ's name we ask it. *Amen.*

SUNDAY.

"If this day I have not been able to render a service to somebody, I have lost the day."

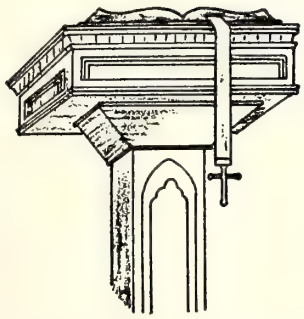
—*Gattinoni, Upper Room.*

THE MILITARY CHAPLAINCY.

(Continued from page 5)

fronts, through joy, through sorrow, through victory, or pain, in health or hospital, the Chaplain will ever be with his men, upholding the truths of the Everlasting God.

Numerous Chaplains have already won citation for distinguished service in this ministry, serving not for the glory of such rewards, but out of devotion to your sons, brothers and fathers who tomorrow will be the lay-leaders of a free and unfettered Church.



A SERMON BY DR. HARLEY H GILL OF SAN FRANCISCO, CALIFORNIA AT THE GENERAL COUNCIL

PROUD OF THE GOSPEL.

TEXT: Romans 1:16.

"I am not ashamed of the gospel." Thus Paul set the tone for the Christian witness of all times. No weak, feeble, cowering, apologizing apostle was he. Paul did not fall into the errors which beset so many of us modern disciples. It is not his education or erudition, it is not the literary finish of his sermons, it is not his personality, voice or delivery of which he is proud.

He makes no mention of the dimensions and cost of the cathedrals which his churches have built—their carved altars and stained glass windows and noble choirs. He says little about the gain in members, the size of his congregations, the balancing of budgets or the increase of his salary. Paul may have been human enough to take some pardonable secret satisfaction in some of these things. They are tools for the task and a workman does need good tools, but, my brethren, these are not worthy objects of our boasting. It is the Gospel of which we are proud.

If the gospel has laid hold on us, it will transform us as it did the little group of disciples who had been so fearful that they fled from the foot of the cross, into blazing apostles carrying convictions and courting martyrdom.

We will proclaim it with boldness, as our brethren in Norway have been doing, knowing that one greater than Hitler or Quisling is our leader.

We will do it with eagerness. There is an urgency about it. For us it is an imperative. The story must be told, now.

Our preaching will be a task of great joy, for we are bearers of good news. Not through blind duty, with dragging feet and sagging shoulders will we enter our pulpits, but sharing the most gladsome message ever imparted to men, and rendering to them the greatest possible service.

With sureness, will we proclaim it, because it is what the world needs and ours is the one certain voice in a confused age. We need not be discouraged by the taunts of those who point to the impotence of the church today, or to the way in which love is pushed aside by hate, who lift up the god of force and material might. If our message is futile, it is because it is not the gospel.

There is no more favorable time for impressing on men the constructive nature of the gospel than when destructive forces are doing their work. Now, in a time of war, with everything falling into ruin, we must and can show the folly of it all and say to men there is no hope for anything we hold dear except through a different way of life.

1. *Power.* That is surely what the world needs. A gospel that has power. We are dealing with men constantly battered about with power. Tremendous forces abound. A tiny detonation cap sparks the destruction of a battleship. The pressing of a key shatters a mountain. The word of a man sends to death a hundred thousand. In the presence of all this, man feels a sense of helplessness, futility or despair. How he needs the gospel, something of good news! But it must be a gospel of power or it will only add to his confusion and discouragement. He is used to explosive power, destructive power, power that is measured by foot pounds, amperes, pressures and tensions. The gospel does not belong with the explosive, destructive, man-made and man-directed forces that are turning this world into hell. It is more like the tide, like gravitation, like cellular cohesion, like warmth and light and life and growth. These are the forces in which we may safely put our trust.

2. *It is the Power of God.* What an unspeakably dangerous thing power is in the hands of men without love and intelligence. Irresponsible power is matched in the disaster it brings only by power that is selfish. There is enough of that and too much. But the power of which we speak is grounded in the love and intelligence of the Eternal. It proceeds from a source altogether friendly to man and his highest interests and which understands the interplay of forces with which man must contend. God is not dead, nor is He remote and helpless. He is alive, dynamic, purposeful, effective. It is not of the forces of nature that I am speaking, but the inward drive on and through human personality.

It is the power experienced by David Livingston when he cried out, "Oh, God, help me to make this black continent white." It is the power of Jesus, "The Father hitherto and I work." It is the power of Lincoln who said, "I believe the will of God prevails. Without Him all human reliance is vain. Without the assistance of that Divine Being I cannot succeed; with that assistance I cannot fail." It is the power of Luther who said, "Here I stand, as God is my helper, I can do no other." It is the power of Horace Pitkin just before his martyrdom, "God rules and somehow His Kingdom must be brought about in China." It is the power of Donald Hankey, wounded and dying on the battlefield, "God! God everywhere—and underneath are the everlasting arms." It is the power of Frank C. Laubach, "I have done nothing but open windows—God has done the rest."

3. *The Power of God unto Salvation of Every Man Who Believeth. Salvation!* That strange and misunderstood word, cluttered about with superstition, empty rites, superficial understanding and emotionalism! That most glorious and precious word in our Christian vocabulary, with the possible exceptions of God and love, and yet embracing them both.

Even when our conduct seems like nothing else than headlong plunging into the maelstrom of utter destruction, there is the conviction that there must be, nay, there is a better way. Salvation! The utter antithesis of all of this. Nothing else will do. This is our message: the power of God unto salvation! What a gospel it is, and what a day for the proclaiming of it!

This is not an area in which logic and fine reasoning are convincing. It is where testimoy abounds. There were times when Paul's words seemingly failed to carry conviction and he was forced to point to himself as an example. God knows that we dare not point to ourselves. (We need not, for that matter. We have 2,000 years of Christian history to draw upon, and the lives of multitudes of saints who bore their testimony.) No, we do not point to ourselves, but there is a pointing to us, notwithstanding. Our authority, if we have it, is our experience. If we are proud of the gospel it is because we know that it is the power of God unto salvation—our salvation.

The one effective way to prove the existence of God is to show what godly lives are like. The way to declare that the religion of Jesus will solve the world's problems is to solve our own problems in the light of that faith. We know that the world cannot ignore or escape Him because we cannot. If this gospel is

(Continued on page 15.)

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

We are quite often asked, "Do the children appreciate what the orphanage has done for them?"

We receive many letters from boys and girls who have been reared here and have gone out. We have observed through the years that those who have been obedient and who did their best while here, appreciate what the orphanage did for them. They are about 95% of the group. Those who are disobedient while here are disloyal and generally forget us when they leave. They are a small percent.

I take the liberty of reproducing the following letter. It breathes such a sweet spirit. It is from a boy who appreciates what the orphanage has meant to him.

52nd B Sq. 29th Gp.
Gowen Field, Idaho
July 11, 1942.

Dear Mr. Johnston:

It looks as if the Army has a way of getting one to join up with only one thought in mind, TO LICK THE JAPS, and believe me, we are going to do our best to do just that.

What is happening around the Orphanage now? I have often wondered in the last few months just how things were with you all there. I can think of a thousand and one questions I would like to ask you about the Orphanage, but it seems like every time I start a letter to you something happens that takes me away from the typewritter and I never get a chance to finish the letter until it's so old that I have to start all over again.

Though I am in the Army now, I still remember my only real home at the Orphanage. That is one thing I shall never forget as long as I live. If I may say so, I know that down deep everyone that was fortunate enough to be brought up there feels the same as I do. I am proud to have been reared there under your supervision, and you will never know how often your thoughtfulness in bringing us up strictly has really helped me out in life's problems in every way. I have marveled many times at the gentle way you took care of all of our smallest problems and remembered the calm way you looked after each little detail. I have tried to look at every problem as you taught us to do, and I have found that your way is best in every case.

I will have to close now as duty calls, and you know what that means in the Army. So until I hear from you, may I remain as I ever hope to be,

Yours sincerely,
JACK.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR JULY 23, 1942.

Amount brought forward	$9,022.21
Sunday School Monthly Offerings.	
Eastern N. C. Conference:	
Plymouth .....$ 4.19	
Oak Level 3.00	
———	7.19
N. C. and Va. Conference:	
Burlington	36.59
Western N. C. Conference:	
Ether .....$ 2.05	
Smithwood 2.15	
Pleasant Ridge 3.77	
———	7.97
Eastern Va. Conference:	
Richmond, Apr.-June ...$ 18.08	
Oak Grove 2.50	
Suffolk 6.05	
Franklin 25.00	
———	51.63
Valley Va. Cent. Conference:	
Antioch	5.60
Endowments.	
L. S. Holt	150.00
Special Offerings.	
Mr. Fespermon .....$ 5.00	
Miss R. Wilcox, Waverly . 3.00	
Mr. Stout 20.00	
———	28.00
Total for week	$ 286.98
Grand total	$9,309.19

OFFERINGS FOR ELON.

(Continued from page 6.)

that our friends—the Sunday schools and churches—will not forget us.

We appreciate the offerings which have been sent in recently:

Previously reported	$2,894.00
Churches.	
Eastern Va. Conference:	
Wakefield	7.59
Sunday Schools.	
N. C. and Va. Conference:	
Long's Chapel	1.43
Eastern Va. Conference:	
Spring Mill	.74
Mt. Carmel	6.29
Richmond, First	6.96
Eastern N. C. Conference:	
Hayes Chapel	1.50
Va. Valley Conference:	
Mayland	1.53
Total to date	$2,920.04

L. E. SMITH.

ELON COLLEGE

A CO-EDUCATIONAL INSTITUTION OF HIGHER LEARNING OF THE CONGREGATIONAL CHRISTIAN CHURCH

West Dormitory Will Be Used for Girls This Year.

Elon College is located in the piedmont section of North Carolina. The climate is invigorating and healthful. The natural beauty of the campus is enhanced by careful landscaping.

The rates are most reasonable.

LEON EDGAR SMITH, President
Elon College North Carolina

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.
A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational and Christian Churches.

BOARD OF EDITORS.

R. L. HOUSE, B. D.....Editor
S. C. HARRELL, D. D.....Associate
W. T. SCOTT, D. D.....Associate
F. C. LESTER, B. D.....Associate
I. W. JOHNSON, D. D.....Contributing
L. E. SMITH, D. D., LL.D....Contributing
ALLYN P. ROBINSON.....Contributing
J. T. KERNODLE.....Managing Editor

DEPARTMENTAL EDITORS.

H. S. HARDCASTLE, D. D..Sunday School
H. E. ROUNTREE.....Quiet Hour
S. E. MADREN.....Christian Endeavor
A. LANSON GRANGER.....Young People
MRS. A. C. TODD.....Children's Page

SUBSCRIPTION RATES.

Six Months.....$1.00
One Year.....$2.00

Published by the Board of Publications, agent for the Southern Convention of Congregational and Christian Churches, and printed every Thursday by the Central Publishing Co., Inc., Richmond, Va.

Entered as second-class matter at the Postoffice at Richmond, Va., July 25, 1922, under Act of March 3, 1879.

Remittances for subscriptions should be sent to the office of Promotional Secretary, Elon College, N. C.

All other matters of business should be addressed to "The Christian Sun," 1536 E. Broad Street, Richmond, Va.

Contributions should be sent to the editor at 3206 Grove Avenue, Richmond, Va., not later than Friday preceding the date of publication. Emergency notics will be received at "The Sun" office up to Tues. day of the week of publication.

Marriage or obituary notices of not over 125 words will be published fre. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

WALL.

Mrs. Minnie Wall, 63, wife of Mr. Henry Wall, died May 27, 1942. She had been in bad health for some years. She is greatly missed throughout the community as well as in the church. She was a faithful member of Antioch Christian Church and served as secretary for many years. She was teacher of the Young People's Class and active in whatever work the church undertook. She is survived by her husband, six children, one sister.

She was a sweet little Christian woman,
And tried to work for Christ
By doing deeds of kindness,
Through all her precious life.
Will always be remembered.

MRS. J. C. JENKINS,
MRS. S. B. SPRAGINS,
MISS DOROTHY JONES.

JONES.

On June 23, 1942, Bryant Jones, 43, passed from this life after an illness of five weeks. He was a regular and faithful attendant of Antioch Christian Church for many years. He is survived by his wife, five children, mother, and seven brothers and sisters.

Funeral services were conducted by Rev. E. M. Powell of Antioch and Rev. B. T. Leonard of Olive Branch M. E. Church of Gasburg, Va.

A few days of deepest sorrow,
Our home is so lone and drear
For you in whom our joys were centered.
Rest beyond all earthly care.
The fondest of these memories,
More lasting and more true,
Are memories of the happy days
That we shared with you.
Loved and remembered.

WIFE AND CHILDREN.

PROUD OF THE GOSPEL.

(Continued from page 12.)

what we really claim it is, the power of God unto salvation of everyone, it should begin with us, and we shall see that our testimony will be irresistible.

4. *Salvation to Every One That Believeth.* This gospel is powerful, but not over-powering. It is available for those that believe. God is on our side, but He takes no unfair advantage. Salvation is not imposed like the new order with which Hitler attempts to blanket a continent, if not the world. It is a way of life freely chosen by men whom God dares to think will one day be worthy to be called His sons.

More than this, it is for everyone. How often have we said it, and yet how unconvinced and unconvincing we are. The power of God unto salvation of everyone that believeth; to the Jew first and also to the Greek. Whenever any door is closed, the gospel goes out of the window. The moment any lines are drawn the gospel disappears. The erection of walls between races, classes, individuals, or nations, always cuts across the path of the gospel light and casts shadows.

The universality of the gospel is the fact that clinches the contention we have been making. More than anything else, it gives rise to the conviction that this is what the world needs. If it were anything less than universal, it would be meaningless for this day, and without value for this kind of world. Whatever we may say about the past, the world of tomorrow must be one of the universals. Hitler has seen clearly in one respect. His one order for Europe abolishing national boundaries and welding all the resources and manpower into one system is an abortive attempt to face the changed situation which rapid transportation and communication have brought about.

Isolation, nationalism, the fragmentary and competitive ways of life, are dead. The choice is before us. Totalitarian universality, or Christian universality.

Our stand is for the power of God unto salvation to everyone. To that high calling we dedicate ourselves. To the people of India demanding the rights and privileges of freedom; to the people of Africa who will surely demand them in the not distant future; to the people of China awakening to their momentous power; yes, even to the people of Japan hating the arrogance of the white man with such terrible vengeance—we go with our gifts and our sons, bearing testimony that there is a better way than the world has found, and it is for us all.

Cells of good will! That has been the mission of the church, carrying and planting them across Asia Minor, Macedonia, Greece, Rome, the untamed tribes of northern Europe, Ireland, England, America, India, China, Africa, Japan, and back to the Near East until in every nation, among every people, the seed has been planted, the leaven deposited, and men have begun to show forth the good life. Bad as this world is, it could have been, would have been, much worse had there been no spreading of the gospel.

There is Kagawa leading the Christians of Japan in penitence and prayer. There is the unbreakable courage of the clergy in Norway and Holland.

There is the far-seeing devotion of a man like the father of Martin Niemoller, to say nothing of his son. The aged father is quoted by an American visitor as saying: "When you go back to America do not let anyone pity the mother and father of Martin Niemoller. Only pity any follower of Christ who does not know the joy that is set before those who endure the cross, despising the shame." . . . "Yes, it is a terrible thing to have a son in a concentration camp." Turning to his wife, "Paula, here, and I know that. But there would be something more terrible for us: if God needed a faithful martyr and our Martin had been unwilling."

When the time comes that men will pause in their ghastly business of destruction, if for no other apparent reason that that of sheer exhaustion, there will still be amidst the fragments of ruin the blessings of life and growth. The spark will not be quenched; the cells will not die; the leaven will not be denied; your labor will not be in vain. The ash heap will burst into bloom.

So, let us go in confidence, chaplains to the boys in service, youth to foreign fields, ministers to our pulpits, mothers to your homes, laymen to your tasks, Christians all to our world, proclaiming by word and deed the gospel, for it is the power of God unto salvation to everyone that believeth.

A Message for the Churches in Time of War

Hear What the Spirit Would Say to the Churches:

Now are days of wrath and sorrow come upon us all.

Now are times of remembrance needed for the leavening of all our words and actions.

Let Us Therefore Remember with humble and repentant hearts the long years and the many ways wherein we all have sinned, and have suffered selfishness and injustice to go unrebuked and uncorrected. Let us confess our own sins of pride and greed ere we pass judgment on other nations or individuals.

Let Us Remember with pity, and succor with generosity all who have been and may yet be the sufferers under the world cataclysm of war.

Let Us who feel that now the arm of defense must be bared, and the hand of service clenched in power, strive with unremitting might until the end, not in random rage, but soberly seeking to ransom our fellowmen as well as ourselves from all slavery and oppression.

Let Us who feel that we cannot, even under present circumstances, approve or engage in strife, seek to translate our convictions not into criticism, but into constructive activity in the alleviation of suffering and the planning of a better future.

Let Us as Members of the Church of Christ seek ever, in the spirit of our Master, through the study of the scriptures and the practice of prayer, and through our continued gathering together in the fellowship of worship, to maintain and strengthen the bonds that eventually must bind the whole world as one family under God.

Let Us Remember in Love not only our allies, but also our reluctant enemies, the common people of Japan and of Germany and of Italy, praying for an early peace, praying not for glory or vengeance, but for the reestablishment of decency and honor and the broadening of opportunity and the enrichment of life for all men everywhere.

Let Us Remember All Rulers and legislators, all leaders of thought or action, whether in battle or otherwise, praying that they may be wiser than they know, and may yield themselves utterly, in humble consecration, to be instruments of the Divine will.

Let Our Churches redevote themselves to the enthronement of love, ever believing in its immediate adequacy as well as its ultimate supremacy.

Let All Our Pulpits resound with the gospel of faith, of hope, of love, unadulterated with hatred, uncontradicted by bitterness, always calling men to a courage that is rooted in good-will, which in turn must be the reflection of God's will.

Let Our Churches remember their Founder, and seek only in His spirit to inspire His disciples in whatever sphere or task they see the call of duty, to keep their vision and their loyalty, their patience and their determination fixed upon the single goal of a new habitation for humanity, builded in peace, timbered in justice, roofed over with righteousness, and furnished richly for friendliness, Jesus Christ himself being the chief cornerstone.

Hear What the Spirit Saith Unto the Churches.

—The Connecticut Council of Churches and Religious Education.

Southern Convention of Congregational Christian Churches. 1956.

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCIV. RICHMOND, VA., THURSDAY, JULY 30, 1942. NUMBER 30.

Missions: Our Continuing Task

THE HAYSTACK MONUMENT

In 1806 five students of Williams College were caught in a thunderstorm and took shelter under a haystack. They discussed "the moral darkness of Asia" and there resolved to give their lives to missionary work in other lands. As a result of their plea a society was formed to support their work, now known as the American Board of Commissioners for Foreign Missions, the first foreign mission society formed in America.

—From "Story of the Congregational Christian Churches,"—F. L. Fagley, Pilgrim Press.

NEWS AND VIEWS

The Suffolk Church received seven new members the last Sunday in July, bringing the total for the year up to forty-five.

Ensign James W. Parker, son of Mr. and Mrs. C. W. Parker of Portsmouth, has been advanced to the rank of Second Lieutenant.

Dr. I. W. Johnson will conduct a revival meeting in the Oakland Christian Church beginning the first Sunday in August. He will be assisted by Dr. John G. Truitt of Suffolk, Va.

Rev. Jesse H. Dollar promises (or threatens) to have a Stewardship Page in the near future. All pastors are gently urged to begin even now the planning of their fall stewardship program.

Dr. Edwin C. Gillette adds this postscript to a letter: "Do you know, one of the things I miss most about being on the retired list is my fine fellowship with the friends of the Southern Convention."

Professor John C. Bennett writes: "Thank you very much for sending me a copy of THE CHRISTIAN SUN. It seems to me to be a very good paper. It is quite an achievement to get such a paper into the hands of laymen."

The annual session of the Virginia Valley Central Conference will be held on Wednesday and Thursday, August 5 and 6, at the Church at Linville, Va. Mr. Roy A. Larrick is the efficient president, and an interesting program has been prepared.

Henry B. Wise, Elon student and graduate of the Bombardier School, Midland, Texas, has been advanced to the rank of Second Lieutenant and assigned to the First Sea Search Attack Group as an observer, according to an announcement made by the Langley Field Public Relations Office. Lieutenant Wise is a native of Newport News.

Congregational Christian Chaplains now serving in Virginia include the following: Lawrence Graves, Fort Eustis; Carlin M. Campbell and Jack Lindsay, Camp Pickett. Rollin Goodfellow, formerly of Fort Eustis, has been assigned to foreign service. Chaplain Lawrence Graves was one of the speakers at the Eastern Virginia Sunday School Convention.

Miss Ruthanna Foard, White Hall, Md., has accepted the position of director of religious education in the Suffolk Christian Church, to begin September 15th. Miss Foard is a B. S. graduate of Bridgewater College and B. R. E of the General Assembly Training School, Richmond, Va.

A letter from Mrs. D. E. Brown, Superintendent of the Middle Atlantic Conference, carries the following comment: "I am indebted to you for the Durham Number of THE CHRISTIAN SUN. Your reports were all very interesting and worthwhile. To me it was a most satisfying meeting. There was so much understanding fellowship evident in spite of varying opinions and so many high spots of spiritual inspiration to enrich our lives for the biennium ahead. The loveliest service of all to me was the early morning Communion Service of the women where the humble earnestness of spirit in deep quietness before the Lord's Table was stimulated by a candle-lighting service of world vision and brotherly concern. It was exceedingly beautiful and fortified the hearts of the women participating. It was hard to put in writing, but THE CHRISTIAN SUN made a success of its report."

CHRISTENING AND REVIVAL AT UNION RIDGE CHURCH.

Union Church, Union Ridge, N. C., had its revival meeting last week, July 12 to 17. Rev. W. E. Wisseman of the First Church of Greensboro was the speaker. There were two additions to the church, one on confession of faith, the other by letter.

There was a good spirit of cooperation and appreciation of the timely sermons of Mr. Wisseman.

One of the outstanding events of the meeting was at the first service on Sunday morning. Rev. F. C. Lester preached to a full church; and at the close of the service assisted the pastor in the christening of seven children, including the pastor's own son, Sydney Greig. This was the first service of its kind to be held in the Union Church in its 127 years.

A. GREIG RITCHIE,
Pastor.

WOMEN AND UNITED MISSIONS.

Extracts from the address by Mrs. Charles H. Roys, New York City, before women attending General Council.

"The power which American women wield today is immeasurable. In what other land are women free thus to assemble in so great a degree of security and plenty? Out of the many denominational gatherings of women across the country today it is hoped that there may be a welding together of Christian womanhood in one great unity. If on any single issue the women of America could be united, there is no power which could frustrate its achievement.

"Out of the clashing elements in our national social structure, discord between capital and labor, strife between equally sincere convictions concerning isolationism and intervention, has been galvanized into a unity of purpose and of action. Education, industry and politics all unite in affirming that the United Nations must win this war. It took danger and actual attack to bring about this unity, but how remarkably it has been achieved. . . .

"The figures of the nation's first annual war budget are so staggering as to be incomprehensible, but they assume significance when translated into the fact that America's participation in the war in the current fiscal year amounts to $3,295 for every hour up to the present day since the angels proclaimed the birth of the Prince of Peace. . . .

"The financial cost is, however, the very least. Infinitely greater is the sacrifice of life and irreplaceable treasure, both spiritual and material. As citizens this payment is demanded of us—there is no choice. But in the center of our national life, more united than ever before, stands the Church.

"Conventional Christianity with divided ranks stands condemned for not having done more to prevent the destructive cataclysm which has overtaken mankind. Surely the day has come for the Church to move forward in unity of purpose and effort. It is heartening to see the forces of North American Protestantism linked with similar movements in every country of the world, planning to face the mistakes of the past and to chart a new path.

"In Cleveland, December 6-10, 1942, there is to be held the Christian World Mission Convocation, sponsored by eight national inter-church organizations representing 74 North American Protestant communions.

(Continued on page 10.)

The Office of Promotional Secretary

News from the Field by Rev. F. C. Lester.

President L. E. Smith of Elon College is taking a few days of well-earned vacation in Michigan with his daughter. Mrs. Smith is with him.

The Valley of Virginia Central Conference meets next Wednesday and Thursday with the Linville, Va., Church. It is expected that good reports will be made of the work done in the churches during the past year.

Many churches are now calling pastors for the coming Conference Year. It is greatly to be hoped that all churches can get a good pastor, but several are now pastorless. New groupings of churches may be necessary in order to supply all of the pulpits. This office is anxious to help both pastors and churches in this important work.

The North Carolina and Virginia Sunday School and Christian Endeavor Convention voted to change its name to include Pilgrim Fellowship rather than just Christian Endeavor, and to invite the Pilgrim Fellowship of the conference to join with the Sunday School Convention in the annual session. Parts of the united program would be together and other parts would be parallel.

Registrations are already coming in for the Junior High Camp to be held at Crabtree Creek Recreational Area the last week in August. Only eighty campers with their leaders can be accommodated. It is hoped that many churches will be represented without too many coming from any one church. Better be early rather than sorry. Send one dollar to this office and ask to be enrolled.

ANOTHER GOOD IDEA.

One of our ministers holds a Pastor's Class for the training of boys and girls for church membership in connection with the revivals that he holds. He not only persuades people to accept the Christ and his way of life, but he also helps them to discover what it means to be a Christian and a member of the Church. A good idea. The minister is the Rev. Joseph E. McCauley.

CHURCH NEEDS A PASTOR.

The Bethlehem Christian Church, Altamahaw, N. C., has had no pastor since the Rev. G. C. Crutchfield left them last spring. They are very anxious to find a pastor. Any minister interested in this job is invited to write to or see the secretary, Mr. Clyde Iseley, R. 4, Burlington, N. C. There are 340 members of this fine rural church. They have had services on the first and third Sunday mornings.

STUDENT SUMMER SERVICE.

This summer we have had only one person to do Student Summer Service for full time in the usual way. Miss Mary Dean Brown is giving the summer to the work. She has held Vacation Schools at Henderson and Liberty (Vance). This week she is at Bethlehem, and for the next two weeks she will be in Carroll County, Virginia, where a Vacation Bible School will be opened at Elk Spur on next Tuesday morning at ten o'clock.

Miss Dorothy Hendrix is holding a school at Albemarle last week and this. Miss Nellie Gayle Joyner was in Holland last week and is at Holy Neck this week conducting Bible Schools.

Ray Day, Johnson Griffin and Walstein Snyder are serving a church each for the summer. They do Vacation Schools, lead the worship services, develop the young people's work, and otherwise serve the communities.

Miss Helen Boyd is serving through July and is doing a variety of things.

ANOTHER MAN BY THE SAME NAME.

The 125 delegates of the N. C. & Va. Sunday School and Christian Endeavor Convention meeting at the Bethel Church last Thursday changed presidents by simply swapping one French for another. Dr. Merton French had served for a year, but felt that his heavy duties as a teacher in Elon College made it unwise for him to again serve the convention. The Rev. Joe A. French, pastor of the Reidsville Christian Church, was elected to serve during the coming year. Other officers are practically the same as last year. The list will be given later.

Two good addresses were made to the convention. The first wos by the president, Dr. French. This will apin an early issue of this paper. The other was by Miss Helen Boyd, Director of Religious Activities at the Woman's College in Greensboro. and worker with this office for July.

Another fine feature of the convention was the discussion groups on Children's work by Mrs. J. L. Foster; Young People's Work by Miss Boyd, and Adult Work by the Rev. W. E. Wisseman.

The income from the schools was much larger than in recent years, and attendance at the convention was larger than last year.

SHALL MISSIONS WIN?

The Mission Board is working hard to reach its quota of $20,000 by the end of August. The money is badly needed. This is our way to help strengthen the Church at home and abroad. A little help from each of our churches and from a number of individuals will reach the goal.

Please remember that this is only $10,000 for home and $10,000 for foreign missions during the entire year, if we reach the goal. Only $10,000 to build the Church outside of North Carolina and Virginia. We can do that, surely, and much more. Make missions win in your heart, in your expenditures, and in the world by sending a special gift to our Mission Board right away.

THIS WEEK'S SUBSCRIBERS.

NEW.

Mrs. Marshall Whitley, R. 2, Albemarle, N. C.
Whitford Cole, R. 1, Eagle Springs, N. C.
Oscar Stevens, RFD., Biscoe, N. C.
Mrs. John Moyer, Broadway, Va.
Mrs. B. G. Harrell, Norfolk, Va.

RENEWAL.

Mrs. L. E. Smith, Newport News, Va.
Mrs. T. U. Savage, R. 3, Suffolk, Va.
E. L. Daughtrey, R. 1, Franklin, Va.
Mrs. Dora Steele, Durham, N. C.
Mrs. H. T. Peach, R. 2, Norfolk, Va.
Mrs. Ralph Crawford, R. 2, Elon College, N. C.
Miss Augusta Rhinehart, Bridgewater, Va.
Mrs. T. S. Scott, Pfafftown, N. C.
Mrs. Mary Fulk, Pfafftown, N. C.
Mrs. W. D. Wall, Ruffin, N. C.
Mrs. C. E. Fulk, Pfafftown, N. C.
Mrs. W. F. Worsham, Greensboro, N. C.

BOARD OF PUBLICATIONS TO MEET FRIDAY.

The Board of Publications will meet in the Suffolk Christian Church on Friday, July 31, at 10:00 A. M. The members of the Board are: John G. Truitt, chairman, Jesse H. Dollar, treasurer, William B. O'Neill, J. F. Apple and J. E. McCauley.

Labor spokesmen are constantly charging that the big corporations are making huge profits and paying fat dividends. Then all they have to do to get rich is to buy up the stocks of these corporations. Nobody else seems to want them, and they are going for practically a dime a dozen.

—*Pathfinder.*

THE EDITOR'S MESSAGE

THE PROGRAM AND PROMISE OF MISSIONS.

"Go ye, therefore, and make disciples of all nations . . . and I am with you always." We are going into all the world today, but not specifically to make disciples. We are baptizing them not in the name of the Father, Son and Holy Spirit, but in batteries, bombs and blood.

Our present program, lamentable yet unavoidable, must not obscure God's eternal program. This world-wide conflict will create a host of new problems for the post-war missionary. The status of victor and vanquished nations will inevitably color all traditional attitudes toward Christianity, the "white man's religion." The missionary program of the future must be planned with keen insight into the currents of international attitudes, executed with fidelity to our ancient Authority, and undergirded with great faith, prayer and adequate financial support.

The present effort of the Mission Board of the Southern Convention to reach its goal of $20,000.00 is commendable and will doubtless succeed. The success of the Elon Campaign indicates the interest of our people in the institutions of our Church. The program of missions must continue. But we cannot claim His promise without accepting His program.

DR. LOBINGIER ACCEPTS A NEW POSITION.

Dr. John Leslie Lobingier has been elected as Educational Secretary of the Massachusetts Congregational Conference, and will assume his new duties on or about Labor Day.

During the past sixteen years Dr. Lobinger has been connected with the Board of Home Missions. He has served chiefly with the Division of Christian Education, serving first as Secretary of the Department of Missionary Education and World Friendship, and later as Secretary of the Department of Adult Work and Church School Curriculum. Those who have been associated with him are amazed at his wide knowledge and detailed familiarity with missionary materials. He has been greatly concerned with young adults who have emerged from the Pilgrim Fellowship. During the past year, while retaining some responsibility in the Division of Christian Education, he has given a major part of his time to the Pilgrim Press as Eastern Sales Manager.

In his new position with the Massachusetts Congregational Conference, he will assume executive leadership of an educational program which will include church school improvement, the curriculum, missionary education, weekday religious education, adult work, young people, and other important religious emphases.

One who has served our church so widely and so well cannot now be hid behind the skirts of a state conference. The denomination is fortunate to retain the services of this genial, missionary-minded "John L.", and will continue to look to Massachusetts for comprehensive leadership in Christian education.

TOTALITARIAN THEOLOGY.

Totalitarian means "total." It is a theology of the whole. Dr. E. Stanley Jones has been saying around the country, "The totalitarian system has done us a service. It has broken the moulds of our impartial and individualistic thinking. It has restored a lost unity to life." Dr. Harley H. Gill declared in his General Council sermon, "The choice is before us: totalitarian universality or Christian universality."

The totalitarian theory of government as exemplified in Germany is more than political theory, more than a philosophy; it is a theology. The parallels between totalitarian theology and Christian theology are striking and instructive. Theology centers around a person. Hitler, not Christ, is the Messiah. No other deliverer is known to thousands of young Germans. Absolute loyalty to this deliverer is required. Does this not remind us of one who said, "He that loveth father or mother more than me is not worthy of me"?

Christianity brings a supreme authority for men, the will of God as revealed in Christ. Dr. Harris Franklin Rall states it plainly: "If we have a God, then he must be a totalitarian God, the God of all. You cannot make him a God of individuals and not of nations, a God of inner experience but not of history, a God of the altar, but not of the factories and banks and trade. This totalitarian religion of ours brings not only a supreme God for faith and obedience, but a way that men and nations must follow if they are to be saved." The Kingdom of God, or the rule of God on earth, is "infinitely totalitarian."

Every Nazi has a theoretical and practical knowledge of the writings of the totalitarian theological trinity: Hitler, Rosenberg and Goebbels. The rigid lodgment of this theology in the minds of the people is accomplished by the constant pressure of diabolical indoctrination. The Nazi knows his theology far better than the average Christian, and yet a Christian is one who should be able at all times to "give reason for the faith that is in him."

Emotion may be psychological rather than theological, but the ancient condemnation still stands: "I would thou wert hot or cold. So then because thou art lukewarm and neither cold nor hot, I will spew thee out of my mouth." The totalitarian faith has a zeal which we strangely lack. To be sure, that zeal is stimulated by mass meetings, inflamatory speeches and the constant element of suspense. To be sure it results in mass psychology and mob psychology. But the energy generated and liberated is out of all proportion to that traditional Christianity which should evidence a "zeal for God according to knowledge."

This theology has the ultimate quality of a totalitarian faith, missionary purpose. Edwin Espy testified, "I never have seen a Christian evangelist more determined to win a convert than countless German friends who have sought to convert me. They literally inquire about the state of your soul. If you still exist

in the outer darkness of unbelief, you are a permanent subject for evangelization. It is a day of great rejoicing when you have finally seen the light, confessed your sins and ignorance, and wholly embraced the faith.'' This theology of expansion and dominion is being visited upon helpless countries with unbelievable swiftness and thoroughness. Where is *our* missionary zeal today?

Has God turned us over to the totalitarian theological seminary? Paul wrote to Timothy (1:19-20): ''Hold the faith, and a good conscience, which some shipwreck: of whom is Hymenaeus and Alexander; *whom I have delivered unto Satan,* that they may learn not to blaspheme.'' Satan has again become our schoolmaster, and we are unwilling but helpless students of his repulsive classroom. We shall be kept in this school until we learn our theology, until we get an earth-wide consciousness, until we are cured of the curse of localism, until we realize that in God's Kingdom ''there is neither Greek nor Jew, barbarian, Scythian, bond nor free, but Christ is all in all.'' That which we would not learn in the school of Christ, we must learn in the cruel school of Satan.

It is not too late to learn our lesson: the essential doctrines of the Christian religion, the social implications of the Golden Rule, the missionary requirements of the Kingdom of God, and the totalitarian demands of the Prince of Peace.

R. L. H.

The World Is Our Parish

A Council Address by Rev. Russell Henry Stafford, *D. D., LL. D., Minister of Old South Church, Boston, and President of the American Board of Commissioners for Foreign Missions.*

''I look upon all the world as my parish.'' It was John Wesley who said that. We can overlook the taint of ego in Wesley's use of the singular pronoun, to weigh the valiant all-inclusive sentiment of apostolic devotion which he voiced in that ringing phrase. In it he pointed up and linked with his own dynamic personality a feeling that was already beginning to grow among Christians everywhere in his time, though in most quarters it still lacked definition.

The second half of the eighteenth century was a period when ways were opening up in every direction for the outreach of the European peoples. The Churches did not lead in these novel trends. But they were not behindhand, either. The Churches as Churches seldom lead; nor need they. For they comprise laymen as well as clergy. And Protestantism, at least, honours lay initiative. So when John Wesley claimed his planetary priesthood, he was voicing a conviction of world-wide religious responsibility which, though as yet at its dawn, was already glowing in the heart of the Christian community, in correspondence with expansive drives across all natural and racial frontiers in its secular life also. Ever since then, we Christians of the favoured lands of the West and North have been saying compassionately, and in the very spirit of Jesus Christ, Wesley's master and ours ,''We look upon all the world as our parish.''

This breath-taking aim of world evangelization had as a matter of fact never been quite lost in any Christian generation after our Lord and St. Paul. But it early faded and long lingered as little more than a dream. The dark and middle ages, and the brief bright day of the Renaissance, are starred with many heroic exploits in its behalf. But these were in the main isolated and sporadic. They could not be integrated into a universal system until the ways had been opened. When that at length occurred, the dream was shortly transformed into a wide-awake project.

It was determined that missionaries of the Cross should go wherever any man could penetrate, on any errand. They should even pioneer in the remote fastness of pagan darkness in advance of any agent of this world's affairs. A new age for foreign missions was born. The sole precedent for the rapidity of their subsequent advance, in the power of contagious good will only, was the first great age, when the faith spread like a torrent down all the smooth roads of the Roman Empire.

It was inevitable that this fresh torrential outflow of the Christian Churches into virgin territory should be colored in its early stages by the faults and prejudices of these Churches at that date, and of their representatives abroad, as a river is stained by mud from its banks. It is probably true, for instance, that most Christians who supported the missionary movement in the first generation or two after its rebirth proceeded from the assumption that they and their sort alone of all mankind were right in everything. They were naively convinced that they were right in their ways of living, the sort of clothes they wore and the sort of houses they inhabited; right in their politics, so that it would be an unmixed benefit for distant peoples to be brought under the sway of Occidental states; and so terribly right in their theology that any man who did not come to see eye to eye with them must be everlastingly damned, even though they might never in this world have heard of the Gospel.

But at least these missionaries were sent, and they went. That was a hazard which could never have been embraced if the main motive had not been as great-souled as Jesus' own when he went about doing good and ended up on Golgotha. Certainly such a voluntary hazard would be inconceivable—for often it has actually involved martyrdom, and always privation and loneliness—if the motive had been anything like as crass as mere sheer imperialism. And no missionary ever stayed long enough in any field to get to know his neighbors there intimately, without being moved as it were unconsciously by this mutual understanding and friendship out of any position of condescending bigotry he may ever have held.

It is largely thanks to missionaries that the science of comparative religion met with so warm a welcome and received such masses of material for its research and development when it came upon the scene. None has cooperated more sympathetically in its tasks than the missionaries, or been more ready to accept its revelation of both values and disvalues in both Christian and non-Christian creeds and practices. We have the missionary movement itself largely to thank for the fact that nowadays we have all come to see that Jesus Christ himself is the one unique good which we have to share with our brothers everywhere, while in return we can accept from them much beauty and some truth to which we could have no access otherwise. We go to exchange ideas about God with them, and let them see for themselves whether what we see in Christ is really there.

Further, missionaries have no doubt here and there in the past innocently and inadvertently let themselves be used as instruments of aggressive commercial or even political and military policy, by the governments and big businesses of the nations of their origin. But nowadays

(Continued on page 13.)

CONTRIBUTIONS

SUFFOLK LETTER.

The Eastern Virginia Sunday School Convention of Congregational Christian Churches met in the Suffolk Christian Church on Tuesday, July 21, in a one-day annual session. About 175 delegates and visitors were present, and the majority remained until the close of the session. Mr. Mills E. Godwin, Jr., was reelected president for the third term, and Mr. W. H. Baker, secretary, and Mr. J. W. Folk, treasurer, were also reelected to their offices. We failed to secure a list of the other officers elected.

The program for the most part was carried out as published, and this means that the time was well spent with profit to those who had the privilege of being present. Radical changes have been made in Sunday School conventions since the institution of Summer Conferences for Leadership Training. Many years ago it was a custom to discuss the various duties and opportunities involved in the methods of carrying on Sunday School work in the various churches. These matters of detail are dealt with more thoroughly in the Leadership Training Schools, and it is no longer considered necessary to discuss these features in the convention. This has brought a new type of program for the convention which is probably an advantage in the final analysis. At any rate we have learned to look at the school as an institution rather than as a mechanical device. The higher standards of education in the public schools have affected the standards and methods of the Sunday Schoool.

The officers of the Eastern Virginia Convention are doing a constructive work, and the speakers on the program pleased the audience by their prepared messages. It would be unfair to select any one speaker in preference to another in making an appraisal of their addresses. They were of a high standard, and showed study and careful preparation.

The convention voted to hold the next session at Oakland Christian Church, provided there is an improvement in methods of transportation for reaching the church next July. Let us hope conditions will make it possible for better transportation by that time, but the outlook is not very encouraging.

We have frequently tried to emphasize the importance of the Sunday School in our churches. That emphasis cannot be ignored without loss to the future growth of the church. The Sunday School is the best known agency in our midst for developing the church. It has its weaknesses and its critics are legion, but it goes on with its work. Surely in such a time as this we need to rally our Sunday School forces for a great advance movement during the next few years. A very simple test will convince any doubting Thomas that the religious illiteracy of our adult church people is alarming. We have been making some extra efforts to teach the Bible in some of the week night meetings of our Sunday School classes for several years. We have followed the plan of teaching the Bible by taking up the study of some of the books of the Bible. There is a need for increased effort in every field of our Sunday School work.

Something should be done about this matter, and the time is at hand for aggressive action. A considerable amount of money is being raised each year by our conventions for this purpose, and too little has been done in our Eastern Virginia Convention. This is not a criticism of convention officials, for the fault lies in the schools themselves. When the schools want this advance work to be done, it will be promptly taken up. No one can advance over the will and wishes of the Sunday Schools. We need more training schools in our local schools, and we need a greater vision for our work.

I. W. Johnson.

THE HENDERSON MEETING.

The Elon College "All or Nothing Campaign" is now being completed in a number of the local churches and communities, particularly in the Burlington, North Carolina Church and in Burlington City. The campaign has been a most unusual one and in many respects a glorious success. The necessary amount to clear the college of its debts was provided in cash and pledges prior to midnight, July 1. Announcements were sent out to all who had unpaid pledges stating that the conditions of the campaign had been fully met and that all pledges were due and payable anytime between the present and January 1, 1943. This money has been pledged for the payment of the debt, and just as soon as it is received, it is applied on the debt, which effects a saving in collecting and in interest. The total amount paid on the debt to date is $57,000, leaving a balance of $48,000 due. We hope to get this paid within the year. This campaign has meant much to the college and to the church. It would be a severe loss for our interest to stop here and our program to disintergrate.

On Monday, July 20, twenty-three representatives of the Elon College "All or Nothing Campaign" organization and pastors met in the First Congregational Christian Church of Henderson, North Carolina, to consider the next best steps to take in the interest of the college and the church. After considerable discussion it was voted:

1. That where agreeable and feasible, the campaign organization remain intact and assist in collecting all unpaid pledges. As soon as such collections are made, the same to be forwarded to the Chairman's office at Elon College, and individual contributors to be receipted by the college.

2. That as soon as the campaign is completed and cash and pledges assembled and segregated, that a breakdown of the campaign be published in The Christian Sun and otherwise, under the names of the members of the General Committee showing the churches under the direction of each general committeeman and the amounts contributed by the membership of the local church, the alumni, and friends in the community of the local church.

This section will require perhaps a few weeks, but we will get it done.

3. That the pastor of each local church and a layman selected from each local church constitute a committee to contact high school students belonging to the Christian Church and others who may be interested, in an effort to inform them and interest them in attending Elon College.

This was viewed by the group as a very necessary and important job to be done.

The campaign has been a great success at a very small expense. Payments are being made rapidly. It is a fine thing that the members of our church and friends have given their money to clear the college of its debt, but it will be a much finer thing if the homes of our church will lend their sons and daughters to Elon College for their college training. This will give the college an opportunity to become more specific in its instruction and give the church an

(Continued on page 15.)

FOR THE CHILDREN

Dear Children:

Once upon a time, long, long ago a new star shone in a dark sky. It looked down upon a beautiful country where bright flowers bloomed. It was so bright that it could see itself in the waters of the sea of Galilee. But everything was not lovely in the country where the new star looked down. There were mean Roman soldiers. There was sickness and dirt and filth. There were little stomachs which longed for food. Yet, amid this ugliness and beauty the star shone its brightest upon one humble scene.

Under the brow of a hill there was a cave. Oxen and cattle could be heard eating their straw and stamping their feet. But there was a new sound in the cave. There was a baby's brand new cry! A father looked down upon his first born son and his heart was so full of joy that it seemed to him that the world was full of the music which echoed from the small babe's throat! Before long the little pink bundle was nestled close to Mary's breast and Joseph kissed the white brow of his wife and told her how glad he was that they had this small son.

The earth was full of music because of the birth of this child. The shepherds heard it and followed it to worship at the feet of the babe. Wise men came to bring their gifts to this wonderful son! But evil men heard the music across the miles and so the parents fled with their child into a far country.

It had been six years since the shepherds had heard the angel's song. The wise men and their camels had gone home long ago. The little Jesus who had slept on the hay thought he was a big boy. When he stood very straight he came up to Mother Mary's waist. He could put on his own clothes. He could tie his own sandals. He could run out of doors to play all by himself while Mother Mary worked in the house. When Mary came to the door and called him he could run in very fast. "Yes, mother," he would say, and look up into her face and smile.

One morning when Mother Mary called him she was standing in the door with her water jar on her shoulder. She was going to the well for water. As she walked along, little Jesus ran and skipped in front of her. It was fun to go to the well. Many other mothers were there with their water jugs on their shoulders and they talked together. When Mary put her jar down into the water to fill it the little Jesus might look over the stone edge and see his own face just as if it were in a looking-glass.

When they came home from the well, the little Jesus did not run on in front of Mary but kept tight hold of her hand. He was not big enough to carry a water jar, but he could help her that way.

When they reached home his mother set down her water jar and went to look at her bread. It was ready to be baked. "Run," she said, "into the shop and bring some sticks of wood for the fire."

Now Father Joseph was a carpenter. He made wonderful things out of wood. Pound, pound went the hammer, buzz, buzz went the saw in Joseph's shop, and little Jesus loved to watch. But he did not stop now. Mother Mary needed wood for her fire. One piece and another and another, and his arms were full. "I cannot carry the big pieces, but I can carry the little pieces," he said to Mary. Back and forth he went from the shop to the house until Mary said, "That is surely enough." He smiled up at her. "Thank you, son," she said.

Then he could go to Joseph. Buzz, buzz went the saw. Pound, pound went the hammer. Little Jesus sat upon the floor among the shavings and watched.

By and by the buzz, buzz of the saw stopped. Joseph was going out to work. The little Jesus looked sad. Joseph picked up his hammer, his saw and the wood. Mary came to the door to see him go. The little Jesus stood in the door-way. "How tall he has grown!" thought Mary. "Would you like to go?" she said.

How the little Jesus' eyes shone! He had never been with Joseph when he went away to work. Joseph gave him the hammer to carry, and they started. The sun shone hot. They must go a long way. The hammer grew heavy. The little Jesus grew tired, but he was a big boy of six now, so he did not say so. He must help Joseph, so he talked about the things which they saw as they walked along.

The sun was going down when the little Jesus and Joseph came home. Mother Mary had supper ready, and the little Jesus was hungry.

After supper they all went to sit outside the door in the cool darkness. "Come, rest, little helper," said Joseph, and then he began to tell stories.

He told the little Jesus some of the same stories that I tell you. He told about little Samuel, who went to live in the great church, and about the new coat his mother made for him. He told about David when the lion came after his little lamb. And then he told about the great church far away in the city. "And when you are a big boy you shall go," ended

(Continued on page 15.)

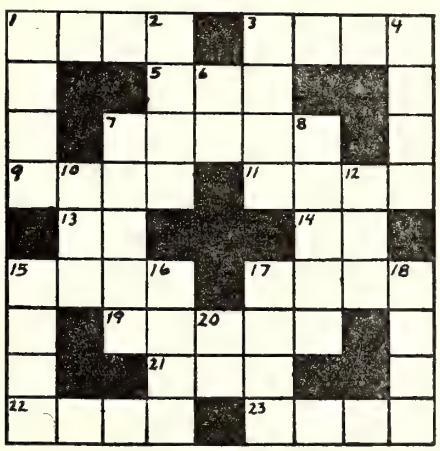
CROSSWORD PUZZLE.

ACROSS:

1. Liquid given Jesus while He was on the cross. (Matt. 27: 34.)
3. To search for; strive for. (Matt. 6:33.)
5. To be in debt. (Rom. 13:8.)
7. Authority; strength. (Matt. 9:6.)
9. To utter words.
11. To change residences.
13. Prefix meaning back.
14. Intransitive verb. (Abbr.)
15. To peruse written or printed matter.
17. Sharp; eager.
19. Birds. (Isaiah 60:8.)
21. Pastry.
22. Two nickels.
23. To drudge or toil.

DOWN:

1. Animal which says baa! (Lev. 3:12.)
2. Direct the eyes to. (Isa. 8:17.)
3. To appear. (Gen. 27:12.)
4. Part of the body. (Isa. 45:23.)
6. Wet Mash. (Abbr.)
7. To supplicate earnestly. (Isa. 1:17.)
8. Wanders; rambles.
10. Part of the verb to be.
12. To strive for superiority.
15. A path; way.
16. A drug.
17. To care for. (Gen. 28:15.)
18. Urgent want. (Matt. 6:32.)
20. Victory idea. (Abbr.)



Answers to Last Week's Puzzle.

Across: 1. July; 3. Flag; 5. Eli; 7. Faith; 9. Pals; 11. Some; 13. Io; 14. Me; 15. True; 17. Send; 19. Rains; 21. Sto; 22. Dine; 23. Wars.

Down: 1. Jump; 2. Yeas; 3. Fits; 4. Gate; 6. L. I.; 7. Flour; 8. Homes; 10. Air; 12. Men; 15. Tend; 16. Ease; 17. Snow; 18. Dews; 20. It.

DENOMINATIONAL ENTERPRISES.

Unless new churches are established and new members added, as well as keeping alive our present churches, there will be little chance for the institutions and enterprises of the Southern Convention to survive in the days ahead.

Why not face the facts and enlarge our borders by adding many new churches? This can only be done by increased offerings for missions. If you are interested in the growth of your denomination and can do so without financial embarrassment, please make a special gift now.

J. E. WEST.

MISSIONARY OFFERINGS.
WEEK ENDING JULY 24, 1942.

Sunday Schools.

Amelia, Clayton, N. C.	$	5.00
Pleasant Hill, Liberty, N. C.		6.74
Mt. Olivet (G), Geer, Va.		3.54
Seagrove, N. C.		2.00
First, Portsmouth, Va.		9.89
Newport News, Va.		9.50
Pleasant Union, Lillington, N. C.		1.28
New Hope, Harrisonburg, Va.		4.89
Bethlehem, Elon College, N. C.		5.00
Rosemont, Norfolk, Va.		25.22
Total	$	73.06

Individuals and Churches.

Mt. Zion, Mebane, N. C.	$	36.00
Berea (Nans.), Driver, Va.		8.59
Hope Mills, N. C.		12.00
Total	$	56.59

Specials.

Class No. 3, Rosemont, Norfolk, Va.	$	3.00
Total for week	$	132.65
Previously acknowledged		16,152.72
Total since Sept. 1, 1941		$16,285.37

We lack $3,714.63 of reaching our goal of $20,000.00, and we are running $485.56 behind the amount we had this time last year. Send your Sunday school offerings and your special gifts now. We must reach the $20,000.00!

MATTIE COX PARKER,
Secretary.

BIBLE STUDY FOR THE WOMEN'S SOCIETIES.

This coming year we are to study the Gospel of Luke, and our theme is "Christ Dealing with Human Need." Helps can be had from The Committee of Woman's Work, Henry Grady Building, Atlanta, Ga. There is a booklet, "Circle Bible Meditations," (20c.) that every leader will want to have. There is "A Personal Bible Study" (10c.), designed for use by individual members. For a background, the Gospel by Luke is rich in suggestions and material in the study of "the most beautiful book ever written." As we study it together may we discover anew its beauties and truths, and may we translate them into our daily living.

MRS. C. H. ROWLAND,
Supt. Spiritual Life.

SUFFOLK WOMEN MAKE PLANS FOR MISSIONS.

Members of the official staff of the Woman's Missionary Society of the Suffolk Christian Church, for the year beginning in October, held a planning conference at the home of the newly elected president, Mrs. John G. Truitt, for the purpose of getting plans made for the coming church year. The following officers-elect were invited to attend the meeting: Mrs. John G. Truitt, president; Mrs. W. A. Daughtrey, first vice-president; Mrs. J. E. Rawls, second vice-president; Mrs. L. E. Rawles, secretary; Mrs. M. O. Spence, assistant secretary; Mrs. W. H. Yates, corresponding secretary; Mrs. M. P. Hall, treasurer; Mrs. C. C. Lilly, reporter; Mrs. C. C. Rawles, spiritual life superintendent; Mrs. W. A. Daughtrey, pianist; Miss Jamie Felton, cradle roll superintendent; Mrs. Ray Gordon, chairman of literature and program committee; Mrs. J. L. Byrd, chairman of resolutions committee; Mrs. C. B. Duke, chairman of membership committee; Mrs. L. S. Hollowell, chairman of room committee; and the following group chairmen: Mrs. Edgar L. Bradshaw, Mrs. C. C. Rawles, Mrs. Roy Richardson, Mrs. E. R. Wyatt, Mrs. Lycurgus Barrett, Mrs. J. E. Rawles, Mrs. J. C. Philhower, Mrs. R. L. Smith, and Mrs. Holland Ballard.

The meeting began at 5 o'clock Sunday afternoon, Mrs. Truitt served supper at 7 o'clock, and the group attended the regular Sunday evening worship service of the church at 8 o'clock.

Matters discussed at the meeting were that of increasing the number of the groups from five to nine, with nine group leaders; that of re-alligning the groups by drawing the names from a hat; the nature and content of the programs; and the increasing of the membership of the society.

Mrs. Truitt in speaking of the meeting, said that she had been assured of the complete cooperation of all of the members.

REPORTER.

World Revolution

An Address by FRED FIELD GOODSELL, *Executive Vice-President of the American Board of Commissioners for Foreign Missions.*

Whether we Americans as a people know it or not, whether we are deeply concerned about it or not, whether we are consciously seeking to direct its course or not, the World Revolution is here and the America we know and love is inevitably, inextricably and vitally involved.

This World Revolution is not conquest by Communism. Even the Russian brand of that mental commodity is not what it was ten years ago.

This World Revolution is not Fascism. Fascism threatens in every country, but its fallacies insult the masses of the people.

This World Revolution is not Socialism. The socialists have been tried and found wanting. They have been good pace-makers but poor at every finish.

This World Revolution is not National Socialism as conceived by Hitler and his satellites. The masses of men will not continue to buy security at the price of freedom. All these forms and theories of social control are passing patterns of totalitarian nonsense. The real issue is democracy.

We are still in the early stages of democracy as World Revolution. The present planetary conflict has hastened its progress but it has been coming on apace for over 150 years. No one can see its end. No one will escape its power. Humanity as a whole is being uprooted, shaken by the passion for the welfare of the common man. Kings and Kaisers, Sultans and Shahs, Czars and Mikados are doomed. The struggle is intense, colossal, continuous. The night is very dark.

a. The World Revolution overleaps all geographical boundaries.

Look at Russia, for instance: Russia was ready for a great experiment in democracy in 1820. The Bolshevik revolution in 1917 came essentially as a counsel of despair after 100 years of tyranny. Communism has failed but new experiments in democracy will follow. The masses of the Russian people are waking up, ready to demonstrate not only their continued love for "Holy Russia" but their enthusiasm for social progress.

Consider China: Driven even more by inner forces than by the aggression of Japan, China has gone far toward achieving national unity. The leaven of Western education has begun the irresistible upheaval whose goal is nothing less than the welfare of all of China's millions.

Try to fathom India: India is her own greatest problem. Disunity and dissension are slowly giving way to clearer insights and greater efforts to redeem India's scores of millions from despair and from sub-human levels of existence. India wants "British justice" for her people as well as national independence.

Listen to Turkey of the world of Islam: Turkey is leading the world of Islam into new patterns of political power and democratic ideals. Her unquestioned allegiance to the cause of democracy and of the United Nations is not negated by her shrewdness in dealing with Germany. The great Ataturk dedicated his new regime to freedom, education and progress. His successor, President Inonu, is making an even worthier record of statesmanship.

b. The World Revolution is vertical as well as horizontal. Measure the might and appraise the goals of the labor movement throughout the world. All the facts are beyond the grasp of the most assidious research but the significance of the major trends of effort are crystal clear: Men are demanding adequate recognition of the worth of their toil. Selfishness, greed, lust for power, excess in their struggle for life, liberty and the pursuit of happiness must not blind us to this basic movement toward economic democracy.

Once again. Discover the roots of what an English writer has called "man's other religion — nationalism." The perversion of the best is often as here the worst. Nationalism is essentially love of nation and national home. What could be more praiseworthy? A strong family is composed of strong individual persons plus social coherence. A strong world society will be composed of strong national units plus the sense of world brotherhood. Bedevilment comes with the excesses of selfishness and greed, but the glory of a great age of brotherhood and democracy would come with the self-restraints and self-sacrifice of mature national life in every land.

c. The leading Axis powers pose two major world problems, both of which find echoes in some elements of almost every great national unit. Hitler proclaims the racial superiority of the German. Hirohito proclaims the messianic role of Japan. There can be no doubt as to the seriousness of both of these threats to the peace of the world for decades, if not for centuries, to come. If race prejudice in every one of its forms is the arch foe of democracy, within and without, ambition for world conquest is the most deadly poison any nation can imbibe. This foe and this poison are insidious, alert and prevalent. They may be the undoing of the better world order which is the desired end of the present World Revolution.

What is America's part in the present World Revolution?

It is well nigh impossible to exaggerate the significance of America's part in the present World Revolution. Even the confirmed isolationist among us begins to see that no nation can live unto itself in our modern world. The alert American Christian as well as the alert American Statesman lives today with a world map before him. Both are world citizens. Both confront world issues. Both rely on world forces. Notice how words and phrases tracing world horizons are crowding the pages of our daily and periodical press—global war, planetary struggle, world strategy, geopolitics, world community.

Even facetious American columnists have their phrases for world outlook and world action: "This is the first hemispherical contest to louse up all six continents, the seven seas and way stations. It is the premier longitudinal scrimmage to take in the works and the look-out too. When the great Alexander conquered the world it was just an excursion on a cross-town transfer. The world of Caesar reaches from Egypt to England and that of the roving Tartars from Cathay to the Baltic. A Fuller Brush man would cover as much territory on a pleasant May seventh. But this is the first homicidal epidemic that touches all the bases and sweeps in the corners. It is final, it is terrific, it is incredible. And no living man can tag it with a label until history pulls up the zipper on horror."—Arthur "Bugs" Baer in the Los Angeles *Examiner*.

America's part in the present World Revolution is twofold—in the realm of ideas and ideals, and in the realm of action. Our part in the realm of ideas and ideals formally began on July 4th, 1776, but the primary issue over which this global war is being waged roots back in our history well before the Declaration of Independence. We have ample reason to remember that there is nothing so powerful as an idea whose hour has come. The hour of a great Christian idea has come. Belief in the inherent worth of every individual person which is the basis of our democratic view of life is our chief contribution to the revolution which is transforming the world before our eyes This idea, implemented by an American political system in which a serious attempt is being made on an increasingly large national scale to enlist the intelligent co-operation of every citizen, has so impressed the world that nothing less than divine discontent has seized the souls of men all over the world and nothing less than a holy imagination has dramatized for them their struggle for freedom and the more abundant life. The weakness which we have shown in carrying this basic idea further toward fulfilment in the realm of economic democracy has threatened but it has not destroyed the significance of our part in the World Revolution.

Despite also our ghastly inconsistency in denying to every person of every race within our borders the opportunity for self development and self expression within the framework of common rights and duties, many an immigrant from the Orient as well as from Europe has looked upon and found our country a land of unlimited possibilities. We shall not fulfill our high destiny until we throttle the twin monsters of special privilege and of race prejudice. They will ultimately devour us unless we destroy them and add to our demonstration of political democracy both economic and social democracy. We had only partially accomplished our God-given task when the tides of the present war swirled over us.

The present war has opened not a new book but a new chapter in our book of democracy. Our fathers knew what they were fighting for in 1776. We know we are fighting and living for the same great ends now—freedom, democracy, human brotherhood, God. A freedom which was

(Continued on page 15.)

Pilgrim Fellowship

"Youth at Work in the Church"

A. LANSON GRANGER, JR., *Editor*

YOUTH AND THE HOMES THEY MAKE.

STATEMENT OF PURPOSE: *"To seek a fuller understanding one of another in the interests of happy relations in home and community."* —From an address by the Rev. Allyn P. Robinson, Jr. Minister of the United Church, Raleigh, at the Elon School of Leadership Training.

The key to life is given in the two great commandments which Jesus emphasized in His teachings and underscored with His life. There are many ways in which Pilgrim Fellowship young people may try to bring into their homes greater understanding and a more full application of their faith. Common worship and service in the church offer a bridge between youth and their parents.

But the most important contribution may be made through the homes which you young people will one day found, and it is not at all too early to begin your preparation for that home. It will be for you one of life's high and great adventures if you are ready for it and equal to it.

Here are some important things which one should bring into marriage:

1. If we are to understand ourselves and others we can never ignore the physical basis of life. Jesus did not ignore it. "The twain shall become one flesh." A "conspiracy of silence" kept an older generation from facing intelligently the biological side of marriage. There is great need for courses on sex education. The church ought to provide courses in preparation for marriage as well as personal counseling of youth. Urge your church to help in this way. Much unhappiness can be avoided, many foolish fears overcome, and the body will be made the servant of the spirit as it ought to be.

2. A profound respect for human personality as something valuable in itself and never to be *used* for our own convenience or pleasure. All cheap views of human nature are a threat to marriage and to happy relations in the home. This is involved in "loving our neighbors as ourselves."

3. A true emotional maturity is necessary. Some marriages go on the rocks because adults are still "playing dolls" emotionally. They are still too dependent upon their parents or they have a false idea of the meaning of marriage. Too many romantic novels may help persons to forget that they marry human beings, and marriage suffers when young people wake up suddenly to discover that they have not married their perfect "Prince Charming" or an angel. Many people who think they are looking for a new wife or a new husband ought to be looking for a new self.

4. The ability to share deeply with your partner. Deep mutual interests are of vast importance. Here religion enters profoundly. Marriage like so many other things becomes meaningful in proportion as it serves ends beyond itself. To share in the creation of another personality is one of life's greatest privileges, but when a couple know a loyalty not only to another person but to God himself—two things work together for good. Their own companionship is made more significant and the fact of their companionship makes them better able to serve the divine life. The love of one human being for another releases life from a paralyzing situation. But we need more than that. The first law is that we love God utterly, and it is this kind of utter devotion shared by two people that gives marriage its deepest meaning. The cultivation of this deeper loyalty you can begin now, for it is the key to all of life's meaning as well as to the high adventure of marriage.

AGAIN: THE JUNIOR HIGH CAMP.

We have had much to say on this page about the Junior High Camp, August 24-29, at Crabtree Park, near Durham, N. C. One additional thing, however, needs to be said. Rev. F. C. Lester, Promotional Secretary, urges that all registrations be sent in as soon as possible, certainly by August 15, so that adequate provision can be made for those attending. As the camp can accommodate only about 80, it is important to have this information. Send your dollar for registration to Mr. Lester immediately. The additional cost will be four dollars, and a half-pound of sugar.

WOMEN AND MISSIONS.

(Continued from page 2.)

Never before has such a united effort been put forth by the Protestant forces of our country and Canada. Surely the American churches will thereby be summoned to a more rigorous sacrificial, unified commitment to its indispensable mission in such a time as this.

"Two ways of life are in conflict in this global war: the dynamic lie of the totalitarian system and the dynamic truth of Christianity. Christianity, therefore, is central in the conflict since it is the basis of the way of life which the United Nations seek to defend. The Church, then, must be considered the foremost priority.

"The process of construction which must be followed to win the peace can be achieved only as the Church assumes its full leadership. It demands thought and action *now*. It is a task which cannot be postponed until the war is over. The forces of hatred, malice, intolerance, desire for revenge, and the corrosion of despair must be combated now. It is the unique imperative of Christianity to stimulate courage, faith, hope, calmness and poise, and to see that justice, mercy and forgiveness animate the terms of peace. . . .

"Not because of its weakness, but because of its strength, is the Christian Church today in a hostile world. It is in direct opposition to all for which totalitarianism stands. In spite of persecution and imprisonment, torture of Christians (the full story of which may never be known), it is clearly demonstrable that Christianity is today stronger in sections of Western Europe and in the Orient than it has ever been before."

Mrs. Roys deprecated the spirit of defeatism which characterizes some churches in America in regard to the foreign missionary program. She pointed out that no work essential to the life of the Church has been abandoned anywhere in the missionary field; no missionary forced to leave his post because of lack of funds. Some $2,000,000 have been contributed by 20 countries and made available to areas to which funds may not be sent from supporting countries. She stated that contributions to missions from Holland, in spite of its terrible deprivations caused by war, are greater than in the time preceding the war,

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

ABRAM: A PIONEER.

Lesson V.—August 2, 1942.

Golden Text: "*Fear not, Abram, I am thy shield and thy exceeding great reward.*—Genesis 15:1.

Lesson: Genesis 11:31-12:9. Heb. 11:8-12.

Devotional Reading: Psalm 25:1-5.

The Divine Call.

Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee." We do not know how the call came, but this man got the deep, inescapable conviction that God had spoken to him, and had called him to leave his country, his community, and even his father's house, and to go out—he knew not where. God, of course, speaks to us in many ways and calls us in divers manners. It matters not how he calls, God invariably so deeply impresses men that they cannot get away from the conviction that He has laid his hand on them. To be sure it is not always plain at first. Nor does it come always in some ecstatic vision. But the Scriptures and history are full of instances where when God wanted a man, He made it known to the man. If any man will do His will he shall know of the doctrine. Let a man keep an open mind and a responsive heart, and God will lead him and direct him.

The Divine Promise.

"And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing; . . . and in thee shall all the families of the earth be blessed." It was literally true in Abram's case. God did make of him a great nation, God did make his name great, God did bless him, and through him God did bless the families of the earth, for it was from the Jews, the people of whom Abram was the spiritual father of faith that God raised up Jesus Christ, full of grace and truth. In Him all the nations of the earth have been, and will be blessed.

There is another sense in which this is true of every man who hears and obeys God's call. To be sure one does not always prosper financially, nor does one escape hardship and suffering. But God blesses every man who wills to do His will, who obeys God's call. And through such a man, God blesses others. How humanity has been enriched by those who have heard God's call and who have not been disobedient to the heavenly vision. And this is true of countless men and women, limited in talent and humble in spirit, who in the out-of-the-way places and in simple forms of service, have been a blessing to their fellowmen and to generations yet unborn. Think of mothers working in humble homes, of Sunday school teachers in small as well as large Sunday schools, of faithful ministers in churches in obscure places as well as in large cities, think of some humble men and women whom you have known, who have been a blessing and a benediction to you and to others. And then remember that you, too, can be a blessing to others.

The Divine Revelation.

"And Jehovah appeared unto Abram . . . " There is a great deal of discussion as to how God reveals himself to men, and indeed a great deal of discussion in some quarters as to whether God reveals himself to men at all. But the biblical writers simply record the fact that God has "in times past, and in divers ways" revealed himself unto men. There have been men who have claimed that God has spoken to them, that He has revealed himself to them. And their works do bear them witness to that fact. Any one who has read the story of Abram can readily see that in some way, God had appeared unto him, that God had made his will known to him. It was not wishful thinking, it was not imagination.

The Divine Companionship.

It was not only in the land from which Abram started that God appeared unto, and spoke to Abram. God appeared unto him in Shechem, in the land of Canaan. When a man starts out to follow God, God goes with him. Men who do God's work do not work alone. Men whom God sends on errands have God's companionship in service. Jesus himself has said that He would go with those who went out to do His will and His work, even unto the end of the world, or the end of the age. And of course, many a missionary has found out that even though they have left the land of their fathers and their father's house and gone out unto a place which they knew not, that God was there to guide and to strengthen and to sustain. Let us be sure that when we do God's will we have God's help and God's companionship.

An Altar Unto Jehovah.

"And there builded he an altar unto Jehovah . . . and there builded he an altar unto Jehovah." You can follow this man Abram as he makes his journey by the altars which he built. Rough, rude altars undoubtedly they were. But they were a witness to his faith and a sign of the divine presence. They were a constant reminder of his dependence upon God and of God's presence and promises. It was at these rude altars that he worshipped. There was, of course, no elaborate ritual, no hard and fast order of service; ther was simply the offerng of an humble and sincere spirit, the returning of thanks and the prayer for guidance and grace. Simple, and perhaps even crude, but vital and transforming. One of the troubles with our modern world is that men have neglected to build altars, or have forsaken the altars that have already been builded. It is doubtful, for instance, that the old-fashioned family altar can be restored to the modern home, especially when the family work and eat at so many different hours as in many cases. But it is not doubtful that there are real values in some kind of family altar, some time or form when the family worship God and renew the inner life of the spirit. And there is no reason why in many, many homes this cannot be done. We need modern altar-builders.

A Venture of Faith.

Hundreds of years later, an inspired writer set down in brief compass the story of this man and of his wife. It is a part of the immortal story of Hebrews eleven. It is the story of ventures of faith. It was, said this writer, "by faith that Abram (his later name of course was Abraham) when he was called, obeyed . . . ; it was by faith that he became a sojourner in the land of promise; it was by faith that he saw a city which had foundations whose builder and maker was God; it was by faith that he and his wife looked forward to the coming of an heir."

Here we see faith in its practical and reasonable aspects. It is quite evident that the man is not writing about a creed, about some man-made, or man-phrased dogma. Faith is not that at all. But here was a man, living even in that dim and far-off day, who believed that there was a Reality beneath and behind the uni-

(Continued on page 14.)

By Chaplain H. E. Rountree

MONDAY.

A Double Quest.

"For all these things do the nations of the world seek after."—Luke 12:30.

"Pagans make food and drink of their aim." (Moffatt.)

Our first translation explains the doom of nations who seek only after the things of the world. Moffatt's translation explains the doom of the soul who has no higher aim than the material. Both together explain the complete misdirection and the misspending of life. This fact brings to us what Jesus so often taught that our undoing is in our hearts. The salvation of the world lies with those who do not live for food and drink, prestige and power, but for love, joy, peace, longsuffering, gentleness, kindness, and the simple ways of Jesus Christ. Such will maintain the fabric of the soul of man and such a man will maintain and increase the soul of the nation.

Prayer—Our Father, we thank Thee for the revelation of Jesus and the true way of blessedness. Call us continually to the obedience of Thy law, and deliver us from the inner sins and our own blindness. *Amen.*

TUESDAY.

Girders to the Bridges.

"But rather seek ye the kingdom of God, and all these things will be added."—Luke 12:31.

For weight of wisdom in this text, read the balance of the chapter. Each sentence supports this truth like the interlocking girders of a great bridge, and this bridge sweeps one clear through to the Kingdom of God.

Right from the heart of God there is a supporting girder to every phase of our everyday life. If we depend on Him we shall cross over safely. No evil can befall us, for "underneath are the Everlasting arms."

Prayer—Dear Father, Giver of all supports of life, Who hast taught us wherein our true life consisteth, help us, we beseech Thee, to seek always Thy beauty and peace. *Amen.*

WEDNESDAY.

Spring's Blooming Garb.

"If God so clothe the grass of the field . . . how much more . . ."—Luke 12:28.

Spring has brought us beauty and glory. The gardens are in full flower. The roads are bordered with wild verbina. The desert is blossoming everywhere. God's earth is clothed with flowering beauty which spring has wrapped about it. It is an interposition of God's order between us and our fears. Trust and do not worry. God still lives. He will win, if His forces will mobilize and soldier for Him solidly against the common enemy, Satan.

Prayer—Our Father, as the light of the sun this morning falls upon the earth, may Thy eternity fall upon us, and may the light of Thy perfect righteousness flood our souls, and forestall any wandering ways. *Amen.*

THURSDAY.

Our Job.

"That they without us should not be made perfect."—Heb. 11:39.

"Looking unto Jesus the author and finisher of our faith."—Heb. 12:2.

It is our job to perfect the past as nearly as possible. The past is always unfinished. There has been bequeathed unto us the cause of the unfinished task, that the hopes of those before us may be realized. Our fathers and mothers came into the world, lived, strove and achieved, but passed on leaving their causes and their dreams unfinished. There is nothing like this that so kindles one's soul. Will we be faithful to this legacy?

Prayer—Dear Father, grant us Thy help in the work which has been given us, so nobly begun by those before us; and grant us that faithfulness that will make our work acceptable to Thee. *Amen.*

FRIDAY.

What's the Use.

"What profit is it that we have kept His ordinance . . . ?" Mal 3:14.

This question has been asked throughout the ages. It is a question which arises out of intense devotion and the lack of material comforts, as set over against the wicked who "prosper like a green bay tree." It sinks deep and puzzles our souls.

But this observation is on the surface. The true answer is deeper than that. the reward for being good is in goodness, clear conscience, integrity comradeship of love. The issue of these is in the soul. It is character.

Prayer—Dear Father, let the light of Thy love search our thoughts and desires and renew us daily into the spirit of Jesus Christ. In His name we ask it. *Amen.*

SATURDAY.

The Critical Times.

". . . . if in the land of peace . . . they wearied thee, then how wilt thou do in the swelling of the Jordon?"—Jer. 12:5.

We are living in critical times. The people of our country have not yet realized how critical it is. Many of our privileges and comforts are being taken away from us one by one, and we chafe and complain. It is hard to meet the challenge. But if we weary at the smaller things, what shall we do when greater ones come?

The greater strengths of life to endure come from the disciplines of the lesser demands. May the years teach us the help of God and dependence upon Him. Dear Lord,

(Continued on page 15.)

THE WORLD IS OUR PARISH.

(Continued from page 5.)

they all have their eyes open and their fingers crossed, these missionaries of ours. They know what to look out for and steer clear of.

It is mainly due to them, and their anthropological interest, and their honest recognition of the peculiar suitability of many old folkways to the climatic and social settings they were evolved to fit, that tribes and races still near to their primitive condition—in Africa, for instance—are being ensured by all means available in their right to lead their own lives in their own way, accepting only such changes as are recognizably for their own good, and protected against overriding and uprooting by the alien practices of whites intent upon exploiting them.

Moreover, there have doubtless been times and places where missionaries were not welcome, at least on their arrival, among the peoples with whom they had gone to live. But even in such cases they have usually managed to outstay their unwelcome, as it were, because they radiated a quality of living which none could fail in the end to respect and like. And they brought a knack for being unobtrusively helpful along many lines in new ways that must often have seemed miraculous. Nowadays our problem is not that missionaries are not wanted, but that in nearly every field more missionaries are wanted than we can possibly send out on the budget at our command.

The missionary enterprise continues among the uninformed to suffer under the suspicion that it means thrusting our creeds and our devices on nations already satisfied with their own, and resentful of any invitation far more, I think, within the church to change. That counts against it for es, at least, than any uncharitable indifference to human need in other lands. That is to say, many Christians still seem to fear that foreign missions are an agency of imperialism, though it be of late years a spiritual imperialism only—a sublimated imperialism, as it were—doubtless without economic or political concomitants. But that is an utter misreading of the facts; or rather, if I may speak plainly, a failure to read them at all.

Christian missionaries are always the principal and often the only representatives in their fields of the valuable, positive, constructive aspects of our civilization. And with all its faults our civilization is yet indebted to Christ's initiative and inspiration for unique contributions to human welfare of mind, body, and estate, in this life as well as the next.

The supreme importance of this world-wide Christian ministry of humble loving kindness in our day of destruction lies in the fact that beneath the troubled plane of public events, down where men live, it is laying, through personal relations, strong foundations for that eventual order of mutual trust and aid among all nations and races, wherein lies the prelude of man's making to God's bringing of His kingdom among men.

It is a vast enterprise today. In the aggregate, it is one of the most imposing and palpably significant movements in the world. Literally, though as yet in the main inconspicuously, it is changing the face of the world map, so far as its sociological features are concerned. And in its operations all is cooperation, with a minimum of overlapping by the several Boards, and no sectarian spirit any longer in evidence. But it has grown to these vast dimensions from small beginnings, near the time when John Wesley propounded its prime principle in his magnificent and unforgettable epigram.

In England, the Baptist Missionary Society was organized in 1792, the London Missionary Society in 1797, the Church Missionary Society in 1799. On the Continent, the Netherlands Missionary Society was organized in 1797. First in the field on this side of the Atlantic, our own American Board was organized in 1810 and incorporated in 1812, and planted its first mission in 1813 at Bombay.

Like these other societies, the American Board was at the outset independent and self-perpetuating. It appealed to and through the Churches for funds and men, and enjoyed a privileged status for such appeals; but it was subject to no ecclesiastical control. Also at first it was inter-denominational. But that period was soon over. As a distinctly Congregational body, as to its sources of maintenance, it long antedates the establishment of the National Council of 1871. Until 1869 it included women's work within its purview, as it now does again since 1927.

As a senior of all national Congregational agencies, and having preserved for many years a kind of Brahmin aloofness from direct touch by our Churches, I gather the impression that the American Board achieved a reputation long ago for self-sufficiency, if not for ungodly pride, which it still has to struggle to live down.

Actually, whatever grounds there may have been for thinking of the American Board as somehow off-side have been swept away completely long since. I can assure you that the officers of the American Board are even more surprised and hurt than indignant whenever they discover lingering traces of such notions. I say the officers of the American Board, because if I were simply to say the American Board I should be talking to you about yourselves, in your representative capacity as delegates of all our Churches. For the American Board is simply the Congregational Christian Churches of the United States in the functions of Christian extension which they exercise beyond the frontiers of our Republic, as the Board of Home Missions is the same for like functions within these borders.

In season and out of season, in war and in peace, the Christian Church has but one supreme mandate from its Founder and Lord to keep on going forward, until at last the whole world shall be brought under his emancipating and redemptive influence. And forward we go, the American Board serving in your behalf, not only undeterred in most areas by the obstacles which war conditions erect, but in many areas confronting unprecedented opportunities for multiplied usefuless and more rapid progress due to those very conditions.

What do we need, in order to carry on, and take advantage of these openings? We need more money, of course; we always need more money. Or, rather, our work does—which is not quite the same thing. And we are entitled to ample funds for the discharge of contracts undertaken in your behalf and as your agents. We need your heightened interest and prayer. We need young men and women for life enlistment in this cause. But we can still get them, and of the very best too, if only we have the means to support them.

Most of all, however, I believe that we need a new approach to the foreign mission enterprise on the part of the people in our Churches, a new attitude towards it, a new understanding of it. In it there is no bigotry or aggression, nor any sort of imperialism. It is the reverse of all that. It means steadily building the walls of the New Jerusalem. It means sharing with others, who need it as we do, the transcedent value of

(Continued on page 14.)

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

A number of our orphanage boys who have been reared here and who have gone out during the last few years have either volunteered or have been drafted. Some have gone into the navy and others into the army. Some of them are now in the foreign fields. Several came to see us before they left, to tell us good by.

It touches a tender place in our heart to say good by, but there is a consolation to feel that they will do their duty wherever they are placed. We feel sure that they all have one purpose at heart, and that is to lick the Japs.

If it is necessary to make the supreme sacrifice, they will have their faces toward the enemy.

The writer had one son in World War No. 1. He has three registered for the present war. One has already volunteered. While it grieves us to see them go, yet we know it will take our sons to win this war for democracy and to keep our freedom and way of life. It must be a united effort on the part of all of us. Whatever sacrifice it may call upon us to make, we will have to make it. We truly hope when the war is over and peace is made that it will be such a peace that it will permit the nations to live in peace and harmony with each other for all time.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR JULY 30, 1942.

Amount brought forward		$9,309.19
Sunday School Monthly Offerings.		
Eastern N. C. Conference:		
Catawba Springs	$ 7.00	
Auburn	7.84	
Turner's Chapel	3.12	
		17,96
N. C. & Va. Conference:		
Bethlehem	13.39	
Burlington, Thanksgiving pledge	25.00	
		38.39
Western N. C. Conference:		
Seagrove		5.00
Eastern Va. Conference:		
Bethlehem	$ 5.21	
First, Portsmouth	18.41	
		23.62
Valley Va. Cent. Conference:		
New Hope, June	$ 2.52	
New Hope, July	1.74	
Mt. Olivet (G)	2.31	
Newport	3.45	
Woods' Chapel	.50	
Bethel	1.00	
		11.52
Special Offerings.		
Social Security, Margaret Bayliff	$ 10.72	
Mr. & Mrs. Harold Barney, May-July	15.00	
Mr. May	3.00	
Mr. May	3.00	
		31.72
Total for week		$ 128.21
Grand total		$9,437.40

THE WORLD IS OUR PARISH.

(Continued from page 13.)

comradeship with Jesus Christ, from which all lesser values flow in human betterment, to converge in a m ghty stream that runs toward the Kingdom of God on earth.

"I look upon all the world as my parish." When John Wesley said it, he was speaking for us all, and for our Lord, and for the one sure hope of all mankind. Never mind how long it may take to make that dream come true. Come true at length it will, if we Christians continually stand by our guns in this warfare of good will against all malice and iniquity. For the ancient dream has become a modern project, on a scale at least approaching equivalence with its urgency. And this project has behind it the infin te power of God's love, His truth, and His persuasiveness.

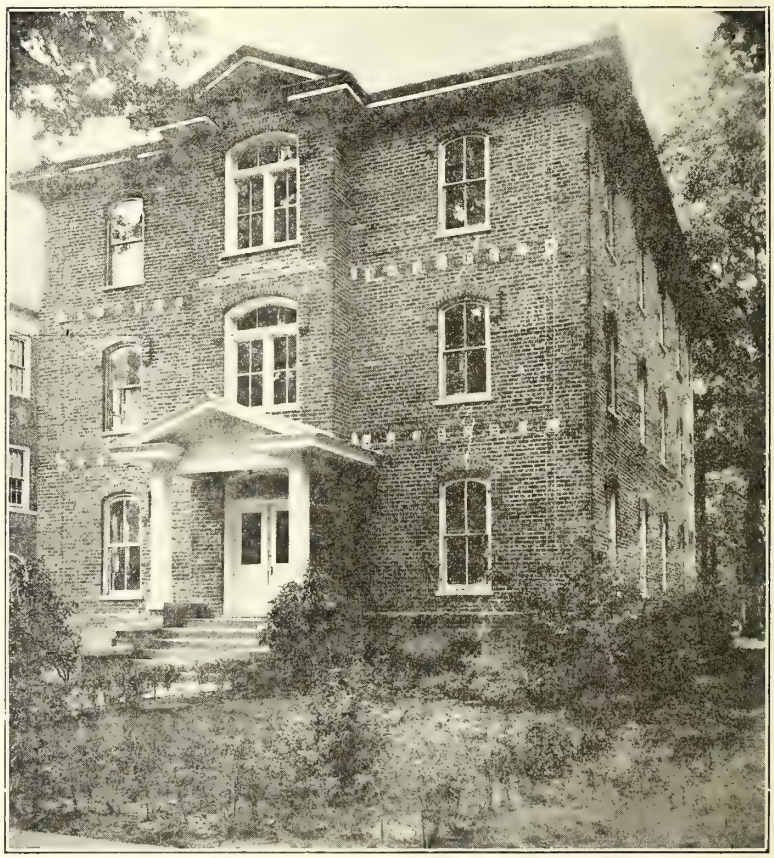
SUNDAY SCHOOL LESSON.

(Continued from page 10.)

verse, that life had meaning and purpose, that God could make His will known to men, that the universe could be trusted, that life was not a series of blind alleys, that only as one related himself to the divine will, could life have meaning and power and purpose. Here was faith as an active, outgoing, and history-making force.

ELON COLLEGE

A CO-EDUCATIONAL INSTITUTION OF HIGHER LEARNING OF THE CONGREGATIONAL CHRISTIAN CHURCH



West Dormitory Will Be Used for Girls This Year.

Elon College is located in the piedmont section of North Carolina. The climate is invigorating and healthful. The natural beauty of the campus is enhanced by careful landscaping.

The rates are most reasonable.

LEON EDGAR SMITH, President

Elon College North Carolina

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.
A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational and Christian Churches.

BOARD OF EDITORS.

R. L. HOUSE, B. D.....Editor
S. C. HARRELL, D. D.....Associate
W. T. SCOTT, D. D.....Associate
F. C. LESTER, B. D.....Associate
I. W. JOHNSON, D. D.....Contributing
L. E. SMITH, D. D., LL.D....Contributing
ALLYN P. ROBINSON.....Contributing
J. T. KERNODLE.....Managing Editor

DEPARTMENTAL EDITORS.

H. S. HARDCASTLE, D. D..Sunday School
H. E. ROUNTREE.....Quiet Hour
S. E. MADREN.....Christian Endeavor
A. LANSON GRANGER.....Young People
MRS. A. C. TODD.....Children's Page

SUBSCRIPTION RATES.

Six Months.....$1.00
One Year.....$2.00

Published by the Board of Publications, agent for the Southern Convention of Congregational and Christian Churches, and printed every Thursday by the Central Publishing Co., Inc., Richmond, Va.

Entered as second-class matter at the Postoffice at Richmond, Va., July 25, 1922, under Act of March 3, 1879.

Remittances for subscriptions should be sent to the office of Promotional Secretary, Elon College, N. C.

All other matters of business should be addressed to **"The Christian Sun,"** 1536 E. Broad Street, Richmond, Va.

Contributions should be sent to the editor at 3206 Grove Avenue, Richmond, Va., not later than Friday preceding the date of publication. Emergency notics will be received at "The Sun" office up to Tues. day of the week of publication.

Marriage or obituary notices of not over 125 words will be published fre. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

In Memoriam

GREEN

On the early morning of May 12, 1942, Mrs. Louna Blanche Green passed from her earthly abode to her eternal reward. It would tax the vocabulary of the average individual to list her graces and virtues. Outstanding, however, was her determination to stand by her convictions. No cause, once she was convinced, had a greater advocate.

In her home she reigned as queen. There she was an invaluable aid to her husband, the Rev. T. J. Green, who survives; as well as a shining light for her children.

Mrs. Green had been a member of the Parks Cross Roads Christian Church for a number of years. Interment in the cemetery there was witnessed by a large congregation of relatives and friends of this and other communities where Bro. Green has served as pastor during his long and useful career as a minister. The floral offerings beautifully attested the high esteem in which she was held.

She is survived by the following children: Mrs. Clifton Brinson, Kenansville, N. C.; Mrs. Eugenia Wilson of the home; Prof. James M. Green, Seagrove, N. C.; Prof. Britt L. Green, Seven Springs, N. C.; Thomas Green, Remseur, N. C.

May the peace of God fill the hearts and minds of the bereft.

E. CARL BRADY.

WORLD REVOLUTION.

(Continued from page 9.)

worth winning by the sacrifices of our pioneer ancestors is worth maintaining at any cost by those who have entered into that priceless heritage. We shall ill respect the memory of our fathers by denying their principles or refusing to preserve and develop their bequests to us. By the same token we shall ill serve our day and generation as a member of the world community of nations by showing weakness in standing firmly for the fundamental truth which can free the world from tyranny and greed. We must and will win this war. Defeat for our arms is unthinkable.

But—and this is a "but" to be ignored at our peril—we shall not fulfill our part in the present World Revolution solely or even mainly by the use of military and naval might. America's part in establishing the new and better world order is primarily spiritual. Among others, the American missionaries who have lived and carried the Christian gospel around the world share with Christian leaders of all lands, the role described by a speaker at a recent Williamstown Institute of International Relations as "the inner statesmen of the new world order." Missionaries of the authentic Gospel of Christ are the inner statesmen of the new world order because a just and durable peace and a righteous world order can arise only as men and nations are transformed by spiritual forces which work from within toward the conquest of evil desires and evil will. War may remove certain obstacles but war cannot create good will and freedom and true democracy. It will not be enough to conquer Hitler and Hirohito. We must go on to achieve for ourselves and to help all nations achieve the higher freedom in which the full meaning of our manhood and brotherhood can be realized. As we are sacrificing for the victory of our arms we must prepare to sacrifice for the victory of the Christian spirit throughout the world. Only along that path lies the fulfillment of our part in the present momentous World Revolution.

We read that we ought to forgive our enemies; but we do not read that we ought to forgive our friends.

—*Cosmus.*

THE HENDERSON MEETING.

(Continued from page 6.)

opportunity to know more accurately what the college is doing and what it really means to the denomination. I want to assure every family in the church that Elon College is prepared to meet the needs of their sons and daughters and to provide for them the advantages of college training and college life under satisfactory conditions at exceedingly reasonable, economical rates.

Catalogues, bulletins and other information will be furnished freely and gladly on request.

L. E. SMITH.

FOR THE CHILDREN.

(Continued from page 7.)

Joseph. "I'm six," said little Jesus, springing up. "Yes, and when you are twelve you shall go," said Joseph.

Then Mary began to sing softly. It was the evening song. It was time for the little Jesus to go to bed. He went and stood by her knee and sang with her. "I will lay me down in peace, and sleep; for thou, Lord, makest me to dwell in safety. I will give thanks unto the Lord; for he is good." So the little Jesus went to bed. He was happy, for he had helped all day.

QUIET HOUR.

(Continued from page 12.)

strengthen us in the inner man for the ministry of edurance in the greater sacrifices we may have to make. *Amen.*

SUNDAY.

Consider this morning how good a habit church going is. Consider what great experiences have been had there, consider what blessings have come out of the devotions there in the happy experiences of the other days of the week; consider what harvest of souls it has given to the world. Consider how the church has progressed, grown and endured throughout the ages. My friend the custom of going to the church can never corrupt the world.

More things are wrought by prayer
Than this world dreams of. Wherefore, let thy voice
Rise like a fountain for me night and day.
For what are men better than sheep and goats
That nourish a blind life within the brain,
If knowing God, they lift not hands of prayer
Both for themselves and those who call them friend?

—Emerson.

Summer Schools for Pastors

BY DR. DOUGLAS HORTON.

The two summer schools for pastors at Deering, New Hampshire, and Sylvan Dale, Colorado, are now in full swing.

Conceived by Dr. Frazier and operated under the auspices of the Board of Home Missions the schools offer a limited number of pastors the opportunity (as the prospectus says) for:

1. Worship, study, and fellowship within a congenial group.

2. Hearing outstanding leaders in the fields of Bible, Christian theology, social ethics, preaching, worship leadership, religious education, and parish work.

3. Down-to-earth, practical consideration of the all-around work of the Christian ministry.

4. A time to catch up in reading, and

5. Sharing problems and resources with understanding counselors and fellow ministers.

About sixty ministers are in attendance at each school, all of them by invitation, since only a limited number can be accommodated. Preference is given to pastors of small churches who have been out of the seminary for several years and wish to go back to school for refresher courses, but not a few of the men come from churches in cities and large towns.

The school at Deering has on its faculty Dr. Bruce, Superintendent of the New York State Conference, genial, industrious, wise in the ways of men and churches, who teaches parish work; Dr. Halliday of the Extension Division of the Board of Home Missions, unruffled and unrufflable, skilled in the art of speech as in that of missionary administration, whose recording instruments afford the men a chance to know how they themselves sound when preaching —a revelation to most; Professor Pauck of the Chicago Theological Seminary, having the wit of Puck and the wisdom of John Calvin, baseball player and historian, who conducts the course in theology; Drs. Shaver and Stock of the Education Division, who know the contents and techniques of religious education and communicate them with enthusiasm to their classes—Dr. Stock being also the General Manager and grand vizier of the Deering Community Center, which "sleeps" and "eats" and generally entertains the school; Dr. Tripp of the Town and Country Department, alive in every pore and popular with all live people, who gets the men to look at their churches and communities through the sociologist's keen eyes; Dr. White of the American Board, philosopher, student of men and peoples, baseball catcher extraordinary, who introduces his classes to the purposes and principles of missionary endeavor; and Professor Wilder of the Andover Newton Theological Seminary, live and strong in body and spirit, who expounds the Bible, covers first base, and with strange charm reads poetry, his own and others'. My own task is to teach worship.

I wish I could go on to tell you about the faculty at Sylvan Dale, but too little time and too great distance prevent.

We at Deering are just about to send to the school in the West special greeting by phonograph record. We are one company in spirit.

Southern Convention of Congregational Christian Churches

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCIV. RICHMOND, VA., THURSDAY, AUGUST 6, 1942. NUMBER 31.

The Out-of-Doors

A MESSAGE OF SUMMER

There is something deep in me that speaks to what is deep in you.

What that something is you cannot always say, but you can feel it when each year it comes.

It is the pulse of energy that thrills in growing cells to create a new world every summer.

It is the song of birds, the scent of flowers, the clouds in a summer sky, the changing shades of poplar leaves.

It is the caress of water against the body that cleaves it, the wind playing on the organ pipes of the trees, the call of wild things to each other when all else it still.

It is that mysterious Something that always pushes on—to grow another crop and give another summer.

And deep within your heart are the forces of life that are akin to mine—Beauty, Rhythm, the Power to Grow, the Urge that makes all things new.

For, you and I have been fashioned on the Potter's Wheel by the same creative God.

Thus, that which is deep in me speaks to what is deep in you.

I am the Out-of-Doors.

—P. R. Hayward.

NEWS AND VIEWS

The Rev. W. Millard Stevens will be the supply pastor for the month of August at the Circular Church, Charleston, S. C.

The Rev. Charles C. Thomas of Rensselaer Falls, New York, was the Sunday morning speaker at our Sanford Church on July 19.

Miss Pattie Lee Coghill will teach a course on "Church Women at Work" in the Merom, Indiana, Summer Assembly, August 10 to 14.

Last week the Rev. T. Fred Wright of Windsor, Va., conducted a revival meeting at Mebane Christian Church. The pastor, Rev. Ellis N. Clark, reports one of the finest meetings in years!

Mrs. Tommie Farrell, reporter for Hank's Chapel, sends the following bit of news: "Revival services were conducted by the pastor, the Rev. Edward Martz. The whole church was greatly revived and four members were received into the church. There is the assurance of others to be received in the near future. Regular church services are held on the second and fourth Sundays in each month."

A letter from Dr. John C. Walker of Waterbury, Conn., carries the following comment: "I appreciate very much the General Council number of The Christian Sun. You did a grand job on the Council and on very short notice. In fact you did such a good job that I am proceeding to make clippings for future reference. From beginning to end, you have a magazine in which you can take a pride."

Among those from the Congregational Christian Church planning to attend the Bible Conference at Massanetta Springs, near Harrisonburg, Virginia, are Dr. and Mrs. I. W. Johnson and Dr. and Mrs. John G. Truitt of Suffolk, Virginia, and Rev. and Mrs. W. E. Wisseman of Greensboro, North Carolina. There are possibly others who will also attend some part of the conference.

The managing editor of The Sun was awarded the Gold Key of the Future Farmers of America at the recent rally of the Virginia Division of that organization. This is the highest honorary award of this great farmer boys' organization, and he feels doubly appreciative because of the fact that it is usually awarded only to those who have shown outstanding ability in the field of agriculture.

The vacation month may be a month in which one resorts to his own initiative in developing his devotions and approach to God in personal worship. However it is done let us not forget to make the vacation month a really worthwhile asset in our lives. Many will attend regular formal worship services, others will attend less services during the month, but all of us will want to remember that God is our Father, Jesus our Friend and Saviour, and that the Holy Spirit is our Guide and Teacher.—*John G. Truitt.*

The Rev. Herbert G. Councill, Jr., calls attention in a letter to the editor to an important item: "A few weeks ago I received a letter from the Rev. Allyn P. Robinson, Jr., giving me the name of a member who had moved to Portsmouth. There came to me the thought that there might be many other cases of this type that our ministers in North Carolina and Virginia know about, members of their churches who have moved to this vital defense area. I will never know just where they are living here, and they might never know just where the church of their denomination is located in this city unless the information happens to reach me in such a manner as concerns this case."

REVIVAL AT LEAKESVILLE.

Our series of Evangelistic meetings began on the Second Sunday in July, with Rev. J. L. Neese, evangelist, preaching the sermon at the morning service. This was followed by a very sacred and impressive communion service, in which Rev. Neese assisted the pastor, Rev. R. E. Newton.

Services continued each night through the twenty-fourth, at which time we had the largest attendance of the meeting. The weather was extremely hot during the first week, and this cut down the attendance considerably.

In every sermon the plain unadulterated gospel was presented, accompanied by the power of the Holy Spirit. Visible results were five professions of faith in Christ, the church reviwed and made to feel the power of the gospel when presented in its fullness, and a number of reconsecrations.

Brother Neese is a deeply consecrated, zealous worker and preaches with the power of the Holy Spirit. We heartily recommend him to any church which has a desire to be revived.

R. O. Rothgeb.

SUPEANNUATION.

Previously acknowledged	$ 309.32
Interest	1.87
Church of Wide Fellowship, Southern Pines, N. C.	10.00
Mt. Olivet (G), Dyke, Va.	12.00
Mt. Carmel, Franklinton, N. C...	4.35
Hope Mills, N. C.	3.00
Bethlehem, Elon College, N. C...	6.25
Antioch, Elams, N. C.	2.00
Pleasant Ridge, Guilford College, N. C.	2.25
Total to August 1, 1942.....	$ 351.04

Board of Superannuation,
By *Mattie Cox Parker.*

RADIO BROADCASTS ON THE BIBLE.

The Rev. Francis C. Stifler, D.D., editorial secretary of the American Bible Society, will again be heard over the Blue Network every Thursday at 1:30 p.m., EWT, during August, September, October and November. The series of seventeen addresses has been entitled "Every Man's Book," which refers to the Bible. In his broadcasts Dr. Stifler will tell of the unrivaled place which the Bible holds in this tragic hour in the life of the world, the enormous demands for it, and the heroic efforts that are being made to place it in the hands of millions who are asking for it.

The talks will be entitled:

August 6—The First Reader.
August 13—Holding the World Together.
August 20—Item for Munitionmakers.
August 27—Keep 'Em Circulating.
September 3—Where Do I Begin?
September 10—Eyes, Ears, and Fingers.
September 17—A Perpetual Blackout.
September 24—Sixty-eight Cents is Too Much.
October 1—Riding the Storm.
October 8—One Egg and Coffee.
October 15—The Secret of England's Greatness.
October 22—One Hundred Million Bibles.
October 29—What the Pewrack Said.
November 5—Hungry Hearts.
November 12—A Crack in the Door.
November 19—Is the Bible Going Modern?
November 26—Thank God for the Bible (Thanksgiving).

This is the fifth successive summer and fall that Dr. Stifler has broadcast a coast-to-coast series on the Bible.

The Office of Promotional Secretary

News from the Field by Rev. F. C. Lester.

TWILIGHT MUSINGS

Another day is done. The hot sun has hidden behind the trees and that big brick building where girls have made their home for almost half a century. A tiny breeze comes from the west to cool this first August evening. Nature is quiet, still, peaceful. The green of grass and trees blend into the golden and purple and blue of the sky. One could sit by this window and rest, rejoice, give thanks. It is a beautiful world!

Voices in the distance—children playing, older people conversing, lovers saying those important nothings that seem so sweet. Birds give their last twitter as they nestle down for the night. It is a lovely world!

Here comes a train. Another has just gone. They make loud noises and disturb our twilight. They come from the east and west. Soldiers and sailors mingle with civilians. Trains bring us messages of peace and love, but also of war and hatred. The war and the hatred belong to men, not to nature nor to God. Men make hell and torture themselves. We need the rest and peace of twilight time. When the years have lengthened and life's sunset comes, perhaps we shall have undisturbed peace in God's new world. In the meantime we must find the courage and wisdom to help God make this human world a fit place to live.

CONCERNING THIS "SUN"

The big idea back of this Church Paper is that by words and pictures this paper shall bring light into the thoughts of the people. That's why is is a "Sun."

If its light brightens the way for the two thousand present subscribers, it could just as easily brighten the path of another thousand subscribers. Why not?

The Board of Publications has voted to give commissions to groups that will work with us in securing subscriptions, and this writer is given the happy job of securing some responsible persons in each church to do this fine work. It may be a men's class, a young people's group, or a woman's society that will enrich their friends and themselves by securing subscriptions. The commission will be 10% for renewals and 20% for new subscriptions. It is expected that the commission money will go into some church fund, perhaps missions, and not to an individual.

The price of the paper will be straight two dollars per year to each subscriber whether there is a commission or not. The church group subscription at a reduced rate is discontinued.

Here is a chance for several hundred dollars, perhaps a thousand, to be added to the missionary funds of our Convention during the coming year. If you are interested in your church getting its part of this money, please take up the matter with your group, clear with the pastor and church, and then tell me that you will be our agent in your church. Materials will be sent for you to use. Your help will be appreciated.

THE LAST SUNDAY SCHOOL AND CHRISTIAN ENDEAVOR CONVENTION.

When the Western North Carolina Sunday School and Christian Endeavor Convention voted last Thursday to change the name Pilgrim Fellowship appeared instead of Christian Endeavor the change became unanimous. This does not mean that we will no longer have Christian Endeavor Societies any more than that we will not have young people's Sunday School classes or Missionary Societies. It simply means that we now use the inclusive name of Pilgrim Fellowship when talking about the group that includes all the various types of young people's work in the local churches.

Eighteen of the thirty-six churches in this convention were represented by delegates when they met at Seagrove Christian Church for the annual session. Twenty-three reports were in, and twenty-four schools sent ten cent dues that totaled $126.97, according to secretarry - treasurer Thomas B. Lowe. Among the 85 people present there were 20 Sunday School teachers, 5 superintendents, 3 secretaries, eleven visitors, and 9 ministers.

Miss Helen Boyd of Greensboro was the visiting speaker. She led a discussion in the morning on young people's work, and spoke in the afternoon on "Sharing Christ in the Home." This writer appreciated the privilege of thinking with the group on "Training for Christian Service."

Officers for the coming year are: President, Rev. D. M. Spence; Vice-President, W. L. Freeman; Secretary-Treasurer, Thomas B. Lowe; Assistant Secretary, Miss Maple Lawrence; Superintendents of Departments are: Elementary, Miss Lola Farlow; Young People, Rev. A. L. Granger, Jr.; Adults, S. A. Stevens; Teacher Training, H. J. Cochrane; Missions, Mrs. R. E. Caviness; Orphanage, Rev. E. C. Brady; College, Mrs. W. L. Flenniken.

ENROLLING FOR THE JUNIOR HIGH CAMP.

Manley Campbell of Burlington and Lynn Cox of Greensboro are taking no chance at being left out of the Junior High Camp to be held the 24th to 29th of August. They have enrolled by sending a dollar to this office.

Food is so high and everything so uncertain that we really should know by August 17 how many and who to expect the next Monday. To be sure of being one of the eighty campers, send your dollar and name and address right away.

Busses and trains will be met in Durham and Raleigh, if we know when to meet you. We are planning for an excellent camp, and we want as many churches as possible represented. Come on, boys and girls, let's go to camp!

THIS WEEK'S SUBSCRIBERS.

Renewals.

Mrs. Jane Huffines, Elon College, N. C.
R. W. Holland, Portsmouth, Va.
Mrs. P. J. Holmes, Wakefield, Va.
T. R. Preston, Belew Creek, N. C.
Sumner Rawls, Holland, Va.
Mrs. Dottie E. Armentrout, Harrisonburg, Va.
Mrs. L. M. Somers, Reidsville, N. C.
Mrs. W. R. Oldham, Pittsboro, N. C.
Mrs. Lessie Lee Aldridge, Burlington, N. C.

GUARDING AGAINST FIRE HAZARDS.

In view of the added difficulties that now surround church building, churches should, more than ever before, guard against possible fire hazards. Church properties ought to be most thoroughly examined before the use of heating equipment is started and so that adequate time can be provided for replacing broken-down equipment before needed. There are still many churches that are most careless in permitting fire hazards to exist as well as in permitting careless use of matches and cigarettes in buildings where much inflammable material is stored in rooms and closets.

For 10c, dime or stamps, the Interdenominational Bureau of Architecture will forward a schedule which is suggestive for checking church properties against possible fire hazards. Address E. M. Conover, Director, 297 Fourth Avenue, New York, N. Y.

OUR RESPONSIBILITY AND OPPORTUNITY IN THE SOUTHEAST.

And God said unto the Southern Convention, "Where is thy brother?" And the Convention said, "Am I my brothers keeper?" This suggested application of our Sunday School lesson for July 19 is still timely and worthy of consideration. If the ancient maxim, "to whom much is given much is required," still holds true, then the strength and prominence of the Southern Convention in the Southeast involves corresponding responsibility. The corporate application of the Scripture, "bear ye one another's burdens," should not be neglected. The Southern Convention is in a position to be the "big brother" to other groups in the Southeast. Is this a task or a privilege?

Our liberal ideals and emphasis on cooperation should find definite and varied expression. Other denominations, more conservative in their general principles, are forging steadily ahead in the matter of inter-racial planning and cooperation. Is it possible that we have already wasted valuable time, avoided problems because of their difficulty, and forfeited our place in the vanguard of this movement?

Secretary Lightbourne has given a very excellent analysis of the work of the Advisory Committee. It is well to begin with a small committee in an advisory capacity, but the committee should get beyond the advisory stage before too long. Prayer and planning should result in action.

We look with hope and confidence to this committee. It may become the pioneer working group in our Convention. The immediacy of the home mission task should be made vivid and compelling to our constituency. Its manifold program (church extension, pastoral recruitment, denominational strategy, and inter-racial cooperation) should ultimately enlist the direct financial support and hearty cooperation of a large progressive personnel. This is an open and challenging field for churchmanship in our day.

MODERATOR BLANCHARD.

The minister who wrote the book "How One Man Changed the World," has now become the Moderator of the General Council. The pastor of one church for more than a quarter of a century and the shepherd of twelve hundred members has now become the Moderator of 5,946 churches and the over-shepherd of 1,067,429 souls.

Our leader and representative for the biennium is beautifully qualified for this honor and responsibility. A graduate of Amherst and Yale, a successful pastor and able preacher, author and administrator, Dr. Blanchard has stood for a generation in the temperate zone of Ohio, midway between the frigid coasts of New England and the torrid blasts of the West. By no means provincial, he has represented his denomination in many capacities and attended the Ecumenical Conference at Oxford in 1937. Churches throughout our fellowship and other denominations are singing his hymns, "Before the Cross of Jesus" and "O Child of Lowly Manger Birth."

An insight into the work of this teacher-preacher-moderator is found in the following paragraphs taken from his text for the pastor's class:

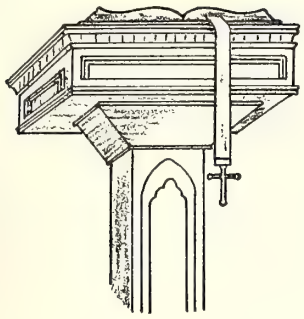
"I want to speak about two things that happen in the church, two responsibilities or duties that it has. First, the people come together for worship—to worship God. What is worship? It is coming together to try to understand God better, to think about Him, to talk about Him and to try to feel that He is, and that He answers prayer. Now you must have a form of worship, which is called a service in which everyone can take part. We have a form of worship in this church. On the Church Greeting that we have you will read on the first two pages the form of worship. The first thing we do is to say 'I am sorry' to God for all the things that we have done during the week that were not quite right. Then the minister reads the Assurance of Pardon which says that God will listen and will come to people even when they have made mistakes. Then we praise God with hymns and the Choir Music. Then we read the Scriptures to learn about God. And then we pray. Then we want to show that we will do something. So we give money. And then because all the people can't talk at once, the minister speaks about God and our life with other people. That is the sermon. After that we pray and then go home. That is the form of worship.

"The second thing is another kind of service—the service of work. What is there you can do in the church? We have to have officers, deacons and trustees. There is a head for the Church School and the head of the Young People's work, and other duties to be done around the church. These are mostly done by the older people because the younger people are in the school. But the young people can help. And there is one thing that we can all do, and that is to bring our money to carry the story of Jesus outside the church to people, as in China, and to people who need schools and hospitals. That is the service in the church. First, is the service of worship when you draw near to God; and second, is the service of work when you draw near to people.

"But there is a much wider service of work. Try to carry the work of Jesus into your every-day life. The Christian who wants to follow Jesus joins with the other people who are trying to follow Jesus, and he worships God, and then he tries to live the life that Jesus talked about. It is a very hard thing to do. It isn't easy to be thoughtful when you want your own way. It isn't easy to be kind when you are tired. It isn't easy to tell the truth when it would hurt you. But that is what a Christian tries to do."

R. L. H.

No sadder proof can be given by a man of his own littleness than disbelief in great men.—Carlyle.



OUR MINISTER FOR THIS WEEK IS REV. FERDINAND Q. BLANCHARD, MODERATOR, GENERAL COUNCIL.

FIRST AID IN RELIGION.

First Aid is absorbing far-spread interest today. Classes to teach it have actually moved ahead of bridge classes in popularity. One might fairly say that the whole nation is becoming "first aid conscious."

What is "first aid," we might imagine some visitor from Mars asking, as he is bewildered at this widespread activity? And the first citizen he encounters will instantly reply, "First Aid is the immediate, temporary treatment given in case of accident or sudden illness before the services of a physician can be secured."

It is, this celestial visitor at once percieves, not the far more exact and comprehensive discipline of the medical profession which is here involved. It is a program to give the average citizen a working formula from medical knowledge, so that he may cope with physical need and hurt.

Now does it not occur to you that what is so clearly useful and important in medicine might be equally important in religion? Just as medicine has a body of knowledge and practice through which a man may be relieved whose physical body has met with accident, so religion has a body of truth and practice through which the bruised and battered and possibly defeated human *personality* may be renewed. This is "first aid in religion." It is the immediate concern of the average citizen, not of a theological professor, or a clergyman who has spent years of studying the whole field of religion, but of the average man or woman. He or she should certainly be as competent in one realm as in the other.

Well, then assuming this to be so, let us look more closely at the matter. According to our text book for first aid for the body there are three distinct objectives which are to be kept in mind and steadily pursued, as we train to be efficient. First, to prevent accidents; impressing the results of failure to have small injuries cared for. Good for first aid in medicine; equally good for first aid in Religion.

Medicine has a body of wisdom which will enable one to see the importance of avoiding accident, and the equal importance of preventing serious consequences following neglect of small injuries. Just so religion has truths that should be brought to bear as prevention and prophylactic. What, you ask. It is the body of ethical truth religion teaches whose sanction is in the living God. Now and again summaries of this truth have been framed by men. For us of Hebrew-Christian tradition, two such are outstanding, the Ten Commandments and the Sermon on the Mount. Our first principle of first aid in religion means that we do whatsoever lies in our power to bring these principles into play. Life built on them, said Jesus, is like the house founded on a rock against which temptations and storms beat but which cannot be wrecked.

Just so. Can we do anything to make it clear that the keeping of these ethical principles is neither less nor more than the keeping of the rules of good health.

Some years ago William Allen White, the famous editor from Kansas, published a little collection of stories concerning characters drawn out of his long experience. In certain cases they were the stories of men and women who had made false steps and paid in loss and suffering. Speaking of one of them Mr. White remarks that through all the ages men and women have been taught by experience that meanness and trickery and low surrender to the base temptations of life always, inevitably exact a severe penalty. Then he goes on to observe that it is strange that this truth which is written so clearly cannot be read and acted upon intelligently.

Living by the sound morals which are proclaimed by sound religion results in such a way that it could be said "Blessed is the man who takes not the sinner's road." Of course utmost care will not prevent some wandering germ from finding lodgment, some vagrant mosquito from infecting the body. So it is true that though one lives by the Sermon on the Mount his character will not escape trial and strain. There was, indeed, and still is the problem with which Job wrestled, Why do the righteous suffer? It does not lie within the scope of time this morning to deal with it. Yet face to face with it, one still takes count of the significant fact, that he who keeps the law of spiritual health finds more abundant, essential happiness, is endowed more richly with power, and wins a peace which cannot be overwhelmed.

Nor does First Aid in Religion stop with girding the spirit against vice. It teaches the folly of playing with temptation. Even as First Aid in Medicine says you must not treat infection lightly, so does First Aid in Religion utter its warning in the realm of the spirit.

First Aid is modern. The action we take against the danger of the invisible germ is all highly scientific and up to date. Why, oh why, do we sometimes think the exactly similar process in religion is out of date. It is not new stuff to urge that when you dally with clearly defined evil you court injury to character. But it is everlastingly true; old as the ten Commandments, recent as yesterday's decree in court. If we believe in the First Aid of Medicine, I beg you not to be so shortsighted as to neglect this in religion.

If one ought to be trained for First Aid in Medicine, not less surely ought he on exactly the same principle be in constant training to exalt and enforce the ethics of the eternal law.

Secondly, we train in medical first aid so that if injury comes its extent or character may be fairly known. Do we who believe in religion, even as we believe in medicine, equip ourselves to appreciate the basic injuries to human personality? As a plain matter of fact, all the supreme definitions of religion go straight to the point. Relieve the unmet human needs, and do not neglect the deep lying conditions of the spirit.

Jesus saw that men were hungry and sick in body and deprived of the right and opportunity for which their natures yearned. He set himself to meet all three. The first he did by his action in many a different circumstance which showed how much he kept in mind the economic well being of his people. The second he made plain on many a day when his healing touch relieved pain. The third prompted his action as he dealt with privilege and power in high places.

It is no chance, therefore, it is the heritage of Jesus' example, which explains why the church was first the chief ministry of philanthropy and has ever been its right hand support. When none else cared and until society took up its proper responsibility, the sick were cared for by the church. And through the centuries

(Continued on page 6.)

CONTRIBUTIONS

SUFFOLK LETTER.

These summer days should remind the people of our churches that the end of the Conference year is rapidly approaching. Inasmuch as we are now in the midst of the Mission Period which ends in September, it is timely to give definite consideration to special gifts for Missions. There are so many special calls for contributions from and through our churches for religious and patriotic causes it is easy to overlook the necessity of larger support of our Missionary work. That work is always urgent, and is primary, for stimulating fundamental plans for the future of the church and civilization.

No civilization can endure unless it is undergirded by the principles of Christianity. That may seem to be a bold statement from a minister. It is subject to criticism and study. But it will stand the test of history and the standards of the future. Christianity is God's method for continuing the development of man upon the earth. It is not only a basic for religion, but it is fundamental for every field of human society. It is not in a position to be a contender for a place with other religions. Jesus taught the doctrine of the coming of the Kingdom of God upon earth. "Thy kingdom come" is not an empty phrase in a meaningless prayer. Herein lies the revelation of God's plan for this world.

The indolence and indifference of the church people have delayed the coming of His kingdom. But it is coming. And the sooner the church realizes that it must have a part and a place, in that coming, by increasing its gifts and work for Missions, the better it will be for the church and the kingdom of God. The world is suffering today because the churches have failed during the past forty years to use the opportunity to exemplify the ideals of Christ in daily life, and to obey His command to carry the Gospel to the uttermost parts of the earth.

It is not God's plan for the Church to be subjected to periods of depression and threatening disaster. These conditions are traceable to the delinquency of the church members and not to the definite will and plan of God. Church people reap what they sow. The harvest of the present time is garnering the seeds sown in other days. These times should be a great corrective season for the people of God. Lavish expenditures for personal pride and pleasure and meagre gifts for the more stable things of the spirit are not conducive to the larger development of mankind.

War is now compelling all citizens to pay tribute to aggression and greed. There is no escape for this and the succeeding generations who seek a better way of life. There should be an unfailing purpose and effort to see that the kingdom of God keeps its place among the people of the earth. That will cost money and sacrifice. The more it costs the greater will be the reward. Paganism is more expensive than Christianity, when the far reach of both is duly considered.

The command of Jesus is the final word in the matter of determining our duty. He said: "Go ye into all the world." World empire is the vision which should inspire us in our giving for Missions. The Mission Board of the Southern Convention is one of the official means of communicating with the world. That Board will be glad to receive special gifts forwarded to the Treasurer, Mrs. Mattie Cox Parker, Elon College, N. C. These gifts should be forwarded before September 1, to be counted on this current year.

I. W. JOHNSON.

WHAT OF TOMORROW?

I am eighteen years of age. My country is at war. Everything that my country has achieved and that I hold dear are at stake. Man power with its many ramifications will determine the victor. I am just out of high school—graduated a few weeks ago. Shall I enter College or volunteer for war? How may I best serve my country and the cause of right?

These questions are on the hearts of every patriotic high school graduate to day. He is anxiously and earnestly seeking the answer. He wants to do his part and do it effectively. What are the answers? I as a school man certainly would not presume to have them or to give them.

I might, however, remind our high school graduates of our government's announced desires.

The Government is desirous that every young man prepare himself for the service for which he is best fitted, professional, mechanical or otherwise. Our Government wants every one to serve, but wants no one to serve unprepared. To this end, every one now in college is urged to remain, in preparation, until he is called. Those ready for college are urged to enter.

When one starts to enter college, the question of finance comes to the front. How are college expenses to be borne? A few are able themselves to meet their own expenses. Others are able in part. But there are some entirely without funds. The Government is aware of such emergencies and has made provision to meet the same. To all who want to go to college and are financially unable, the Government will extend a loan through the college, not to exceed five hundred dollars to any student for a single twelve-months period. The student is to give his personal note at 5 per cent interest payable to the Government through the college after graduation, provided he is not called into service. If, however, the borrower is called to serve in the armed forces of the country, his note is automatically cancelled. Under these terms no one need go without an education.

Elon College is given the high privilege of cooperating with the Government in this commendable program to prepare our high school graduates for high service to their country and to civilization.

If you are interested, or if you know someone who is interested, will you not please write to President L. E. Smith for further information.

The fall term opens September 8.

L. E. SMITH.

FIRST AID IN RELIGIION.

(Continued from page 6.)

organized religion has on the whole, and more consistently than any other human agency, contended for the ever more complete chance for every man to live fulfilling his right and natural desires.

But religion has said more. It is not enough to feed and heal and set free human beings. You must keep it clear that ever the deeper hurt, the more devastating danger is in the spirit of man. Perfect environments never make blessedness. Only right spirits can do that. And because "there is not one who doeth good," that means *redeemed* spirits; men and women and children who have realized how they fall short, who have yearned to attain, who have believed in the outreaching, uplifting, love of God, and who have cried out, "God be merciful to me a sinner."

It sometimes seems hard to believe how any one man could possibly suc-

(Continued on page 7.)

FOR THE CHILDREN

Dear Children:

It is so hot that I can't think up anything new to write to you. The other morning I started to write some letters but it was so hot that the ink got mixed with perspiration before it could dry on the page. The flowers are drooping their hot heads. Prickly heat has about taken Oliver Clayton's skin.

Perhaps you would like to hear some of the summer sayings of some children I know. All the children of the Church School were on a picnic at the Swimming Pool. Truby Groce wanted to phone his mother: "Mother come over here and bring some money. Everybody over here has a nickel, even to the Preacher, except Sister and Me!" His mother replied, "You tell the Preacher to loan you and sister a nickel each and I shall repay him!"

Little Larry was the first and only and being about two years old he went with his father and mother to have dinner at the home of little Kenneth King. When they were seated at the dinner table Mrs. King asked her husband to "return thanks for the food." Almost at the same time she reached over and putting her hand on Kenneth's head said, "Hold down for the blessing Honey!" The next morning when Larry's father was in a hurry to get off to his job he started eating without asking the blessing. Little Larry piped up, "Moma, Moma, we forgot to have the hold-down!" Moma looked over and smiled at Daddy and Daddy said, "All right Larry we'll have the 'hold-down'!"

On these hot days little folks come bringing their tales of "Johnny did this and Johnny did that to me!" in to their mothers. Even the grown folks themselves fall into the dust of the drought; and dirty, cob-webby tangles possess their tongues. I once heard a Minister make the statement "What can one hope to do for a world which seems to be full of people who would rather hear a nasty bit of gossip about a neighbor than to hear something lovely and uplifting?"

I know a mother who used to have the answer for it. She had eight children in school. These children would come home at night and start to relate the happenings of their day to mother. Some times mother would listen patiently and give her thoughtful advice. But time after time the first few words of a child met this response from mother: "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." The child would stop talking and smile up into the face of mother. Anything that didn't meet the test to which mother put it, would not be mentioned again.

During this hot month of August I hope that all of us will find loveliness in our world. Let us make love out of the hate which comes forth to destroy us. Let us lift high the torch of truth along the rocky path of lies and error. Let us keep a close reign on those "pony-tongues" of ours to see that they do not run away with someone's good name.

ANSWERS TO CROSSWORD PUZZLE.

Across: 1 Gall; 3 Seek; 5 Owe; 7 Power; 9 Talk; 11 Move; 13 Re; 14 V. I.; 15 Read; 17 Keen; 19 Doves; 21 Pie; 22 Dime; 23 Plod.

Down: 1 Goat; 2 Look; 3 Seem; 4 Knee; 6 W. W.; 7 Plead; 8 Roves; 10 Are; 12 Vie; 15 Road; 16 Dope; 17 Keep; 18 Need; 20 V. I.

FIRST AID IN RELIGIION.

(Continued on page 7.)

ceed in bringing about such misery as Hitler has inflicted upon mankind.

There is a sure clue to the answer in a statement in "Mein Kampf" which runs thus: "By means of shrewd lies unremittingly repeated, it is possible to make people believe that heaven is hell—hell is heaven. The greater the lie the more readily it will be believed."

What is implicit there is the conviction that there is no truth and honor in the universe. You can act as if there were none. And he has so acted. Such an attitude joined to idomitable purpose and great gifts of judgment and daring can create hell. That attitude was essential corruption of the spirit.

It does not require a theologian to point out the depth of infection there. It is no task peculiarly for a clergyman. Anyone who wants to use the simple truth of religion, as a first aid class member wants to use the medical knowledge all can comprehend, can tell it. When the spirit is diseased nothing but a renewal of the spirit will avail.

Jesus once said, There is an unforgivable sin. It is the sin of denying the spirit of holiness. Or put it this way. It is calling evil good. Of course. If you deny the good spirit you cannot be saved. That is why religion makes the essential thing the desire to have the good spirit. "Renew a right spirit within me." Oh, how important then to believe that and act upon it. This is the second great end of first aid in religion.

Finally, the third end of training in first aid is to enable one to do the right thing at the right time. When you carry that over into religion it means learning to act with men so that friction is lessened and harmony increased. Three hindrances occur at once to mind—prejudice, hate, selfishness. We allow ourselves to be shut in by walls of prejudice. We surrender control of our lives to the wild winds of hate. We go into slavery to selfish desires. Here again we do not need to be prophets or seers. First Aid in Religion will save us and others. We are to act upon truths we all know so well.

Today we fight for democracy and the rights of man. Our very national being is at stake. Even as we do so we know that much of our living has been governed by racial prejudice which is the antithesis of democracy, hate which has made nationalism a curse to the world, selfishness which has dictated our politics and economic methods. Well, some things are clear. We must give basic human rights to every minority or our democracies are just hypocrisies. You can fight—but certainly you cannot make peace with men you hate. And we do earnestly want peace. Selfishness is as old as human nature but that is no excuse for it.

Religion says, get rid of these things if you would do the right thing at the right time with men. Apply what you know as well as you can, not waiting for some great expert to act. Bring 2000 years of Jesus' teaching, plus all his spiritual forbears and associates have said, to bear upon your own conduct and your neighbors'. It is a desperate need, a bad case; behold now is the appointed time.

So, my friends, I invite you to constitute a first aid class in religion. Evil needs to be prevented, its first assaults repelled, wrong conditions must be righted and the point of deepest importance, our spirit must be renewed. There can be no right action until there is right thinking and feeling. Religion is the cure. We see not yet all things but we can have adequate power if we care enough.

The need is here, the knowledge is here. God grant the first aiders are here also.

SOMETHING PLUS.

We are called upon today to do something plus. It is a day of real sacrifice. We Christians can honor God and bring about His Kingdom by sacrificing for the Church as never before. Pardon me if I tell you of the sacrificial work of our leader in Missions, Col. J. E. West. I was in his lovely home yesterday calling on his family when he came home from work at about 5:30 P. M. All day long, one of the hottest summer days, he had been at his desk working with the detail, the tedium, and the thought provoking work of his business. Business is a real man's job these days, and every day Col. West is there, doing his part. No man is more loyal to his sountry, his home, and his church than he. He has been a real philanthropist, giving at times beyond his ability, and yet his love for his church and its causes is so great he never misses a chance to contribute more, and still more.

He gives of his time, too. He has worked many and many an hour for his church and denomination without any remuneration whatsoever, except the remuneration of the appreciation of his church and the consciousness of the divine fellowship. He serves in his local church, teaches in his Sunday School, attends the meetings. He also writes hundreds of letters and makes telephone and personal calls for his denomination.

Some of us younger fellows could well emulate his industry, and devotion; his loyalty and readiness to serve; and the care with which he does his work; the dispatch and business-like way in which he goes to the work of his business or his church. Some of us could well emulate his example of giving something plus, for he does, and when he calls on us for additional sacrificial gifts, do not think he has not already led the way. God give us more laymen with kindred strength and loyalty!

JOHN G. TRUITT.

NEWPORT NEWS LEADS.

Newport News Church has doubled its Convention Missions and has promised one hundred dollars more for August. Suffolk Church has sent more than its apportionment and is still going. What other churches will join Newport News and Suffolk? There must be several churches that are willing to go the second mile in offerings for Missions. May their number increase. J. E. WEST.

STILL NEED $866.65 FOR MISSIONS.

On July 31, the Mission Board needed $866.65 to raise its quota of $20,000.00 by August 31.

Although August is a dull month, we beg individuals, Sunday schools and churches to go the second mile and send one dollar, fifty cents, twenty-five cents, or ten cents. The fields are white unto the harvest, but we do not have sufficient funds to send the reapers. The demands are great to help weak fields, assist mission churches and organize new ones.

If you cannot make an offering, please pray for the board and its work. Everyone can pray.

J. E. WEST.

MISSIONARY OFFERINGS.

WEEK ENDING JULY 31, 1942.

Sunday Schools.

South Norfolk, Va.	$ 5.00
Shallow Ford, Elon Col., N. C.	8.00
Pleasant Ridge, Ramseur, N. C.	4.44
Lebanon, Semora, N. C.	.65
Needham's Grove, Steeds, N. C.	1.10
Bethlehem, Suffolk, Va.	2.19
Ingram, Va.	4.76
Ether, N. C.	1.57
Oak Grove, Sunbury, N. C.	1.12
Pleasant Cross, Asheboro, N. C.	.74
Biscoe, N. C.	4.07
Durham, N. C.	9.94
Liberty Spring, Suffolk, Va.	5.00
Bethlehem, New Market, Va.	1.69
Total	$ 50.27

Individuals and Churches.

Holland, Va.	$ 100.00
Palmyra Ladies Aid, Edinburg, Virginia	8.50
Total	$ 108.50

Specials.

Dr. John G. Truitt, Suffolk, Va.	$ 5.00

Woman's Board S. C. C.

Mrs. W. V. Leathers, Treasurer, Suffolk, Va., Home Missions	$ 1,331.10
Foreign Missions	1,359.80
Total	$ 2,690.90
Total for the week	$ 2,854.67
Previously acknowledged	16,285.37
Total since Sept. 1, 1941.	$19,140,04

We lack $859.96 of reaching our Goal! Please let us hear from you today!

MATTIE COX PARKER,
Secretary.

QUARTERLY REPORT.

The following is the quarterly report of the Woman's Board of Missions, Southern Christian Convention ending July 15, 1942:

Receipts.

N. C. Conference:	
Women's Societies	$ 997.54
Young People	78.84
Juniors	42.63
Cradle Roll	15.30
Total	$1,134.31
Eastern Va. Conference:	
Women's Societies	$ 880.45
Young People	154.94
Juniors	71.40
Cradle Roll	78.30
Total	$1,185.09
Va. Valley Cent. Conference:	
Women's Societies	$ 160.18
Young People	66.36
Juniors	7.50
Cradle Roll	16.05
Rally Offerings	11.07
Total	$ 261.16
Total receipts	$2,580.56

Disbursements.

Home Missions, General Work	$1,191.69
Birthday Offering from N. C.	33.70
Total	$1,225.39
Foreign Missions, General Work	$1,191.69
Birthday Offering from N. C.	33.70
Chinese Orphan	10.00
Thank Offering Mary McClure School	16.00
Home Missions Council, North America	2.71
Total	$1,254.10
Total Disbursements	$2,479.49
Balance	$ 101.07

Carried over from last quarter Birthday Offering from North Carolina $211.41. Total check to Mrs. Parker, Secretary, $2,690.90.

Respectfully submitted,
MRS. W. V. LEATHERS,
Treasurer.

SUMMARY OF REPORTS FROM HOME MISSIONS PASTORS.

APRIL, MAY AND JUNE, 1942.

Valley Conference.

Rev. P. B. Sanger, Route No. 2, Harrisonburg, Va.

Group No. 1—Average attendance at Church 41, Average attendance at S. S. 170, Pastoral Visits 120.

Remarks—Easter services at Linville and New Hope. New Hope Church building painted. Repairs on Linville Church. Pastor and delegates attended Southern Convention. Churches represented at United Christian Endeavor Adavnce Convention. District Missionary Rally at Beulah on May 3. Church roll revised. Children's Day service

(Continued on page 9.)

The Southern Convention

By Dr. J. H. Lightbourne, *Secretary.*

ADVISORY COMMITTEE OF THE SOUTHEAST.

At the recent session of the Southern Convention the following committee was appointed without official authority to meet with the Advisory Committee of the Southeast: Chairman Jas. H. Lightbourne, Allyn P. Robinson, Jesse H. Dollar, L. E. Smith and Mrs. John G. Truitt. The Advisory Committee is being called to meet in September at Raleigh, probably on the 24th or 25th. As the chairman understands the action of the Convention in authorizing this committee without official authority the committee will not have any power to in any way commit the Convention but that it can report to the Convention whatever programs or proposals or resolutions the Advisory Committee may create or adopt.

There has been some question on the part of several members of the Convention as to the wisdom of this Advisory Committee and as to whether there is a field of service for it. The chairman of the committee, who is the writer of this article, feels there is a field of service for the Advisory Committee and that there is a real need for it if agreement can be had as to the nature of that field and as to the kind of organization we should have as a denomination in the Southeast. If agreement cannot be had then any organization created will be futile. The problems before us are many and varied. But they must be faced and dealt with if we are to be a force for righteousness in the Southeast area.

As chairman of the committee from our Convention I suggested recently the following agenda for the meeting of the Advisory Committee: First, what has taken place in the Congregational Christian area of the Southeaast since the meeting of the Provincial Council at Burlington in 1941? Second, the place and service of the Southern Convention in the Southeast area. Third, the location and study of cities and rural communities in the Southeast area where Congregational Christian churches should and could be organized. Fourth, our polity and strategy in inter-racial relations. Fifth, Recruiting and stabalizing our ministry.

Consideration "3" is strategic. It is based on the assumption new Congregational Christian churches should be established. If the assumption is justified then there are those cities and communities where these churches should be placed. Where are they? In South Carolina we have one white church and two negro churches. Here is a no-man's land separating the two sections of the Southeast in which we have churches. Can we enter it and if so where and when and how?

Now I realize there are those who think this is a very simple procedure but a study of our efforts in this direction within the area of our Southern Convention lead me to conclude it is an enterprise demanding the most careful analysis and thought. Recently, following Colonel West's address at the Richmond Convention, I listed the city churches assisted since 1910 by the Mission Board, the Conference Mission Boards and the C. M. A.'s. Over against each of these churches I listed the grants from these different organizations. In the parallel column I listed the missionary and benevolent gifts of these churches to the Southern Convention and the Conference. And I was startled by the result. I contrasted the development of two such churches served almost continuously by ministers of recognized evangelistic inclinations and ability with two churches served almost continuously by ministers who are not so evangelistically inclined. This study would indicate evangelism in itself does not solve the problem. There is something deeper than these surface considerations involved but what is it? It is my thought this deserves consecrated study and analysis.

Considerations "2" and "4" are closely related when we think in terms of the Southeast and our church. The Southern Convention is the dominant group in the area in terms of numbers and self-support. But the Southern Convention has long been an autonomous body carrying on its own work and creating and promoting its own policies and programs. In many ways these have been different from those of the Congregational Church, with whom we merged and with whom we now work in this Southeast area. In no field of mutual concern and endeavor is this more true than in that of inter-racial relations. The numerical strength of our negro churches lies within the area served by the Southern Convention, that is within the states of North Carolina and Virginia. Traditional practices of the two merged churches here conflict and it is the conviction of the writer no effective total program can be arrived at and made to function in the Southeast area until the perplexities, difficulties and conflicting view points arising in the field of "4" are studied and a program of procedure found. Such a program will not be satisfactory in its entirety to any of the groups involved but "for the very works sake" it needs to be done.

There is another course. It is that of ignoring either the fact or the possibility of such a thing for us as a Southeast area. This is the easiest way out. As Christians I have my very serious doubts as to whether we have any justification in seeking the easiest way out.

SUMMARY OF REPORTS.

(Continued from page 8.)

held. Solicitation for Elon College campaign made in churches. New Hope entertained Conference S. S. Convention.

Group No. 2—No Pastor.

Rev. R. E. Newton, Route No. 3, Luray, Va.

Group No. 3—Average attendance at Church 52, Average attendance at S. S. 41, Pastoral Visits 135, Received on Confession of Faith or Letter 12.

Remarks—Pastor supplying at Bethel. Joppa S. S. resumed activities after suspension of several weeks due to weather. Rev. O. D. Poythress assisted in a revival at Newport. Joppa has bought new hymn books. Missionary Rally at Mt. Lebanon May 25. Miss Angie Crew was present for the meeting. Home-Coming and Memorial Day observed at Leakesville, with Newport cooperating. Preached to graduates at both Luray and Fort Valley schools. Eleven new members received at Newport.

Rev. G. H. Veazey, New Market, Va.

Shenrock Parish—Average attendance at Church 30, Average attendance at S. S. 38, Pastoral Visits 146, Received on Confession of Faith or by Letter 18.

Remarks—Bethlehem received 18 members Easter Sunday. Sent delegates to Southern Convention. Ladies Aid has become Missionary. Have had Teacher's Training class. Purchased new chairs for choir. Concord sent delegates to Southern Convention. Memorial Service May 31. Palmyra started to rebuild. Concrete foundation has been made and the carpenter work begun June 29. Wissler's Chapel has reorganized S. S. Miss Selena Hines elected Superintendent. Sent delegates to Convention.

Carroll County, Va.—No Pastor.

Eastern Virginia Conference.

Rev. T. N. Lowe, 313 N. 8th Ave., Hopewell, Va.

Hopewell—Average attendance at Church 36, Average attendance at S. S. 54, Pastoral Visits 90, Received on Confession of Faith or by Letter 9.

(Continued on page 15.)

Pilgrim Fellowship

"Youth at Work in the Church"

A. LANSON GRANGER, JR., *Editor*

TOWARD UNDERSTANDING THE BIBLE.

Recently a young man who has always lived and gone to school in the north has come to make his home in our community. He and I have had several chats together. In one of our talks the other day, he was quite outspoken about his impressions of the prevailing religious attitudes that he had found as contrasted with those of his own religious background. Especially had he been interested, perhaps a little surprised, in some opinions which he had come upon concerning the Bible. "The idea I've gotten," he was saying the other day, "is that some people seem pretty much concerned that you believe everything in the Bible, accept it word for word; but when you begin to question them, they don't know what is in the Bible—they don't know it word for word."

Do you think it's true that we have generally taken the Bible in a kind of blind faith as the truth without knowing very much about what that truth is or how it developed? One of the principles of our denomination says the Bible is our only creed. What does that mean to you?

In a number of youth groups and conferences lately, young people have been confessing their ignorance of the Bible. In varying tones they have been saying that our generation is spiritually illiterate. At a moment in history when we should be clearest about what the great Hebrew-Christian heritage has to say, its insight and understanding of man's life and destiny, we are ignorant or confused.

In an address at Deering, Edwin Espey, secretary of the Student Volunteer Movement, told of how repeatedly in Germany before the war, he had seen a Christian student submit in argumentative defeat before a Nazi youth because he was unable to say precisely what his Christian faith meant. Mr. Espey's appeal was that we should know the Bible as well as a Nazi youth knew "Mein Kampf."

In the July and August issues of the *Pilgrim Highroad,* Merrimon Cuninggim has an intelligent series of articles on, "Toward Understanding the Old Testament." If you have not read these, then dig up your last month's copy and read them along with the articles in the August magazine. Better still—encourage your church school, class, or your young people's group to use them as the basis for a study of the Old Testament. Only by eagerly seeking to grasp the profound meaning of this Book with our minds as well as with our hearts can we move it from the area of the "unknown" into vital relationship with experience.

TO STUDY PILGRIM FELLOWSHIP STATEMENT OF PURPOSE.

Four sessions were devoted to a thorough study of the Pilgrim Fellowship Statement of Purpose at the Deering meeting to discover its meaning and implications in our changed world. Most of those in the Purpose Groups agreed that the Statement was as valid today as when it was written. In some cases minor changes and additions were suggested. As a result the Commission on Personal Religious Living presented a resolution, which was later adopted, that local groups throughout the nation be encouraged to restudy the Statement. The plan is to draw up the conclusions of the Purpose Groups in a pamphlet which will later be issued to local groups by the Christian Education Division.

NEWS NOTES.

Young people of the Asheboro, N. C., Church are planning an ice cream supper to raise enough for registration fees to the Junior High Camp, August 24 to 29.

* * * *

Both the Eastern and the Western North Carolina Conventions which met recently altered their names to "Sunday School and Pilgrim Fellowship Convention." We hope that this will not be a change in name only, but one which will make for a wider and more inclusive sense of fellowship and work.

* * * *

Baxter Twiddy of Christian Temple, chairman of High School Students of the National Pilgrim Fellowship, and Miss Helen Boyd, who is doing youth work in the Southern Convention during the summer, attended the Southern Regional Planning Conference of the United Christian Youth Movement held at Lake Junaluska last month.

REFUGEES AMONG US.

CHRISTIAN ENDEAVOR TOPIC FOR AUGUST 16, 1942.

SCRIPTURE: Matt. 25:34-40; Heb. 13:1-3.

Daily Readings—

Monday—Unjust Treatment.—Ex. 1:13, 14.

Tuesday—A Prevailing Friendship.—Ruth 1:16, 17.

Wednesday—Lamenting Captives.—Ps. 137:1-4.

Thursday—Jesus Among Foreigners.—John 4:40-42.

Friday—Hospitable Heathen.—Acts 28:1, 2.

Saturday—Love in Practice.—I John 3:17, 18.

One of the most cruel results of the Nazi regime in Europe has been the dislocation of a large number of families. It has been estimated that in the seven years preceding the outbreak of the war in 1939 that about 75,000 German refugees had come to this country. 28 per cent of these were under twenty-one years of age, and 18 per cent were over forty-five. Slightly more than 50 per cent of the total were women. The American Committee for Christian Refugees estimated in 1941 that there were about 20,000 Christian refugees in this country. Most of these were of Jewish stock.

Reports may be made concerning articles about Christian refugees in our country. Many reports may be gotten from missionary materials.

Let some person speak on "The Responsibility of the Christian Churches to Receive and Welcome Christian Refugees in Our Midst."

They have come to our shores in the same spirit that inspired many of our forefathers to come. They are eager to find humble security in this land, to avail themselves of American ways and privileges, and to make their own contributions to the development of American communities.

On the front cover of the *Missionary Herald* for April, 1942, is a picture of a Japanese, a German refugee, and a Chinese fraternizing in Christian fellowship. Mrs. George Shepherd of China has told the story of one of these young men, Ho Chung, in the April number of the *Missionary Herald.* Get someone to retell it.

Have a general discussion on ways we may help Christian refugees.

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

ABRAHAM'S INTERCESSORY PRAYER.

Lesson VI.—August 9, 1942.

Golden Text: "*The Supplication of a Righteous Man Availeth Much.*" —James 5:16.

Lesson: Genesis 18.

Devotional Reading: John 17:1-11.

A Great Character.

The man Abraham looms up as a great character. He has integrity, insight, sympathy, compassion, patience, faith. He keeps his life open to God and responsive to the divine approach and appeal. He moves ahead steadily, serenely, surely, knowing whom he has believed, and confident that God is able to keep that which he has committed unto him. One comes away from reading about him a little stronger in faith, a little chastened in spirit, a little deeper in devotion and dedication.

The Wrath of God.

Sodom and Gomorrah were cities steeped in immorality and shame, cities which were a stench in the nostrils of God and man. The name of the former has become a symbol of an unspeakably vile practice. The names of both of them are symbols of debauchery and dissipation. And they also stand for concrete evidence of the wrath of God against all ungodliness and unrighteousness. Some folks think that God is an easy-going, good-natured, grandfatherly kind of Person, indulgent and indifferent to what folks do and how folks live. To be sure God is long-suffering and of great mercy. To be sure He has no pleasure in the death of the wicked. To be sure He receives all those who penitently turn unto him. We cannot too strongly emphasize the love and mercy of God. That is the gospel in essence.

But there is also a sterner side to God's nature and character. There is the wrath of God as well as the love of God. And sin, continued and unrepented of, brings inevitable judgment and punishment. Again and again it is stated that God sends his judgment upon all unrighteousness. It would have been a denial of God's character if the sins of Sodom and Gomorrah had not brought judgment upon them. And again and again through history cities and nations and peoples as well as individuals have felt the judgment of God, and had to face his righteous wrath. This present war is just such a judgment of God upon the nations for their sins of greed and selfishness, and imperialism, and exploitation, and short-sighted national policy and lack of cooperation. The nation that sinneth, as well as the individual, will die. The present situation calls for penitence upon the part of all the nations. And the Church itself is also to some extent under the judgment of God. All have sinned and come short of the glory of God. God did not send this war upon men because of their sins; the sins of men have brought the war upon themselves. The war is God's judgmet upon the nations.

A Great Discovery.

"That be far from thee to do after this manner, to slay the righteous with the wicked, that so the righteous be as the wicked; that be far from thee; shall not the Judge of all the earth do right?" Here is one of the major discoveries of the human race in its relations with God. The gods of many peoples are irresponsible, and even immoral. They are of like passions as men, and in many instances they take bribes of their devotees. But here is a man, who with spiritual insight, discovered and declaimed that God is a moral being, that He is bound by the laws of justice, that there is an eternal difference in his sight between right and wrong, that He is bound by his own moral nature to do right. This discovery marks a mile-stone in the history of the human race. Modern man needs to know that the Judge of all the earth does do right.

A Great Prayer from a Great Pray-er.

Intercessory prayer reaches a high water mark in this prayer of Abraham's. Here is a man praying with earnestness and persistence for two cities that were so vile that they stunk to high heaven, two cities that deserved to be blotted off the face of the earth. And here was a man pouring out his soul to God in behalf of these cities. To be sure his nephew Lot and the members of his family were in that city but that is not the whole explanation of this prayer. It was born of compassion for sinful men and women, of an interest in folks, of a feeling that eternal principles were at stake. It was also born of a belief that even a few righteous men were a saving element in a city—if only ten men could be found Abraham felt that there was justification for saving or sparing the city. As one reads this prayer, offered so boldly but humbly, one can hear the heart-beats of this great-souled man, and detect the tears in his voice as he pleads most earnestly with his Lord. Like many another man this man prayed most earnestly when he prayed for others. It was a great prayer from a great pray-er. It was intercessory prayer at its best.

The Power of Intercessory Prayer.

We touch here a problem full of mystery. What good can one do by praying for another? What place has such a prayer in a universe which seems to be governed by law? Even if I do pray for others, for what should I pray? Skeptics and cynics poke fun at intercessory prayer. Even many Christians make little use of it. But with all its mystery it still has a place in the lives of countless men and women, who believe, sometimes in the face of lack of visible evidence, that prayer for others is sound in principle, and sensible in practice. And there have been many instances where their faith has been vindicated in ways that could not be explained by mere coincidence. The poet was right when he said that "more things are wrought by prayer than this world dreams of." And he was not thinking simply of what happens when a man prays for himself, but of what happens when a man prays for others, and for causes. One of the most effective things a man can do is to practice intercessory prayer. Prayer that begins and ends with self is hardly prayer at all. Indeed one of the best ways to make prayer vital in one's own life is to pray for others. Today as in the long ago "the effectual fervent prayer of a righteous man availeth much." We ought to have a list of people and of causes and institutions for whom and for which we pray regularly, earnestly, persistently, confidently.

Epaminondas, before going into battle with the Lacedamonians, sat down to rest for a few moments, when his seat fell under him. "That," quoth the soldiers, "bodes no good." "Nay," said their leader, with happy presence of mind, "it is an intimation to me that I have no business to be sitting here when I should be leading you against the enemy." —*Percy Anecdotes.*

By Chaplain H. E. Rountree

MONDAY.

Our First Line of Defense.

"Then came Amalek, and fought with Israel in Rephidim."—Exodus 17:8.

The story in this chapter reveals a truth which runs through the entire inspired book. The fluctuations of the battle were astonishing, but it was soon found that the issue of the battle was not with the fighters, but with the intercessors in the mountain who prayed constantly that Israel might prevail. When they didn't pray, Amalek prevailed.

Friends, our true first line of defense is to be found not in armaments, but in the hearts of the people at the throne of Grace on behalf of the cause of righteousness. Unless this is done, seeking to meet the demands by our own limited resources will fail.

Prayer—Dear Father of us all, and the power unto Victory for the right, we come to Thee for power to be right, to be with Thee in prayer, and in the courage to work hard for Thy glory. In Jesus' name we ask it. *Amen.*

TUESDAY

Prayer the Essential.

"Lord, teach us to pray."—Luke 11:1.

One of the greatest surprises of the Bible is the praying of the Lord Jesus. It is hard to imagine that He so needed prayer. Yet He spent whole nights at it. It was necessary, it seems, in order to keep Him in touch with the Father and the Father's will.

The more we pray the more we feel the need of prayer, and the more we know the Father, and have revealed to us His will. The less we pray, the less we shall feel the desire, the less we shall know Him, and the less we shall know of the power of salvation.

Prayer—O Lord, teach us as Thou dids't teach the disciples, how to pray. We would know Thee and Thy will, and we would know Thy power in this life. Do Thou grant this unto us. *Amen.*

WEDNESDAY.

Contact With God.

"Without faith it is impossible to please God."—Heb. 11:6.

"When ye pray believe that ye receive." So belief is necessary to contact with God. It is not meant that faith is salvation, but that it brings salvation. It is not meant that faith is the remission of sins, but that it is the door through which we pass and find the heart of God in whom is remission of sins. All things are possible in Him, and, when we believe that, His blessings flood life's experiences.

Prayer—Dear Father, we would live in Thy heart today and always. Cover our sins by the blood of Jesus, and give us the vision and the strength to come to Thee each day and find Thee fully and wholly ours. *Amen.*

THURSDAY.

Understanding the Answer.

"The prayers of a righteous man availeth much."—Jas. 5:16.

Prayer does not change the purpose of God, but it releases His power. It gives God the opportunity to work in us and through us to accomplish His purpose in the world.

Prayer—O God, all powerful and good, make us fully awake to the position we occupy and to our responsibilities. We ask it in Jesus' name. *Amen.*

FRIDAY.

On the Alert.

"Watch and pray, that ye enter not into temptation."—Matt. 26:41.

In our present Home Defense we are learning an alertness absolutely necessary for the protection of our country, of our people, and of our freedom and liberties. That alertness is instantaneous with the slightest thing which might appear to be an enemy. It is proposed that at no time, night or day, they shall not surprise us. We have seen the disaster of unalertness.

Prayer is not just for emergencies. It has been likened unto what is known as "Mother love." A mother loves without ceasing, and that love protects without limit. Undoubtedly, it is one of our great weaknesses that there are those who only pray when prayer is a definite act and an outward procedure.

Prayer—Our Father, in Thee we live and move and have our being. Give us a life devoted to Thee always. *Amen.*

SATURDAY.

Dare We?

"Come boldly unto the throne of grace."—Heb. 4:16.

If you will see all that scripture means, I am sure that God will enrich your life. "Come,"—a most musical word. "Boldly,"—a courageous word having in it all the confidence of love, faith and trust. "Obtain mercy." Not pray for mercy, but "Obtain it." This mercy is in the bosom of the Lord waiting to be bestowed upon us. "Grace." Grace means the complement—the sufficiency—which the Father bestows upon us in Jesus Christ, which rounds our insufficiency.

Prayer—O Lord, who suppliest all needs according to Thy riches, we beseech Thee to help us to draw nigh to Thee for the very riches of Thy storehouse in glory. *Amen.*

SUNDAY.

The Sabbath and the church, institutions of the living God, furnish the greatest dynamic for stalwart character, and for the changing of the world from what it is to what it

(Continued on page 15.)

Yesterday's Promise of Light for Tomorrow

By DR. VERE V. LOPER of Berkley, California.

A Series of Devotional Messages by the Chaplain of the General Council.

IT IS GOOD FOR US TO BE HERE.

Benjamin Ide Wheeler, a great and distinguished president of the University of California, opened all of his student assemblies with these words, "It is good for us to be here." Such words express our mood today.

"It is good for us to be here." The world after all is not so bad a place as we may have imagined. Jesus saw the cross only a little way ahead, on that night when he climbed Mount Hermon, and yet the world about him was one of beauty. The great bulk of the mountain above him as he ascended, the sun setting into the sea, the moon on the misty waters of Galilee, the sun rising again from the Eastern desert . . . all of these said something good for this earth.

New England does the same for us, and it is good for us to be here. We know the reality of the horror of this world, but mountain laurel is as real as men sinking with ships. Mount Washington still rises with its rugged loveliness. The colonial homes and churches are as beautiful as they were a hundred years ago. This is the land where Pilgrim feet trod. The world is chaotic in many places, we know, but we also know it is beautiful beside a New England lake among the pines. We can here remember that there is some order, purpose, vision, intelligence in this world of ours. Rembrandts still hang in our galleries of art. The Fifth Symphony can still be heard at the turn of a dial. There are flowers in the front yard, even if the wife insists upon a victory garden in the back. There is water for boating and swimming. Hitler cannot quiet the birds—though there is a bluejay out West on which I wish he would try his luck. Mussolini has no influence on my tuberous begonias nor on my Italian friend who raises beautiful orchids.

We cling to life. Some of the afflicted can teach us to love life even when our lot has been cruel. Such was Mrs. Henry Wright. She lost her brilliant sons, her daughter, her sainted husband who inspired many of us here—she became totally blind, and yet she was cheerful and radiantly happy, speaking of her gratitude for life. "Gratitude?" a friend inquired. "Why of course," replied Mrs. Wright. "Why not?" I have devoted friends, I am not ill, and I have so many beautiful things to think about." It is good for us to be here. We cling to the world at its worst—we love it at its best. Our joy rises out of the essential nature of things as they are. We may stand knee deep in hell occasionally, but we shall still hear the alleluias ringing in our ears.

It is good for us to be here because we are in the midst of a spiritual experience at the center of which stands our Master. We are living for a time in an unseen world more fair than any upon which our outward eye can rest. Jesus has not been transfigured here at Durham, but I suspect there are some who have seen his face shine and his raiment white as light. We have drawn closer to our Master in these days when he has been interpreted to us by our greatest leaders and our noblest music. We have seen further into the depths of his noble spirit. In the silence of prayer we have linked ourselves to him. We wish earnestly that we could remain in this experience of spiritual discernment and moral elevation. We would build our tabernacles and remain on mountains of transfiguration. But the cry of human need rises once more from the valley, and we must put to use the strangth which we have found on the heights of a spiritual experience. It is good to be here where we discover the world that is unseen, where for a time we live in it.

It is good for us to be here because we are a goodly fellowship. We can hardly measure up to the standard of Peter, James and John, but we are not a bad lot. We discover this when we get together. That hinterland of the United States lying East of the Rockies learns that we who come from the "land of the lemon and the home of the nut" can talk about something other than California. And we to whom Denver is the East discover that you to whom Pittsburgh is the West can really thaw out a bit if we wait until June to come to see you. And as for the Middle West, which produces the best horseshoe throwers for Southern California and a lion's share of the best Congregational ministers for New England, it still has men enough left to inspire love among the brethren from coast to coast. Notable in this capacity is that archbishop from the winter capital of Congregationalism, Hugh Elmer Brown, with his shining dome—symbol of power—floodlighted by his contagious smile. We have our faults, but God loves us, and we love one another. Indeed we love one another so much that we do not listen to all the speeches, but the times we spend deepening our fellowship is part of the task of building the church. It is good FOR US to be here. The church, we are told, is the society of the friends of Jesus, and we are friends to him and one another.

It is good to be here because we have a job in the church of Jesus that is thrilling. It is magnificent to be a churchman today, when we consider the heritage we proffer the world in this hour. Never has the church lived in a time when its opportunities of serving the world were greater. "Now God be thanked Who has matched us with His hour!"

We have a message for the world which it sorely needs, a message to keep down the flood of hate which is rising around us. Unless that is curbed we shall overshoot once more the mark of military victory and write another vindictive peace. The Christian message will check the fury of race hatred, increased many fold by the war and the threatening of the soundness of national life. The Christian message is a gospel . . . a message of good news. It brings faith for men in despair, courage for those who are afraid, sympathy for those threatened with bitterness. It keeps alive and active our realization that there can be an ultimate victory, a just and durable peace, if we will give love a chance. The world desperately needs the truth of the Christian gospel, and it is our great joy to be the mouthpiece of the living God in proclaiming the glad tidings.

We have opportunities for evidencing the sincerity of our desire to serve men, such as have not come for generations, and, we hope, will not come through such causes for centuries yet to be. We have strength to give that for which people are eagerly seeking. Several times recently our family has eaten together in a restaurant. Frequently I have seen near us a comparatively young woman obviously fighting back tears as she sat alone and watched our family group. She wears a wedding ring, and on her dress is the insignia of one branch of the army, probably from the uniform of her husband in distant parts. All I can do for her in a public restaurant is save her from embarrassment by looking away, as she tries to swallow her tears. But thousands like her, lonely and distressed by conditions associated with

(Continued on page 15.)

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

There is always work to do at an orphanage. I have often heard it said that a woman's work is never done. A good housewife can always find something to do. We often think of the time when we were a little boy soon after the Civil War, when people were poor and did not have much to work with. We remember when the days work was done and we gathered in the living room after we had supper, motther did not stop but would knit socks for her five boys and father. Work in that day was done the hard way. No improved machinery to do farm work with, but the plows and other farming tools were crude. Most of the work done on the farm was done by main strength. If a man could break two acres of land in a day he counted it a good day's work. In the early spring this year we bought a three bottom plow that turns 42 inches of soil as it goes along. We hitched a big tractor to it and in 16 hours running time we broke twenty-four acres of land. We have a small tractor with a cultivator attachment that cultivates two rows of corn at the time. One of the orphanage boys took this outfit and cultivated twenty-nine acres of corn in one and a half days. Quite an improvement since the writer was a boy.

But we are never out of a job here at the orphanage. We always have another job waiting when one is finished. Our work here is like a woman's—it is never done.

This week we will finish up most of the little odd jobs on the farm. Then next week we will start filling the silo which holds one hundred and twenty-five tons of ensilage. You may think that this is not hard work but it is. Corn from ten to twelve feet high is hard to handle and it takes men and not small boys to handle it. After the silo is filled, into the hay field we go. We have had splendid rains and our hay crop is heavy. Sixty acres to cut and cure and put in the hay loft. Then the fall grain to sow, the sweet potato crop to house—our work is never finished.

The orphanage does not have as large a group of children as it has had sometimes in the past, but we have the largest group of little fellows that we have had at any time. Nearly every application we have had for the last two years has been for the last two years has been for a little tot. The older ones have graduated and gone out and we are left with a few large girls and a few large boys and a great group of the little fellows. I am frank to say that we have a group of as sweet little children as you will find anywhere. One cannot help but love them. Any time you can mail us a check to help in this work we will appreciate it.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR AUGUST 6, 1942.

Amount brought forward $9,437.40

Sunday School Monthly Offerings

Eastern N. C. Conference:

Wake Chapel	$ 6.73
Piney Plains	6.00
Henderson	7.81
Christian Light, Church	3.60
Sunday School	1.40
Beulah	2.54
	$ 28.08

N. C. and Va. Conference:

Carolina	$ 1.85
Shallow Ford	13.98
	15.83

Western N. C. Conference:

Big Oak	$ 6.90
Biscoe	5.56
Zion	7.45
Smithwood	2.07
Hanks Chapel	11.60
	33.58

Eastern Va. Conference:

Liberty Spring, Friendship Bible Class	$ 1.00
Senior Boys and Girls	.50
Liberty Spring	7.00
South Norfolk	5.00
	13.50

Valley Va. Cent. Conference:

Bethlehem	$ 3.02
Palmyra	6.00
Linville	6.20
	15.22

Alabama Conference:

New Hope	2.69

(Continued on page 15.)

ELON COLLEGE

A CO-EDUCATIONAL INSTITUTION OF HIGHER LEARNING OF THE CONGREGATIONAL CHRISTIAN CHURCH

West Dormitory Will Be Used for Girls This Year.

Elon College is located in the piedmont section of North Carolina. The climate is invigorating and healthful. The natural beauty of the campus is enhanced by careful landscaping.

The rates are most reasonable.

LEON EDGAR SMITH, President

Elon College **North Carolina**

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.
A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational and Christian Churches.

BOARD OF EDITORS.

R. L. HOUSE, B. D.....Editor
S. C. HARRELL, D. D.....Associate
W. T. SCOTT, D. D.....Associate
F. C. LESTER, B. D.....Associate
I. W. JOHNSON, D. D.....Contributing
L. E. SMITH, D. D., LL.D....Contributing
ALLYN P. ROBINSON.....Contributing
J. T. KERNODLE.....Managing Editor

DEPARTMENTAL EDITORS.

H. S. HARDCASTLE, D. D..Sunday School
H. E. ROUNTREE.....Quiet Hour
S. E. MADREN.....Christian Endeavor
A. LANSON GRANGER.....Young People
MRS. A. C. TODD.....Children's Page

SUBSCRIPTION RATES.

Six Months.....$1.00
One Year.....$2.00

Published by the Board of Publications, agent for the Southern Convention of Congregational and Christian Churches, and printed every Thursday by the Central Publishing Co., Inc., Richmond, Va.

Entered as second-class matter at the Postoffice at Richmond, Va., July 25, 1922, under Act of March 3, 1879.

Remittances for subscriptions should be sent to the office of Promotional Secretary, Elon College, N. C.

All other matters of business should be addressed to **"The Christian Sun,"** 1536 E. Broad Street, Richmond, Va.

Contributions should be sent to the editor at 3206 Grove Avenue, Richmond, Va., not later than Friday preceding the date of publication. Emergency notices will be received at "The Sun" office up to Tues. day of the week of publication.

Marriage or obituary notices of not over 125 words will be published fre. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

SUMMARY OF REPORTS.

(Continued from page 9.)

Remarks—Received 9 members into the Church. Revival for two weeks May 3 to May 17.

Rev. J. Everette Neese, 2212 Sturgis St., Norfolk, Va.

Ocean View—Average attendance at Church 39, Average attendance at S. S. 47, Pastoral Visits 83 to non-members, 82 to members, Received on Confession or by Letter 25.

Remarks—Choir organized. Sixteen new members received on Easter Sunday. Three Pre-Easter Services held. Arrangements made to buy a new Church site and $250 paid on lots. A plan to raise $1700 being launched. Entire membership is encouraged over the response of new folks. Six more members added to Church. All obligations met todate with exception of one. Three new members in June. The work is moving forward and the future looks bright.

Rev. Robert L. House, 3206 Grove Ave., Richmond, Va.

First, Richmond—Average attendance at Church 57, Average attendance at S. S. 61, Pastoral Visits 140, Received on Confession or by Letter 3.

Remarks—Three new members received into the Church. The Southern Convention entertained. Pastor attended Duke Pastor's School, General Council, N. C. Council of Churches and Executive Convention Board Meeting. Church lost a faithful member on May 12, Mrs. P. J. Kernodle. Immediate task of the Church is to curtail Church debt.

Western N. C. Conference.

Rev. Harold Sharp, Seagrove, N. C.

Pastorate No. 1—Average attendance at Church 88, Average attendance at S. S. 71, Pastoral Visits 216.

Remarks—Two Memorial and Children's Day Services were held during May. Home Coming at Shady Grove. Spiritual emphasis Week at Biscoe third week in June.

Rev. A. L. Granger, Jr., Asheboro, N. C.

Asheboro, N. C.—Average attendance at Church 34, Average attendance at S. S. 61, Pastoral Visits 100, Received on Confession or by Letter 1.

Remarks—Attended Southern Convention, Pilgrim Fellowship Meeting at Elon, and Seagrove. Worked with Week-Day Religious Educational Committee. Very discouraging—many members leaving Asheboro to do defense work or go in army. Spoke to Elon Alumni groups. Spoke at Elon Commencement. Attended Duke Pastor's School, National Council of Pilgrim fellowship. Amount on building fund to date is $5,888.72. Attended N. C. Student Pilgrim Fellowship Conference, the Asheboro Inter-Church Council and led study of Epistles of Peter for Missionary Society.

N. C. and Va. Conference.

Rev. Max Volkmann, 647 Irving St., Winston-Salem, N. C.

Winston-Salem—Average attendance at Church 36, Average attendance at S. S. 42, Pastoral Visits 144, Received on Confession or by Letter 3.

Remarks—Candlelight Communion Services conducted before Easter. Communion given to "Shut-ins" in the Cox and Salem Homes. Winston-Salem Church improved appearances and made Chapel more worshipful by draping a back window, installing a simple worship center with cross and candlesticks, thus balancing pulpit accordingly. Evening services discontinued until September. Conducted devotional services over Station WSJS.

Rev. J. Howard Smith, Box No. 555, Lynchburg, Va.

Lynchburg, Va.—Average attendance at Church 50, Average attendance at S. S. 92, Pastoral Visits 121, Received on Confession or by Letter 1.

Remarks—11 delegates to Woman's Missionary Rally at Pleasant Grove. Easter Egg hunt for the benefit of the Building Fund. Participated in One Day Advance Convention. Church attendance splendid for quarter. First $1000 realized on Building Fund. A play given and proceeds used to buy U. S. Bonds. A Mother's Day Tea held by young people. The Church on June 30 reported $1200 in Bonds for Building Fund. Vacation Bible School conducted June 15-21.

GOOD FOR US TO BE HERE.

(Continued from page 13.)

the war are turning to our churches. As we see them come, we remember a woman who pushed her way through an ancient crowd to the majestic figure at the center. She needed to touch only the fringe of his garment to feel her life flooded with healing power. We bear the name of that noble leader of Palestine, and every minister in his pulpit and every kindly lay person in the pew has an opportunity to make that touch upon the garment of the church healing and strength-giving.

This is only one of the many opportunities which come our way. Soldiers wander in our cities, many of them, yearning for an invitation to a friendly home. One boy, son of a member of the Board of Trustees of a large Congregational church, sank into a davenport in our home with a gesture more eloquent than his words, "This is the first home I have visited in two years." There are Japanese waiting to see if we will remember their plight in concentration camps. There are people suffering around the world, for whose benefit we have created the Committee for War Victims and Services. Let us give it strength, in the joy of doing something to meet the practical needs of men.

We have a world mission which profoundly moves us. It is a great bulwark against international anarchy. The church is the one great international organization which has not crashed. Great leaders and institutions around the world look to us to conserve the heroic sacrifices of the missionaries of the past and give strength to those today as they confront their tremendous opportunities. It is our only chance to serve countless millions.

It is good for us to be here as the church of Jesus Christ, facing our task with the joy of men meeting high opportunity with rejoicing.

THE QUIET HOUR.

(Continued from page 12.)

ought to be, that the world has ever known. It is a medium of the generating energy of the kingdom. How can one fail to be a part of it for the glory of God.

Prayer—O God, we thank Thee that Thy Word is still eternal and eternally true. Lead us into the paths of holiness, humility and love. *Amen.*

THE ORPHANAGE.

(Continued from page 14.)

Special Offerings.

Mrs. Simmons	$25.00	
Mr. Smith, for Katherine Whitten	25.00	
John Morrison Bible Class, Rosemont, for Billy and Marie Phillips	25.00	
Mr. Fespermon	5.00	
		80.00
Total for week		$ 188.90
Grand total		$9,626.30

Introducing Our New Moderator

By JAMES H. LIGHTBOURNE.

I made the acquaintance of Dr. Ferdinand Q. Blanchard in the spring of 1930 when with a group of fellow Christian ministers of the Miami, Ohio, Conference I attended the annual session of the Ohio Conference of Congregational Churches. The session was held at the church of which Dr. Blanchard was pastor, as he is now, The Euclid Avenue Congregational Church of Cleveland, Ohio. Dr. Blanchard proved a very gracious host and together with members of his church and the presiding moderator, Dr. Paul Macy, made our group feel very much at home.

At this conference it was my good fortune to meet frequently with Dr. Blanchard, who was a member of the Board of Trustees of his conference and as such a member of the group which undertook to reorganize the conference as the Ohio Conference of Congregational Christian Churches. In the meetings of this group I was privileged to observe Dr. Blanchard at work, quiet, courteous, forcible, effective. In the year following Dr. Blanchard and I served together on the Conference Board of Trustees and as members of the Missionary Committee. Again and again I was to witness the ability as a counselor, an administrator and a servant of the church of this man now chosen to fill the highest office in our General Council. And I learned through the months of that year to have confidence in his judgment, to recognize his sterling integrity, to appreciate his deep consecration and to admire and respect his capacities for leadership. Our General Council has chosen well.

In 1930 Dr. Blanchard was a very active minister in the affairs of his denomination. The year before he had been moderator of the Ohio Conference and 1930 found him a member of the Commission on Missions, the Board of Directors of the Home Boards, the Administration Committee of the Christian Missionary Association as chairman, of the faculty of Schauffler School in Cleveland as well as pastor of one of Congregationalisms most influential churches. At the time of the recent meeting of the General Council Dr. Blanchard held membership on the Prudential Committee of the American Board of Commissioners for Foreign Missions. These brief statements give us some insight as to the activities and abilities of our moderator for 1942-44.

From 1930 to 1934, the year I left Ohio to come to Burlington, I saw Dr. Blanchard in some capacity almost every month, frequently serving with him on committees and commissions, and my judgment of the first year of my associations with him was not only verified but I became conscious of an increasing and deepening regard. When on arriving at Durham, N. H., I learned it was proposed to put Dr. Blanchard's name before the Council as a nominee for the moderatorship I felt sure he would be elected, and I knew our Council would by so doing be honoring one who in statesmanlike leadership and Christian spirit would honor the Council.

When Dr. Blanchard visits our Southern Convention as Moderator of our General Council, and of course he must, you will all like him.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCIV. RICHMOND, VA., THURSDAY, AUGUST 13, 1942. NUMBER 32.

THE KANSAS STATEMENT

Adopted 1913

FAITH

We believe in God the Father, infinite in wisdom, goodness and love; and in Jesus Christ, his son, our Lord and Saviour, who for us and our salvation lived and died and rose again and liveth evermore; and in the Holy Spirit, who taketh of the things of Christ and revealeth them to us, renewing, comforting, and inspiring the souls of men. We are united in striving to know the will of God as taught in the Holy Scriptures, and to our purpose to walk in the ways of the Lord, made known or to be made known to us. We hold it to be the mission of the Church of Christ to proclaim the gospel to all mankind, exalting the worship of the one true God and laboring for the progress of klowledge, the promotion of justice, the reign of peace, and the realization of human brotherhood. Depending, as did our fathers, upon the continued guidance of the Holy Spirit to lead us into all truth, we work and pray for the transformation of the world into the kingdom of God; and we look with faith for the triumph of righteousness and the life everlasting.

POLITY

We believe in the freedom and responsibility of the individual soul, and the right of private judgment. We hold to the autonomy of the local church and in the independence of all ecclesiastical control. We cherish the fellowship of the churches, united in district, state and national bodies, for council and cooperation in matters of common concern.

THE WIDER FELLOWSHIP

While affirming the liberty of our churches, and the validity of our ministry, we hold to the unity and catholicity of the Church of Christ, and will unite with all its branches in hearty cooperation, and will earnestly seek, so far as in us lies, that the prayer of our Lord for his disciples may be answered, that they all may be one.

NEWS AND VIEWS

Chaplain H. E. Rountree who has been in the navy hospital again, is reported much improved. We wish for him a speedy and complete recovery.

Mrs. Mattie C. Parker has notified us that there would be no Missions Report this week or next as she is on vacation.

If you are contemplating entering college this fall, you should not delay writing President L. E. Smith at Elon College. Just a few weeks and college days will be here again.

The Sixth and final Devotional Message given by Dr. Vere V. Loper at the General Council in Durham, New Hampshire, appears in this issue of THE SUN. If you have failed to read one of them you have missed a real treasure.

The Richmond Church will sponsor the out-of-door service at the Greek theatre at Westhampton College on next Sunday. Chaplain H. M. Campbell of Camp Pickett will be the guest speaker, and the Sunday School orchestra will furnish the music.

Rev. Jesse H. Dollar of Newport News, Superintendent Scott of Jacksonville, Florida, and Dr. and Mrs. John G. Truitt of Suffolk, stopped for a few minutes at the office of publication en route to the Bible Conference at Massanetta Springs. Dr. and Mrs. I. W. Johnson were overnight guests in the home of the managing editor on last Sunday night. They, too, were on their way to Massanetta. Dr. Johnson has missed only two of these conferences in the past fifteen years.

MISS CHARLOTTE MORGAN WEDS SERGEANT HOWARD GUNN, JR.

The marriage of Miss Charlotte Wilmath Morgan, daughter of the Rev. and Mrs. Joseph Franklin Morgan, to Staff Sergt. Howard Townsend Gunn, Jr., U. S. Army, son of Mr. and Mrs. Howard T. Gunn, of Rocky Mount, N. C., took place on the afternoon of Friday, August 7, in the parsonage of the Rosemont Christian Church. The ceremony was performed by Mr. Morgan, father of the bride, in the presence of relatives and friends. The wedding music was played by the mother of the bride. Preceding the ceremony Mrs. Howard T. Gunn, mother of the bridegroom, sang "I Love Thee."

The bride was given in marriage by her brother, J. Nelson Morgan.

The bridegroom had his father as best man.

Immediately after the ceremony Mr. and Mrs. Gunn left for Gulfport, Miss., where the former is stationed for duty.

The bride is a graduate of Mary Washington College, Fredericksburg. Mr. Gunn is a graduate of the University of North Carolina.

A LAYMAN'S REVIVAL.

THE SUN recently received from Rev. George S. Hunt an announcement of a Layman's Revival which started on Sunday, August 9, and is continuing through this week. The speakers for the six days of the revival which is being held at Antioch Christian Church, near Wadley, Alabama, are Hon. J. Thomas Heflin, former Senator from Alabama; Prof. W. C. Edge, Superintendent of Wadley Schools; Dr. J. T. Clack, widely known and much loved blind doctor of Wadley; Rev. David Shepherd, pastor-at-Large of the Southeast; Mr. Luke Huey, Christian Business Man of Roanoke, and Judge W. B. Bowling, Circuit Judge and Christian Administrator of Justice.

In writing of this revival Rev. Mr. Hunt said in part:

"We need a revival based upon the Psalmist's prayer: 'Wilt Thou not revive us again: that Thy people may rejoice in Thee?' Not an emotional earthquake which transports people to the mountain peaks and leaves them there with no means by which they may descend into the valleys of sacrifice and service. We need a revival of dependence upon God as revealed through His laymen as well as through His ministers. The faithful members of the Church need to be revived—not merely by numerical increase, but spiritually—by hearing from other laymen like themselves the things of the Spirit of God. And the Church needs to learn how to rejoice in the manifastations of God's Spirit of love and service rather than in the devices and contrivances of human ingenuity alone.

"Christianity is a joyful experience—when we learn how to rejoice in God—and the Church must learn how to say with Paul 'For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.' There is no room for despair in the heart of a Christian who has learned to rejoice in the glory of God as revealed through the lives of those who face confidently the challenge of this present time, rejoicing that God has given them the power to pass through the valley of weeping and make it a place of springs. Just to think of the glory of God to be revealed in us is to rejoice that He has given unto us—the Church—the keys of the kingdom of heaven, and that we have the responsibility and privilege of choosing that which shall compose the Kingdom!

"So, come whatever may—war, pestilence, suffering—the balance of power still belongs to God to be revealed through the lives and deeds of His people. And, when His glory is fully revealed in us, there will be no more war, nor pestilence, sufficient to separate us from the love of Christ.

"May the Church be revived again, that she may rejoice in the glory of God which she is privileged to reveal unto a sinful world!"

FIFTH SUNDAY OFFERINGS.

A dollar contributed to Elon College during this month for current expenses could hardly be more opportune. Our financial needs for current responsibilities are as great as they could well be. We are now at the end of summer. Very little money can be realized from students. The college opens September 8—a week later than usual. If the churches and Sunday Schools of the Convention would make an effort to send a contribution on conference apportionments this or next week it certainly would be greatly appreciated. This would only mean that you are taking some of your conference responsibilities now rather than waiting until October or November.

Fortunately this month has five Sundays. This affords an excellent opportunity for every church and Sunday School to receive an offering and transmit the same to the college. Your contribution will help greatly. the following offerings have been received:

Previously reported	$2,920.04
Churches.	
Va. Valley Conference:	
Timber Ridge	11.00
Sunday Schools.	
N. C. and Va. Conference:	
Shallow Ford	$ 4.48
Greensboro, Palm Street	21.87
Eastern Va. Conference:	
Norfolk, First	$ 5.22
Va. Valley Conference:	
Beulah	$ 4.55
Palmyra	3.50
Grand Total	$2,970.66

The Southern Convention

By Dr. J. H. Lightbourne, *Secretary.*

GENERAL COUNCIL INSIGHTS.

At the General Council two kinds of sessions were held, official and formal, unofficial and informal. The former were held at New Hampshire Hall and other designated auditoriums; the latter were held whereever folk gathered, in the lobbies of the dormitories, on the campus green facing New Hampshire Hall but chiefly in the long lines that wound their way into the dining halls. Judge Sees not being ubiquitous perapatetic discussions were had here without limit of debate and a fellow could speak as often as he chose and the ladies all the time.

To one accustomed to hearing the Potomac as the dividing line and Congregational ministers speak from manuscript the extempore delivery one early morning by one who was not only pointing out but conclusively proving the superior merits of Congregationalism as it is found on the New England side of the Hudson in contrast to the watered brand found west of the Hudson was both interesting and entertaining. I invited the brother to come below the Potomac and discover for himself Congregationalism as it really is.

And what a grand time I had one noon hour explaining to the complete satisfaction of a genleman from way out yonder that North Carolina and not Virginia is the progressive state of the South. He thanked me profusely.

But I'll have to admit my accent proved consistently disappointing to those attracted by my North Carolina identificatin badge. Dr. Hardcastle was little if any better off, but Editor House and Doctor Truitt spoke the part.

A few years ago Miss Lucy Eldredge edited a summary of answers she secured through writing a number of former Christian Church ministers relative to their reactions to the merger. I recall writing the fear I entertained that we would lose the theological and doctrinal freedom enjoyed in the Christian Church. Among the Congregationalists intellectual freedom was more highly prized. At the General Council the thing I had in mind was manifest in the humanistic flavor of so much that was said and so much that was done. This found reflection in a discussion in the cafeteria line between two good New Englanders on the relative merits of Christian Endeavor and Pilgrim Fellowship. For my part I agreed with neither but would combine what both had said and call it by either name. In other words, for me I would love God and then love my fellow men.

Editor House and Dr. Hardcastle were some little puffed up by reason of pictures of their churches hanging in the art exhibit. Dr. Hardcastle maneuvered me into the exhibit twice, the second time on the pretense of looking at the pictures of some altar arrangements.

Brother Frank Apple early solved the problem of the long cafeteria lines. And his solution was both simple and effective; get there "fust."

Promotional Secretary Lester tried the impossible. After watching the ease with which Dr. Hardcastle got outside a pint of ice cream he secured a pint of ice cream. When it was half eaten and he was eight-sixths full he tried to get me to finish it for him; I who had just neatly manipulated a pint of my own.

(Continued on page 14.)

The Office of Promotional Secretary

News from the Field by Rev. F. C. Lester.

NO RETREATS FOR MINISTERS.

Difficulties of travel and other things make it seem not to be wise to try for the ministers' retreats this year. It is a great disappointment to many of us to fail in this important work, but there seems to be no chance to carry through this year. Other important work will be substituted for this with the hope that by next year we shall be able to have the retreats again.

THE LIGHT SHINES AGAIN.

For about a quarter of a century there was a light in the parsonage at Elk Spur, near Fancy Gap, Virginia, where the Southern Convention through its Mission Board has done missionary work. For several years it has flickered, and burned only over week-ends and at special occasions. But last fall it went out. Rev. G. H. Veazey moved to New Market, Va., where he began work with churches in the Valley. No light was left in the parsonage "on top" of the Blue Ridge.

Last week the promotional secretary, his wife and little daughter, the Rev. A. G. Ritchie, his wife and little son, and Miss Mary Dean Brown moved into the parsonage for two weeks. Again the light burns in the parsonage and services are held in the churches. The neighbors say they like to see it there. The people seem to be hungry for preaching. Children find delight in a Vacation Bible School.

But next week there will be no light. When it will burn again no one knows. There are not ministers enough to serve all the churches, and these churches in the mountains are among those with no pastor. The people in the hills (as Victoria Edwards used to say) and the Mission Board are willing to pay for ministerial services here, but no man comes to the service of the people in this large and long-neglected area.

"Pray ye, therefore, the Lord . . . that laborers may be sent into the harvest fields." Then the light will shine again in the parsonage from which it may be seen for ten miles or more.

NOTE FOR JUNIOR HI CAMPERS.

Be sure to mail your registration by next Monday. Send the dollar if possible, but be sure to say you want to come. Better not come without having registered, for there might not be room. We will do our best, but we need to know that you are coming. Send your registration to me at Elon College, North Carolina.

If you can get to the camp, please do so. But if you must take bus or train to Raleigh or Durham, please let us know when and where to look for you. Someone will meet you if you tell us.

OUR VALLEY CONFERENCE.

Dr. James H. Lightbourne, Secretary of the Southern Convention, was the guest speaker at the Valley of Virginia Central Conference last week. His message concerned stewardship and church finances. President L. E. Smith delighted in telling the conference that Elon College is soon to be out of debt. Rev. W. J. Andes, formerly a pastor and secretary of the conference, represented the Mission Board and spoke about the place missionaries are to take in the rebuilding of the world. Rev. R. L. Williamson, a former president, preached the annual sermon. This

(Continued on page 15.)

CHURCH HISTORY.

Two important volumes have been added recently to the field of American church history. These volumes bring the history of two significant religious bodies up to date and present an interesting cross-section of religious life in America. No one who pretends to be familiar with the contemporary religious situation or the rich background of American Protestantism can afford to overlook these two publications.

The **History of American Congregationalism,** like the Pentateuch, is the subject of a composite authorship. Dr. Gaius Glen Atkins, teacher of homiletics, General Council preacher in 1921, student of history, honored and immemorial writer of **The Fellowship of Prayer,** is one of the authors. Here you follow a mind which, as Dr. Carl S. Patton expressed it: "Has traveled widely in the realms of gold." The Atkins chapters reveal a texture of mind that is gained through seasoned contact with the best minds that have been.

The book begins with the vague and distant antecedents of English Congregationalism: "Distinctly separatist groups in which there was the promise and potency of Protestantism. Most of these were still communicants of the Catholic Church, but their nominal attachments were loose, their real allegiances were to their own groups and what they believed to be the real way of Jesus Christ. They dissolved in the vast upheavals of the Reformation but they left, on the continent, an unpurposed and undesignated bequest: the quest for a simple, fraternal, non-ecclessiastical form of religious life." The interesting narrative continues with the colorful fathers of Congregationalism, Robert Brown and John Robinson, and the portentous flight of two congregations, one to Leyden, Holland, and the Scrooby Congregation to Amsterdam.

The exigencies of the Puritans who became Pilgrims, the Plymouth settlement, the Cambridge Platform of Church Discipline and the Bay Psalm Book, the early New England life under the leadership of the Reverend Thomas Hooker and the Reverend John Cotton: these and related items are described with interest and clarity.

The authors have portrayed the weakness as well as the strength of American Congregationalism. "Normally the Congregationalists, at the beginning of the Nineteenth Century 'the most numerous as well as the most influential religious body in America,' should have maintained their primacy across the continent and secured for Congregationalism a statistical and institutional priority it does not now possess. What happened?" Two things: (1) The Unitarian Departure is credited with the catastrophic withdrawal of twenty of the first twenty-five historic churches including Plymouth. (2) The Plan of Union designed to facilitate the extension of the Congregational and Presbyterian churches in the West resulted in the Presbyterians getting the lions share. "It was an unbalanced situation and the stronger pull was toward the Presbyterian side . . . One by one the Associations became Presbyteries . . . Actually Congregationalism lost the momentum of an always-westerning frontier from the Hudson River to Chicago. It lost that hinterland of rural and village population by whose human contributions strategic city churches are maintained and it lost the thing by which from its inception it had been maintained and through which it had been extended—regional continuity . . . The New England migrations should have carried Congregationalism on their ample tides. That failed largely through the Plan of Union."

The guiding genius of Dr. Frederick L. Fagley, coauthor of the History, Associate Secretary of the General Council, and "senior bishop" of 287 Fourth Avenue, is reflected in many of the chapters on the boards and organization of the Council. The weighty contributions of the denomination in education, theology, preaching and social action are sketched and documented. Numerous proposals for Church union are recorded. The merger of the Congregational and Christian Churches, its confluence and influence, is briefly traced, but lacks the proper elaboration and evaluation. Present day organization and outlook of the denomination should properly be the subject of a separate study. It should be added, however, the authors have collaborated with efficiency and covered a wealth of material in one compact volume.

The appendix, bibliography and index provide an indispensable source for constant reference. The Pilgrim Press has published this heavy, well-bound book for the very modest price of two dollars.

The History of Quakerism in one volume has been written by Elbert Russell and published by The MacMillan Company. Dr. Russell is the logical person to write such a history. He was educated at a Quaker school, Earlham College, and later returned as a professor of Biblical Literature and college pastor. His familiarity with Quaker institutions was supplemented as director of Woolman School, lecturer in Biblical Literature in Swarthmore College and lecturer in Quaker history at Haverford Graduate School. He spent the year 1924-25 in Central Europe under the auspices of the American Friends Service Committee in the interest of post-war relief and international understanding. He visited mission stations around the world in 1933-34 and has attended the Stockholm, Edinburgh and Utrecht ecumenical conferences. Ministers in the Southern Convention know Dr. Russell as Dean of the School of Religion and Professor of Biblical Interpretation at Duke University, 1928-41. He is a member of the United Church, Raleigh, which includes Christians, Congregationalists and Friends.

Quaker and Congregational history are strikingly similar. Many of the things written about one might apply equally well to the other. For instance "Quaker history is the creation of its great leaders. A religion of the spirit expresses itself primarily through the personalities of men and women. Its method is the method

of incarnation. The Quaker organization has been relatively unimportant except to serve as a nursery for sensitive and adventurous souls, and to carry on and perpetuate their concerns and principles.'' The same would be true, for the most part, of the striking elements in the Quaker heritage listed by Dr. Russell: ''Complete spiritual democracy in the church, the ministry of women, inward spiritual authority, personal religious guidance, sincerity and truthfulness in speech, freedom of conscience and worship, simple mystical public worship, a classless Christian society, reliance on spiritual forces only to overcome evil, international peace and brotherhood of man regardless of sex, class, nation or race.'' The reader of this History will be rewarded with a clearer insight into the meaning of mysticism and its relation to worship, theology, philanthropy and social service.

R. L. H.

A Pod of P's About the Pastors' School at Deering Center, N. H.

By H. S. HARDCASTLE, D.D.,
Pastor of Christian Temple, Norfolk, Va.

What I shall write about the Pastor's School at Deering can be grouped under general headings beginning with the letter ''P''. Hence the title—A Pod of P's.

The Place.

The School was held in Deering Center, about six miles from Hillsboro, N. H. Here set in picturesque scenery and amid wholesome surroundings is a group of buildings that lend themselves admirably to summer conferences and schools. The buildings are substantially built and well preserved, the furnishings simple and in harmony with the type of buildings. There are several large buildings in which there are located the main dining room, the classrooms, the general assembly room, the library, a work-shop, and also living quarters for the members of the faculty and leaders of the conferences. Tucked away here and there in the nearby woods are substantial, attractive, comfortable cottages where the members of the school made their quarters, and which were named for the most part after famous scientists or religious leaders. There is quite a good-sized open space around the main buildings, in the center of which there is a flagpole surrounded by a platform, and this was the common gathering place for informal discussion and fellowship. Spacious, open, grassy spaces were laid out for soft-ball, volley-ball, badminton, horse-shoe, quoits, and other games. This entire location, buildings and equipment, have been lent to the Congregational Christian Church for three years, free of charge, by Dr. Campbell, a generous-hearted, Christian woman, in behalf of the cause of Christian Education. Dr. Campbell visited the school on several occasions and was given a glad hand, and the ''official handclap'' by the school.

The Purpose.

The School is sponsored by the Board of Home Missions, and in the words of Dr. Halliday, its purpose ''is to recondition'' ministers. It is designed to help ministers who have been out of school some time, or who did not have the privileges of seminary training, to brush up on their studies, to become acquainted with modern thought, get new ideas and methods of church work, to enjoy study and rest and recreation and fellowship under wholesome and inspiring circumstances.

The Personalities.

First of all there was the faculty, scholars, teachers, wholesome, friendly Christian gentlemen. Dr. Horton, Minister of the General Council, acted as Dean and taught a course on ''Worship,'' delivered a series of addresses on Congregationalism, conducted morning services of worship, and kept eternally busy. Dr. Wilhelm Pauck, brilliant young theologian of Chicago University, lectured on ''Problems of Contemporary Christian Thought.'' Dr. Amos N. Wilder of Andover-Newton taught ''The Use of the Bible in Preaching.'' Dr. Hugh Vernon White conducted a course on ''Problems of Contemporary Christian Ethics,'' with special attention to the world mission of the Christian Church. Dr. Harry Stock, Manager of the Community Center, and Secretary of the Division of Christian Education, and Dr. E. L. Shaver, also a Secretary of the same Board, taught a course on ''Christian Education in the Local Church.'' Dr. R. J. Bruce, Supt. of New York, taught ''The Care of the Parish.'' Rev. Thomas Alfred Tripp taught ''Social Problems in the Local Community.'' Dr. E. M. Halliday of the Home Board taught a Class on ''The Oral Side of Pulpit Work,'' and also held personal interviews with every minister and made voice recordings. These men gave lavishly of their time and thought and energy to their work, in the class room and out of it.

Then there were the ministers, fifty-seven of them—the ''Fifty-Seven Varieties''—from seventeen states all the way from Maine to Florida. They came from all kinds of churches, they had many different cultural and theological backgrounds, they were of widely different temperaments and dispositions and ages, but they were all of fine spirit and Christian character, a friendly, earnest, eager group of men. The wives of some of the men were present for all or part of the school.

And last but not least there was the ''Camp Family,'' about twenty-five young people from our churches giving their time and talent in a modified ''work camp'' project, doing the work at the Center and looking after our comfort and our convenience in an efficient way and a fine spirit. Dr. Stock was Manager of the Center, ''Kit'' Stock was Assistant, and Mrs. Stock was Dietitian. ''Queenie'' and ''Duchess'' the cooks again and again were given the ''official handclap'' for the delicious meals.

Here we were, then, about a hundred people in all, a group of friendly, jolly Christians working and playing and praying together, sharing an experience that was wholesome for all.

The Program.

The days and nights were full. Rising at six-thirty, morning prayers at seven—this was one of the highlights of the whole school—classes from nine to twelve, every man attending three classes every morning. ''Absolute quiet hour'' was observed from one to two o'clock, ''quiet hour or study hour'' from two to four o'clock, but after four o'clock the lid was off. Soft-ball and volley-ball were the most popular games, but many other forms of recreation were available. Horseshoes were popular after supper. Ping pong was played after meals.

There was a program every evening, and although attendance was not compulsory the programs were of such a high order, and so many of the men did attend, that there was an inner compulsion anyway. Many guest speakers spoke at these evening sessions. Services of worship were held every Sunday morning in the Deering Center Congregational Church about two miles away with Rev. Wm. C. Sipe the Pastor, and

(Continued on page 15.)

CONTRIBUTIONS

SUFFOLK LETTER.

Revival services were conducted the past week at Oakland Church. The pastor was assisted by Dr. John G. Truitt of the Suffolk Christian Church. Services were conducted each evening, beginning at 8:30 o'clock, and the closing service was held on Friday night. Six new members were received into the church. The congregations enjoyed the sermons by the visiting minister. We missed the friendly fellowship of Dr. N. G. Newman who is a patient in Lakeview Hospital, Suffolk, Va. He is an inspiration to our people, and many friends are praying that he soon recover good health and return to his place in the church and community.

Revival services will be held at Cypress Chapel Church the week following the Third Sunday in August. The pastor, Rev. A. E. Brittle, will be assisted by Rev. T. Fred Wright.

The Bethlehem Church will hold the annual revival services during the week after the Fourth Sunday in August, with Dr. John G. Truitt assisting the pastor, Rev. R. E. Brittle.

The week after the Fifth Sunday in August Rev. R. E. Brittle will conduct a revival meeting at Union, Southampton, Church, assisted by Rev. J. L. Neese, Evangelist.

Liberty Spring Church will hold revival services week after the Fifth Sunday in August. Rev. T. Fred Wright will assist the pastor.

Other meetings are to be held in this section but we are not able at this time to give definite information as to time and place. These meetings should inspire many friends to be in prayer that God may honor his servants by giving to them an abundant harvest of souls.

After a very busy summer we are planning to attend the Bible Conference at Massanetta Springs for the period August 10-23. This will be our 13th summer vacation at that place, and we look forward to the privilege with great joy and interest. These fourteen days will be crowded with much work and study, and this means an enrichment of mind and heart for a minister. Ministers do not work harder than other people, but if they are to grow they need contact with other workers through hearing and reading. No minister liveth unto himself. And we have found great help to body and soul during these rich experiences. Some people seem to think it is a confession of weakness to look to other people for help. We heartily wish every minister in our Conference and Convention could join us for the next two weeks at Massanetta Springs. Several will attend, and a number have been for several years. We hope to give further information about this matter next week.

The cities of this section are facing a serious situation due to the reduced supply of water. The situation is not yet alarming, but it is giving the city officials a test of faith and courage. Adequate plans are being made to meet this situation and a few good rains will help. One wonders if the people are as deeply concerned about getting their share of the Water of Life. Many are thirsty and famishing in their sins. They are indifferent to the open doors of the church. Services of worship no longer appeal to them. They are dying without water within reach of abundant springs of life-giving fellowship. "Ho, everyone that thirsteth." "Whosoever will let him come."

I. W. Johnson.

THE BEAUTIFUL LIFE.

As we write these words it is July 22, 1942. We are in a third story room at the Naval Hospital, San Diego, just beginning the upward trend from five weeks illness. For these five weeks we have lain here looking out of the window through the trees of the park over the heart of the city. In the distance is the great Pacific. Closer in is Point Loma and North Island, Coronado and the Strand, forming the Bay next to the city with a bottle-neck ship channel between Point Loma and North Island.

The most attractive thing of this view is a bit of obscure family life close to my window. They are two cooing doves raising a family. We have watched them get together. They seemed to have met on the cupalo of the guard house close by. We have watched their courtship and witnessed (we assume) their marriage. We have watched them build a little nest in the fork of a tree close by the window. They are living and nesting there and should we stay long enough we expect to see this nest full of little ones.

We are amazed at the cooperation, and devotion and unselfishness of these creatures. The male comes around occasionally and visits his spouse. Early in the morning he flips in from somewhere and perches on a twig close by the nest. After due observation and finding all clear, he flips to the off side, which seems to be his main entrance, and tips lightly up into the room of his spouse where she sits quietly on her eggs. He says his "good morning" to her and moves around with considerable pride. She then moves off the nest and tips lightly down the way which he entered and flies away. Still making observations about a minute he eases down into the nest and spreads himself out over the eggs there to keep house until her return.

How simple! How humble! How lovely! How wonderful is nature. Only man transcends such a beautiful life. Only he violates nature's laws, God's laws, the laws of the true and the beautiful. In the name of selfishness and "personal rights" he flings to the winds all the laws of devotion, cooperation in happy homemaking, and self-sacrifice, and leaves home and happiness prostrate. Mankind does this way and then wonders why there is no happiness. We thank God for those legions who are true and who do find happiness, but the most of us may learn lessons from the birds.

H. E. Rountree.

OFFICIALS AND DEPARTMENTAL SUPERINTENDENTS.

The following are the officials and Departmental Superintendents of the Eastern Virginia Sunday School Convention for 1942-1943:

President, Mr. Mills E. Godwin, Jr., National Bank of Suffolk, Suffolk, Va.; 1st Vice-President, Rev. J. Everett Neese, Ocean View, Norfolk, Va.; 2nd Vice-President, Dr. W. B. O'Neill, Holland, Va.; Recording Secretary, Mr. W. H. Baker, 1028 24th St., Newport News, Va.; Executive Secretary, Rev. Herbert G. Councill, Jr., Portsmouth, Va.; Treasurer, Mr. J. W. Folk, Suffolk, Va.; Christian Education, Rev. Arnold Slater, Holland, Va.; Missions, Mrs. R. L. Jackson, Waverly, Va.; Beginners and Primary, Mrs. Robert Lee House, Richmond, Va.; Cradle Roll, Mrs. J. L. Byrd, Suffolk, Va.

Whom the Lord loveth He chasteneth.—Hebrews 12:6.

Employment, sir, and hardships, prevent melancholy.

—*Samuel Johnson.*

FOR THE CHILDREN

Dear Children:

Oliver's father is having his month of vacation this month. Oliver seems to be enjoying this as much as his father. Because of the rubber and gas shortage vacations are short in miles, too, this year. On one of the hottest days when Oliver's heat bumps were increasing in leaps and bounds we took him to a nearby lake for a swim. A friend of ours and his four year old daughter went with us and also a young ministerial student-friend of ours. Before leaving home we put a watermelon in the refrigerator to get cold. On the way to the lake we sang songs and watched the scenery for plants and animals which would interest little boys and girls. Oliver barked back at the dogs and "meow-ed" at the cats. Finally we reached the lake. Oliver just couldn't wait to get out of the car for the lake shore was lined with children splashing and playing in the shallow water with their parents and little friends. What fun Oliver and Linda had! There was one little boy with a ball. He would throw the ball at the other children for them to throw it back to him. A little girl in a red bathing suit came out and lay on the sand and got the other children to cover her up with sand. About the time she became a little brown sand-girl she hopped up and jumped into the water again. Three little boys were playing with some pails. One little boy slipped up behind his Mummy and dumped a pail of water down the back of her bathing suit as she sat talking to his father. She jumped up and screamed and father ran little son back into the lake again. Oliver found a little wooden boat floating on the lake. He was having lots of fun with it in the water. Our ministerial friend wanted to have an excuse to meet two young beauties who were sunning on the sand so he threw Oliver's boat very near to them. Oliver went to get his boat and our friend went to get Oliver. (Children are not always a nuisance!) One girl was from Pennsylvania and the other from Massachusetts. They were interesting to talk with but they were war widows, so our friend brought Oliver back to his father. Daddy took Oliver away out in the deep water where he could pretend that his boat was a motor boat.

Some families had brought picnic suppers. When the sun started to paint the western skies with gold and rose the Todds left the lake and returned to Sanford and iced watermelon. We sat late on the back lawn and talked of beautiful and satisfying experiences.

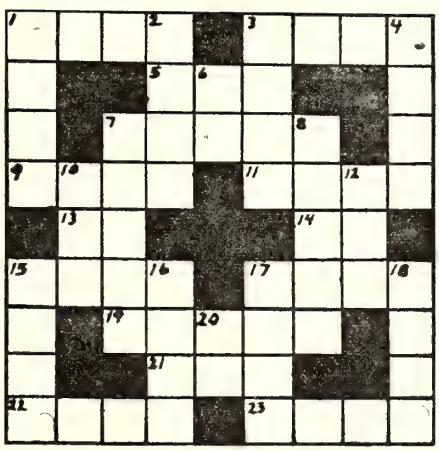
Yes Daddy is taking a sort of busman's holiday. He was invited to preach at Union Service of churches at Chapel Hill Sunday morning. Again Oliver's father let him go along. It was a cool, cloudy morning with a few raindrops tumbling down from some of the cloud-wagons. Again our Ministerial friend went with us. Again we sang songs and looked for "things." Yes and Daddy asked us to criticize parts of the sermon which he was going to preach.

Oliver liked Chapel Hill. The rock walls enticed him and mother held her breath while Oliver tripped along on them. He thinks that it is sissy to hold hands with mother. She thinks it's too bad to be so independent when there is no first aid kit along. The only fall he got just dirtied his knees.

We sat in the car until all of the people went into the big church and then we got out and explored Chapel Hill. As we came by the church Oliver decided to perch on the lowest step. While he was sitting there his father began preaching inside. Oliver jumped up and cried out "Daddy!" Mother grabbed him and fled down the street. Later we came back and explored the basement of the church on tiptoe! We found the very nicest Nursery room you could imagine. Oliver and mother had a Sunday School lesson together. We looked at all of the lovely pictures and Oliver exclaimed over them. He examined the play pen and laughed up at the high chair. We sat in the little chairs at the little table and looked through the story books. We heard Daddy stop preaching so we went to the car to watch the people come out of church.

Soon Daddy brought the host Pastor to the car and introduced us. Then we went to the parsonage and met little Gay Albaugh, Jr. He is almost a year old and just as friendly as can be. Gay has a lovely mother too, who was very kind to us. They put Gay's stroller, play pen and toys into their car, Oh, yes! and some food. We got back into our car and went to a country home where four other young married couples with their delightful children brought their Sunday dinners to enjoy them together in picnic style. The food was delicious and we had such a grand time that Oliver and I wondered why mothers and children in all communities didn't get together like that more often. Mary Ann took Oliver to show him her new "grown-up" bed. "Mother and Daddy used to put chairs on just one side of it to keep me from falling out. Now they put chairs on both sides of it because you never can tell which side I might come out of next!" Oliver thought our trip would have been perfect could he have brought Jane back with him. She was so sweet in her little yellow frock with a matching ribbon in her brown curls that I couldn't blame him for having that thought.

CROSSWORD PUZZLE.

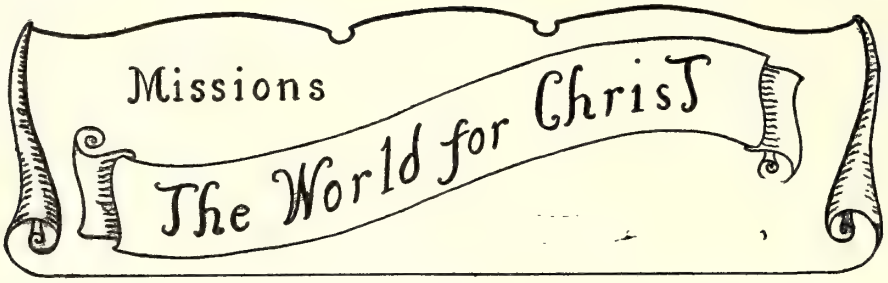


ACROSS.

1. That which is not evil. (Ps. 52: 3)
3. The first man. (Gen. 2: 19)
5. Recording. (Abbr.)
7. Those who do evil hate it. (Jno. 3: 19-21)
9. To miss one's foothold. (Ps. 17: 5)
11. Founder of the Eranites. (Numbers 26: 36)
13. A Conjunction.
14. Utah. (Abbr.)
15. Third son of Adam. (Gen. 4: 25)
17. A sky lamp for the night. (Matt. 2: 2)
19. Wife of Abraham and mother of Isaac. (Gen. 11: 29)
21. Past tense of run.
22. Stern; of a forbidding aspect.
23. To sleep lightly; nap.

DOWN.

1. Implements of war.
2. Sound made by a falling drop of water.
3. To be in pain; to hurt.
4. To utter a low sound from pain or sorrow.
6. For Example. (Abbr.)
7. To raise up from a fallen position. (Ps. 7: 6—Plural)
8. Eternal principle of right. (Jno. 18:37)
10. That which is not true. (Lev. 19: 11)
12. Army Training Auxiliary. (Abbr.)
15. Praise God with the voice. (Ps. 9: 11)
16. Injury; moral evil. (I Chron. 16: 22)
17. Crushed rock of seashore. (Gen. 22: 17)
18. A June flower. (Isaiah 35: 1)
20. Rear Admiral. (Abbr.)



SUFFOLK HAS HAD AN INTERESTING YEAR.

The Woman's Home and Foreign Missionary Society of the Suffolk Christian Church is nearing the close of a year in which many interesting and instructive programs were presented.

After the November meeting the society was invited by the W. W. Staley Missionary Society to hear the Home Mission Study Book, "Author of Liberty," by Robert W. Searle, reviewed by Mrs. Mills Riddick, and an interesting program was arranged and presented by Mrs. Riddick and Mrs. Brownrigg Dixon, in which many of the members took part. At the close Miss Christine White, teacher of Religious Education in the city schools, asked that each one present do a full share in helping to Christianize that part of our own country yet without a knowledge of the Christ and His mission here in the world.

The December program was also enjoyed by both societies, when Mrs. A. C. Moore presented, from the Home Mission Study Book, "Christian Roots of Democracy in America." Mrs. Moore emphasized early roots of democracy as taught in the Bible, and the sacrifices of the early Americans for democracy. She said that the need for home missions is greater than ever before, due to the perilous times through which we are passing.

The society's thirtieth birthday was celebrated at the Feburary meeting. Mrs. Frank Holladay was guest speaker, her subject being "Peter, the Man, and his Writings." Mrs. Holladay is a Suffolk woman, and well-known as an author and public speaker. The Staley society was also in attendance at this meeting, and they, in turn, invited the Woman's Society to attend their twenty-ninth birthday celebration in March. At that meeting Mrs. W. E. Wisseman of Greensboro, N. C., was guest speaker, her subject being, "Building for Day After Tomorrow." Mrs. Wisseman's talk was most timely and instructive.

At the next meeting the two societies had as their guest speaker Mrs. John J. Reid of Suffolk, who gave a most interesting discourse from the Second Epistle of Peter.

Mrs. John G. Truitt, one of our most active and beloved members, and the new president for the coming year, was heard by members of both societies at the June meeting, in a review of the Foreign Mission Study Book, "The Christian Imperative."

In July a pageant was presented by Mrs. E. C. Wilkins, entitled, "The Voice of the Future." This was greatly enjoyed by all.

The society's attendance has been good throughout the year, and the group leaders have brought in many fine reports.

After the August vacation, it is the purpose of the Woman's Home and Foreign Mission Society to start another year by putting our shoulders to the wheel, both as church members and patriotic Americans, for we must work under greater difficulties and make more sacrifices probably than ever before. Great tasks confront us, but we can and will meet them, for, in the words of the poet, we realize that "Nothing great is easily won."

LILLIE B. ARTMAN.

The Church and the Health of the World

By EDWARD H. HUME, M.D.
Christian Medical Council for Overseas Work.

The medical work of the church overseas is no mere phrase of recent coining. It is as old as church history and its content and meaning have become greatly enriched through the heritage of Christian tradition and medical science.

We all recognize that it was a direct commission from our Lord to his church to preach the Gospel and to heal the sick. As the church spread through the Roman world and to the western continent on the outermost fringe of empire, the visible signs of its ministry of healing were multiplied throughout Christendom. It is well-known that the first hospital in England was built at St. Albans in A.D. 794. This might well be called the "home hospital" in Europe of the Christian church.

We know, also, that the early Christians were convinced that when they spoke of newness of life offered to the followers of Christ in fellowship with their Lord, they referred to a life that was to extend to every part of their being, body, mind, and spirit. They laid it down as a rule that each Christian community should be concerned about, and should assume responsibility for the care of the sick, the poor, the orphans, the widows, and the disabled. This was to be an expression of their Christian love. An order of deaconesses was instituted as far back as the first century. This was the prototype of modern sisterhood. The pastoral care of the sick was undertaken by bishops and presbyters.

Even in the fourth century of the Christian era, it is said that Helena, the mother of Constantine, played an active part in the founding and building of Christian hospices. Such an institution was founded in Cesarea in the year A.D. 369, a hospital that was well staffed with physicians and nurses. Special attention was given to lepers.

After the great division in the body of the Christian church at the time of the Reformation, there came a divide in the conception of the place and practice of healing. From this point onwards there tended to arise a growing separation between religion and medicine. Apart from the physicians and nurses belonging to the religious orders, those who professed to follow the art of healing in the Middle Ages were regarded as alchemists, as sorcerers. From the time the Jesuit Order was founded in 1540, there was great attention given to the care of the sick and the poor.

So far as Protestantism is concerned, reforms in the care of the sick sprang from a spiritual revival, early in the 19th century, largely through the influence of an English Quaker on a young Lutheran clergyman's wife, who came from Germany and who visited England in 1822. Inspired by the work of Elizabeth Pry for prison reform, Pastor Fliedener opened at Kaiserswerth, near Dusseldorf, a refuge for destitute discharged women prisoners. This was followed in 1836 by the establishment of the first Protestant training school for nursing sisters. Florence Night-

(Continued on page 13.)

Yesterday's Promise of Light for Tomorrow

By DR. VERE V. LOPER of Berkley, California.

A Series of Devotional Messages by the Chaplain of the General Council.

VI.—I SAW A NEW EARTH.

In other days of persecution, when men were thrown to lions, the early Christians wrote their apocalypse, their faith in the future, in the words we take as our light for today: "I saw a new earth." So now in days of international anarchy, when men are thrown to tanks and machie guns, modern Christians are writing their apocalypse, their faith in the ultimate triumph of right, in those ancient words, "We see a new earth."

We see a new earth in the work of the Christian statesman, building with the bricks of Christian social achievement, to which further victories over human misery are yet to be added, and molding the whole into a synthesis of a loftier race living in a better world. Though clouded by the discouragement of our age, we must not lose sight of the social achievements won so far, nor of the capacity which Christian statesmen have shown to use them for the highest purpose. We do not have the new earth, but we have at hand some materials with which to build it. Even out of the wreckage of today much can be salvaged for tomorrow. We have defeated slavery, raised the status of woman, made advances in fighting disease, become concerned about child welfare, realized the terrible price we pay for race hatred, envisaged the necessity of a machinery for world government. We do not possess all of the materials which we need for the new world. We are still meeting crushing defeats in our exort to apply the social implications of Christianity. But let us not give way to despair. Much has been done, and, if we faint not in our effort, there are great victories still to be won.

To despair of our world is to despise the heritage which Abraham Lincoln, Washington Gladden, Walter Rauschenbush, Graham Taylor and Arthur Holt left for us. They have bequeathed us some of the raw materials of a better world, and our best way to honor them is to cherish and increase the social gains which they made. Ours is no time for being overwhelmed with grief and despair. These men have given us the Council for Social Action, the capacity to deal with rural America, the negro freed from slavery, the social settlement, and have directed our way toward better industrial relations and the abolition of poverty.

Of course we need now social achievements. But as we pay reverence to the great social statesmen of the church of the past, let us look with confidence to the Christian statesmen of tomorrow who will add new techniques in dealing with war, poverty, hatred, insecurity — and build the whole into the new church.

We see the new earth as a city which every Christian must help build. The new earth is not a dream but a job. It is not a fantasy, a vision to be let down out of heaven by God, but a practical world to be built up from the good earth by men working with God—a world of grain fields, homes, barns, factories, business houses, economic systems, governments of cities, countries and the world. No exemption from labor in its building can be granted to any true Christian, for herein lie the social implications of our religion.

Shall we succeed some day in completing this city, and see it standing before us in all its shining glory? No. We know that it is impossible to dream a perfect world, not to speak of building it. It is the job we shall never complete, but we can never desert it. We must work at it because the nature of our Christian religion demands that we continue to strive for social organization which will give man a chance. Don Marquis said, "Poetry is like throwing rose petals down the Grand Canyon and waiting for an echo." Perhaps the social task of Christianity is almost as hopeless at some points. But Don Marquis continued to write poetry because the poetic fire was in him. And we shall continue to build on the ramparts of the new earth because a Christian fire is in us.

We shall not achieve a perfect world, but we shall build a new earth which will give men a better chance than they now have. We shall strive for such social objectives as the new Archbishop of Canterbury has recently set forth—homes in which a family can be brought up decently, adequate nutrition for every child, education for all classes, a fair distribution of leisure, holidays with pay, science used to save labor rather than labor costs. The urge in our souls to undertake these tasks is our first glimpse, afar off, of the new earth. It is the city which every Christian must help to build and which no man will complete.

We see the new earth as the Kingdom of God. This was the social ideal of Jesus and it it ours. It existed first as a dream in the mind of God, and He has put it, through Jesus, into our minds. Whatever progress we make, or fail to make, in building that dream into a city made with hands, we shall always share it with God as an inspiration, something we shall continue to work together.

The building materials to be used in constructing this world will be tested in the laboratories of God, that nothing may be used which will not stand up under the spiritual and moral stresses and strains of life. We shall endeavor to know His will relative to all plans, for we aspire to have His will done in the earth as it is in heaven. We shall make His law supreme and His rulership unquestioned. The new earth will be built for God as well as man. The church we build as a place to worship Him. The earth we shall build as a place in which to live and work with Him. Now we hear at times rather faintly, but men will hear clearly in the new earth a voice saying, "Behold the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God himself will be with them and be their God."

Because we feel this way about it, we can say with boldness. "We see the new earth in faith." We engage in no wishful thinking nor fall victim to ghost voices which tantalize. It will be! In spite of ups and downs we shall move further and further across the centuries into the precincts of the new world.

We look to it with faith because we believe in ourselves. We are members of a human race which has done some noble things on this earth, and we purpose to be a part of the unending procession of men who will continue to better it. What others have done we can do, and those who follow us will carry the work still further. We are the sons of God, made in his image, with the light of freedom in our eyes and the love of man in our hearts. We have been knocked around occasionally — we shall be again, no doubt, but we shall rise to our feet with determination. We will not be beaten down. We can build the new earth, and we will.

But in the ultimate analysis we look to the new earth with faith because of what God is and can do through us. We cannot save our souls apart from the grace of God—how foolish to imagine that we might build a new earth without Him! He

(Continued on page 13.)

Pilgrim Fellowship

"Youth at Work in the Church"

A. LANSON GRANGER, JR., *Editor*

EMPHASES FOR OUR DAY.

By DR. MERTON FRENCH.

Presidential Address at N. C. and Virginia S. S. and C. E. Convention.

The Civilian Defense Office at Elon College in cooperation with many other local units is holding at the present time classes in nutrition for the housewives of the community. They are stressing the foods that are important for a nutritive died, that this nation may present in this crisis a powerful manhood and womanhood in the bodily sense of the word. In the true light of reason this is a most essential part of our national defense and something that should not have awaited this time to occupy our attention.

But is it not also true that there are many things in the spiritual diet demanded in this present hour that should not have awaited this hour, and to which it is now imperative we turn our minds? If it is true that a diet deficient in certain Vitamins causes many diseases in the body, it is also true that the neglect of many vital concepts of the spirit leads to the disease of the soul and to the body politic.

Let us speak briefly then of certain Vitamins of the spiritual life that need emphasis that we may be morally and religiously fortified henceforth.

Vitamin A. (In your diet an aid to the vision.) In religion, it is the heart and soul of Judaism and Christianity, without which there is no vision and the people perish. It is simply but profoundly this: The Absolute Fatherhood of God. From Jesus' point of view all men were under the beneficent and fatherly care of God—good and bad alike. He makes the sun to rise and to set on the just and the unjust. The Fatherhood of God was for Jesus not an abstract theological or technical concept—nor was it bound by legalism, but rather ethical and mystical. God is the father of man, not simply because he made him, but because he acts toward man in that way whether the favor is returned or spurned.

"The earth is the Lord's and the fullness thereof" was a statement fully realized by Jesus, but his emphasis was rather only the Lord's fatherly attitude—his Providence. "Will he not much more clothe you, O you of little faith?"

It is important that this generation have the vision that this Vitamin can give. If the Father of Jesus Christ be our Father, let us affirm even through sacrifice our true sonship. Let us take upon our shoulders too the task of the true Son of God, to fulfill all righteousness. Jesus pictured or reflected the divine nature in his own attitude towards men. He, it is frequently said, looked on men with compassion. The word in the gospels means more than sympathy and consolation—it includes the outpouring of strength and substance in real help. This compassion then, is not only an attribute of God, but also a quality of true sonship.

The people perish without vision. The world is blinded now because it has neglected this central doctrine. Can we who teach do something about this Vitamin A deficiency?

I have not the time here nor the inclination to expound before you fully the full chain of Vitamins. But you will pardon me if I merely hint a word or two about that important B complex. Not in your physical food, but in that field in which you should first seek, namely, the kingdom of God.

The B complex causes greater good to mankind, and its neglect causes greater harm than we in this remote sphere can even imagine. The pellagra of hate and the scurvy of greed are today epidemic in their proportions.

The Vitamin B complex is simply the logical corrollaries of the Fatherhood of God. B1 is Brotherhood throughout all the nations, races and creeds of the earth. This brotherhood is not easy to maintain, nor is it fully possible to maintain it today, though it may be in the heart, there are caste lines, racial lines, creedal lines that for the present restrain a full flowered brotherhood. But when the brotherhood is within the heart it produces perfectly visible results in living and sometimes achieves miraculous benefits. What if the Good Samaritan had been a good negro? Could we tell the story with the same fervor? Or do we love this story because it in our mind ridicules a Jewish hatred that we do not

(Continued on page 11.)

BLEST BE THE TIE THAT BINDS.

CHRISTIAN ENDEAVOR TOPIC FOR AUGUST 23, 1942.

SCRIPTURE: Acts 20: 28-38.

Daily Readings—

Monday—Blessedness of Unity.—Ps. 133.
Tuesday—Consecrated Cooperation — Col. 3: 16, 17.
Wednesday—"No Respecter of Persons." —Acts 10: 34, 35.
Thursday—Unity of Spirit.—Eph. 4: 4-6.
Friday—No Partiality.—Jas. 2: 1-4.
Saturday—Christ's Prayer for Oneness.—Jno. 17: 20, 21.

This may be a union vesper service to which youth groups from other churches and denominations are invited. You may invite some outside speaker who can tell of the work of youth around the world—different races and nationalities. What do they as Christians have in common? Is there a "Tie That Binds?"

The history of the hymn "Blest Be the Tie That Binds" may be given—then sing the hymn.

A number of young people may be selected to speak on the "Ties That Bind." At least, this is a partial outline.

A tie that binds the hearts of Christian young people is their common faith. They believe in God. They believe in the revelation of God in Jesus Christ. They recognize the authority of Jesus' teachings for themselves and for the world. They have faith in Christ as the Saviour of the world.

Another tie that binds Christians to one another is their mutual love. It was said of the early church "Behold how they love one another." John said, "Beloved let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God . . . and this commandment have we from Him, that he who loveth God love his brother also." Find out Jesus' sayings about love for one another. Discuss Professor Drummond's statement that love is "the greatest thing in the world." Compare this statement with the 13 Chapter of I Cor.

A third tie is the Christian's zeal for the kingdom of God. They unite in a common task: first, to exemplify in their own lives the teachings of Jesus; second, to spread those teachings throughout the world. They work together and pray that the day may hasten when the kingdoms of this world shall become the kingdom of our Lord and Saviour, Jesus Christ.

S. E. M.

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

ISAAC PRACTICES PEACE.

Lesson VII.—August 16, 1942.

Golden Text: *"Blessed are the peacemakers; for they shall be called the children of God."*—Matthew 5:9.

Lesson: Genesis 26.

Devotional Reading: Matt. 5:38-45.

Al Old, Old Story.

The old story of the tension between the "haves" and the "have-nots" is shown in the life of Isaac. Driven from the country of his father by a famine, Isaac had gone into Gerar in the land of the Philistines, and planted a crop, and established a home, and developed flocks. He prospered enormously. Crops multiplied, servants were added to his household. "The man waxed great and went forward, and grew until he became very great." And then trouble started. Abimelech the king of the Philistines ordered Isaac to go out from them. Jealousy and fear came into the situation. The "hove-nots" were jealous and afraid of the "haves." Here seems to be an epitome of the history of the race. Those who have possessions and power are looked upon with fear and suspicion and sometimes hate by those who lack these things. In a sense the present world situation is due to just this condition. Some just distribution of the world's goods, and some equitable opportunity to the world's raw materials must be found if a just and durable peace is to be established.

A Man of Peace.

Isaac was a man of peace. Evidently he feared nothing so much as a quarrel with his fellowmen. In spite of the fact that he was the more powerful, he picked up, packed up, and moved on from Gerar into the valley of Gerar. It was a section teeming with sacred memories for here and there were the wells which his father Abraham had dug. But the Philistines had filled them up and stopped the flow of water. Isaac therefore dug them again and cleaned them out and gave them again the names which his father had given them. Furthermore in digging in the valley, the servants of Isaac struck a well of "springing water," a thing almost priceless for one who had flocks and herds. Immediately the herdmen of Gerar claimed it. Rather than have any trouble over the matter, Isaac let them have the well. The same thing happened again. The third time there was no trouble, and in gratitude he named the well Rehoboth, because says he "For now the Lord hath made room for us, and we shall be fruitful in the land." One can, of course, go too far in surrendering one's rights. But one can also be too aggressive about sticking up for one's rights. And the modern world needs men and nations animated by the spirit of Isaac, willing to go to extremes in order to preserve peace, willing not only to live and let live, but to live and help live.

The God of Thy Father.

"And the Lord appeared unto him the same night, and said I am the God of Abraham thy father." The God of thy father—what meaning those words must have had for Isaac! Did they not call to this man's remembrance a host of meaningful memories. God was real to his father. God had manifested himself to his father. His father had faith in God and had brought his whole life into submission to the revealed will of God. There had been an intimate relationship between God and his father, and his father had been called the friend of God. God had led his father, honored his father, and been glorified by his father. The God of thy father. Well what is it going to mean to our children to use the term "the God of thy father?" Is there anything about our way of life that gives any evidence that God is a fact in our lives? Are we giving our children any rich heritage of faith in God? Is it going to steady and strengthen and sustain them to remind them of the God of thy father? One wonders to what extent we are passing on to our children anything that means anything in religion in terms of our faith in, and our devotion to our God.

An Altar, A Tent, A Well.

"And he builded an altar there and called upon the name of the Lord, and pitched his tent there; and there Isaac's servants digged a well." There is significance in the order in which these things are given. God came first in Isaac's thoughts. Before ever he had pitched a tent, before he had established his home he erected an altar, a symbol of his faith in God, and place of worship, the sign of God's presence and of God's claim upon his life. Then he pitched his tent, established his home. Finally he digged a well. A writer has put it succinctly thus: "Many people of our time, despite their high civilization, are far behind the humble Hebrew patriarch in the true ordering of their own interests; they have no place for either altar or well. They forget that God should be first in their lives. That people of tomorrow ought to benefit by their sojourn here. Others dig the well, thus providing a social blessing, but they have no place for an altar. The only true life is that which combines, in the right order—altar, tent, well."

A Treaty That Was More Than a Scrap of Paper.

Abimelech later came to Isaac and desired to make a treaty with him, a covenant between them, pledging each to keep the peace. It was duly made, and ratified by eating a meal together. It was so far as we have any record, faithfully kept. Unlike many treaties between countries in modern times, it was more than a scrap of paper. Back of it was the word of gentlemen. Alas for the treaties that have meant nothing when the time of mutual advantage had passed. Blessed is the nation that keeps it treaties to its own disadvantage or hurt.

EMPHASES FOR OUR DAY.

(Continued on page 10.)

share? Think of yourself in the same situation, are there not some that you like the Levite would pass by on the other side even though they be in need?

May God be merciful unto us, for we are indeed sinners.

B2 Vitamin is Bread. It is true that "man does not live by bread alone," but who of you, "if his son ask him for bread would give him a stone?" If the earth is the Lord's and all men are brothers, should some be hungry and we not answer their cry?

I was astounded that in a recent poll of public opinion only a small majority were in favor of feeding the hungry of Europe after the war with our surplus foods. Read again the story of the Widow who cast into the treasury two mites, and note that even the rich cast in out of their plenty. The brotherhood of man has been neglected. "It is more difficult for a rich man to enter into the kingdom of heaven than for a camel to go through the eye of a needle."

(Continued on page 15.)

By Chaplain H. E. Rountree

MONDAY.

Quality or Show.

"Man looketh on the outward appearance, but the Lord looketh on the heart."—I Sam. 16:7.

We were en tour. It was getting late. We must stop somewhere for the night. We came to an entrance indicating cabins. They were back in the big trees. They were simple and seemingly ordinary log and slab cabins utterly lacking in pretentiousness. But upon examination we found them to be well appointed for the maximum comfort and delight.

Outward seeming and inward well being are two great choices of life. One is to live for the eyes of the world the other is to live for quality and for the good life. Which have we chosen? The latter is built by a divine pattern. When the inner man is all right the outer man will conform, and it matters little what passers by may think.

Prayer—Dear Lord, we would pattern our lives after the lowly Jesus, Thy Son. We would live for inward being and not outward seeming. Grant this, we pray Thee. *Amen.*

TUESDAY.

On the Alert.

"When thou hearest the sound of a going in the tops of the mulberry trees."—2 Sam. 5:24. (Read 22-25).

We have just come from a "One Day Conference" of the Advance Religious Education Movement now on in this country. It seems like the signal of the Lord in the Mulberry trees for David to bestir himself against the Philistines. Conditions of the world today are summoning sounds for the church to bestir itself as a mighty army for the Kingdom. As a mother is alert to her baby's cry, as a lover is alert to the footsteps of her lover, as a sentry is alert in the darkness, so should every Christian be seeking signs of the coming of Christ in the hearts of men.

Prayer—Our Father, do Thou quicken our perceptions that we may always recognize Thy presence. Forbid that we may ever be found sleeping. *Amen.*

WEDNESDAY.

As Birds Flying.

"As birds flying so will the Lord of hosts defend. . ."—Isa. 31:5.

"They shall mount up with wings."—Isa. 40:31.

Many is the time we have watched the birds of the air, sailing hither and thither, and yon. We have seen them in numbers at play in the face of the oncoming storm, even sailing squarely into the face of the wind.

Others seem to have watched the fowls of the air before us and in them they have interpreted God—that He means to be to us like the eagles and the birds.

Souls are made to soar, as it were, in liberty and power and vision and beauty. These are our natural inheritance. The only thing that keeps us from it is sin.

Prayer—O Lord, Thou who giveth strong wings to the birds of the air, quicken within us the spiritual heritage of rising from what we are to what we ought to be. *Amen.*

THURSDAY.

A Song of Power.

"Sing unto the Lord, O ye saints."—Psalms 30:4.

We have just read in *Life* the story of the three aviators who had a forced landing in the great immeasurable Pacific and spent thirty-four days on a raft, finally landing on an island. They had to take to their raft without food or equipment, save a knife and their wallet. How they recalled their early training to prayer, prayed and sang all the hymns they ever knew, and found food and other necessities provided for them, is nothing short of praying and getting an answer.

It is a wonderful thing to have the mind and soul stored with prayer and the lifting verses of the ages. This is the most potent influence of religion. When man has reached his extremity, then the language of God comes out of the deepest feelings.

Prayer—Our Father, we thank Thee for the heritage of our religion and of heavenly songs. Today help us to lift our souls in Thy praise. *Amen.*

FRIDAY.

A Majestic Prayer.

"When Thou hearest, forgive."—I Kings 8:30. (Read 22-30).

We are apt to think of the prayer of Jesus, as recorded in the seventeenth chapter of John, as the greatest recorded prayer. But this prayer of Solomon's certainly is one of the greatest that ever came from the lips of a layman. Its key note is forgiveness. In all the varied experiences of life, the soul cries forgiveness. The more we know ourselves the more we feel the need of forgiveness.

Prayer—O Most loving God, we cry to Thee for forgiveness of our sins, and we plead for the pressing sense of meditation on Thee through Jesus Christ our Lord. *Amen.*

SATURDAY.

Living Worthwhile in Youth.

"Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them."—Eccl. 12:1.

Life consists largely of actions and then the memory of them. Our latter days are filled more with memory than action. Memories are more enjoyable and significant. It is an art

(Continued on page 13.)

THE CHURCH AND HEALTH OF THE WORLD.

(Continued from page 8.)

ingale studied there and, after the Crimean War, came back to establish in 1860, at St. Thomas' Hospital in London, a training centre for nurses of the "new style."

In 1834, the first Protestant medical missionary set up a hospital in Canton, China, and we date from that beginning, made by Doctor Peter Parker, the start of medical missionary movement as we know it in the world today. Down the years great names have stood out, medical missionaries sent from Britain, and France, and Germany, and the United States, and Canada. To this day we think with deep respect and affection of the work of Albert Schweitzer of Africa, of Wanless of India, of Christy of Manchuria, of Sheppard of Turkey, and of Harrison of Arabia, as naturally as we do of the work of Grenfell of Labrador.

Once more the Protestant church is taking up the task of healing. Men like Kellersberger, working in the Belgian Congo with African sleeping-sickness; and like Barlow who worked with a dangerous fluke in China, have made the world know that the medical missionary was not only a devout person, but a truly scientific doctor, one who could contribute and who could make the Christian influence in the realm of scientific medicine.

A Five-Point Program.

What then shall we do with the medical missionary movement, growing as it has all over the world, with nearly 2,000 missionary doctors and as many more nurses? What shall we do with this great force, some scattered because of the war and others eager to return to their fields of service? The following are the suggestions that the doctors themselves, and their colleagues the nurses, have made:

1. There is a new call to understand the environment in which each medical mission is situated. The doctors and nurses do well to find out more fully what the customs of the people are, what the herbs are that they use, what their preferences are about medicine and nursing: all in order to make the Christian medical movement fit more naturally and more effectively into the situation where it has been given its task to do.

2. Every Christian hospital should become a health centre. It is not good religion that a hospital should be an institution where the Christian message is given within, but where the community outside knows nothing about pure water and wholesome sanitation and the like. Not only must every hospital in the days to come take up the problem of preventive medicine, sharing with the local government in campaigns of vaccination, but it must fit into the elementary schools and secondary schools around it a program of health education so that gradually the people of the community shall come to know what good health is. This received great attention at the Madras Conference and one of the chief findings in the report of the seminar on the "Ministry of Health and Healing" deals with the importance of environmental sanitation.

3. It is the task of the Christian medical missions to reach out as never before into rural areas. Governments and municipalities very naturally provide health service for their populations in the great urban centers. "Go out" was our Master's command. Today the medical missions' call is to go out into the rural areas and see to it that agriculture and education are associated in every district with a sense of health as part of the Christian program for a new and reconstructed society.

4. It is in the relationship of religion and health that we find an intelligent call for pioneering. Hospitals of the Christian missions throughout the world have always used evangelists and Bible-women to make the Gospel known to the patients who came for physical relief. The scope of the hospital's ministry should be enlarged by using specially trained members of the staff to inquire as to the economic, social, mental, and religious background of every patient, in addition to discovering the facts of his physical well-being. Only in this way can the hospital provide both bodily and spiritual ministration, both while the patient is in the hospital and after he has left it.

The hospital would thus become a centre where search might be made for ways in which the ministry of the spirit might aid in bringing full health to nations. In such a quest as this, we have scarcely crossed the threshold. We need fuller understanding of the inter-relationship of body and mind and spirit. We need continued study and development of the contributions that faith and prayer and religious practice can make to the maintenance of mental and physical health and to the cure of disease. It was a ringing call that the Madras World Conference issued in 1938, asking "the churches and hospitals to undertake together, in selected centres, continued inquiry in this significant field."

5. All these goals that the Christian medical mission has before it are to be reached not by denominations working separately but by every branch of the Christian church pooling its effort, pooling its finances and personnel, with those of the other Christian bodies. It is just as important that we discover in the field of medical missions a global strategy as that such a strategy should be found and adopted by the armies of the United Nations. We look forward to the Ministry of Health and Healing as an essential part of the work of the spreading Kingdom of Jesus Christ.

(Editor's Note: This is one in a series of articles prepared in preparation for the Christian World Mission Convocation, in Cleveland, Ohio, Dec. 6 to 10, 1942.)

I SAW A NEW EARTH.

(Continued from page 9.)

was working on that job before we saw the light of day on this globe, and He will be at it with better men than we are during the ages ahead. Our optimism, our belief in the certainty of the new earth, rests squarely upon God, and with such a foundation it can never be shaken.

Today we have considered the light which the future throws upon that highway set aglow for us by writers in olden times. We saw the Lord at the beginning, and therefore at the end we see the new earth.

QUIET HOUR.

(Continued from page 12.)

of highest wisdom to crowd our youth with worthwhile things that the recollections of them may be sweet in the years to come.

Prayer—Our Father, we are grateful for the paths wherein Thou hast led us. As Thou wast to us then, so be unto us now to make life sweeter and sweeter, our Guide and our Guard. *Amen.*

SUNDAY.

"*Remember the Sabbath Day, to keep it holy.*" In the family pew (or at the sanctuary on the Sabbath) where father, mother and children may be found every Sunday, you will find the backbone of our national life.—*J. Archer.*

"Who shall ascend unto the hill of the Lord? Or who shall stand in his holy place? He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully."

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

Our farm boys had a hard busy time last week. They put some of the best ensilage corn in the silo the Orphanage farm has ever grown. We have been very fortunate this year as we have had no windstorms to blow the corn over. When the corn stands up straight the harvester can cut and tie it in small bundles that are easy to handle.

We cut some of the finest hay we have ever grown this year. The day we cut it the weather was clear and hot and we did not look for rain, but rain came—rained twice and ruined our hay. We cannot foretell the weather. Sometimes clouds gather quickly and it rains when we are not expecting it.

The Orphanage is having some beautiful vesper services on Sunday evenings. We all enjoy these services very much. The children take an active part and join in the song service in a fine way. These Sunday evening services give the children an opportunity to get together and worship together and to express themselves in song, Bible reading and Prayer. We have someone to make a fifteen-minute talk. We are trying to reach the children spiritually and to teach them to see the right way in life. We have the services out on the lawn if the weather permits. If the weather is unfavorable we get together in the reception hall at the Old Building where we have plenty of room. The larger children have seats and the little tots sit on the carpet. The children make a nice looking group when they get together. We want them to meet God in the morning of their lives while their hearts are tender and He is easy to be found.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR AUGUST 13, 1942.

Amount brought forward $9,626.30

Sunday School Monthly Offerings.

Eastern N. C. Conference:		
Hayes Chapel	$ 3.00	
New Elam	8.00	
New Hope	1.00	
Pleasant Union	8.00	
		20.00
N. C. and Va. Conference:		
Pleasant Grove, 2nd quar.	$11.39	
Greensboro, First	11.56	
Bethel	1.34	
Durham	15.22	
Ingram	2.36	
Lebanon	.80	
Happy Home	5.54	
		48.21
Western N. C. Conference:		
Pleasant Union	$ 2.70	
Pleasant Cross	2.25	
Pleasant Hill	8.03	
		12.98
Eastern Va. Conference:		
Oak Grove	$ 2.38	
Rosemont	74.38	
		76.76
Va. Valley Cent. Conference:		
Timber Ridge 3 mos.	$ 7.50	
Concord	.59	
		8.09
Alabama Conference:		
Pisgah		2.10
Special Offerings.		
Miss Edith V. Bryant	$ 5.00	
Mr. Fespermon	5.00	
Mr. May	5.00	
Mr. May, on hospital bill	3.00	
Mr. Cooke	18.00	
		36.00
Total for week		$ 204.14
Grand total		$9,830.44

SOUTHERN CONVENTION.

(Continued from page 3.)

The General Council had excellent ice cream, real orthodox ice cream, made of cream and not wind puffed. And the Council lined up for ice cream as well as for meals. Now in the formal sessions of the Council we discussed peace and war at great length and with profound erudition. One afternoon in the ice cream line I witnessed how wars are begun and how peace is sustained. One rather over sized brother was in the line just ahead of me. And a party of six arrived and instead of taking their places at the end of the line, away back of where I was, they came to this brother at his call and gave him their orders. Peace was sustained but I write conscious of a great desire to start something.

ELON COLLEGE

A CO-EDUCATIONAL INSTITUTION OF HIGHER LEARNING OF THE CONGREGATIONAL CHRISTIAN CHURCH

West Dormitory Will Be Used for Girls This Year.

Elon College is located in the piedmont section of North Carolina. The climate is invigorating and healthful. The natural beauty of the campus is enhanced by careful landscaping.

The rates are most reasonable.

LEON EDGAR SMITH, President

Elon College North Carolina

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.
A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational and Christian Churches.

BOARD OF EDITORS.

R. L. HOUSE, B. D.....Editor
S. C. HARRELL, D. D.....Associate
W. T. SCOTT, D. D.....Associate
F. C. LESTER, B. D.....Associate
I. W. JOHNSON, D. D.....Contributing
L. E. SMITH, D. D., LL.D....Contributing
ALLYN P. ROBINSON.....Contributing
J. T. KERNODLE.....Managing Editor

DEPARTMENTAL EDITORS.

H. S. HARDCASTLE, D. D..Sunday School
H. E. ROUNTREE.....Quiet Hour
S. E. MADREN.....Christian Endeavor
A. LANSON GRANGER.....Young People
MRS. A. C. TODD.....Children's Page

SUBSCRIPTION RATES.

Six Months.....$1.00
One Year.....$2.00

Published by the Board of Publications, agent for the Southern Convention of Congregational and Christian Churches, and printed every Thursday by the Central Publishing Co., Inc., Richmond, Va.

Entered as second-class matter at the Postoffice at Richmond, Va., July 25, 1922, under Act of March 3, 1879.

Remittances for subscriptions should be sent to the office of Promotional Secretary, Elon College, N. C.

All other matters of business should be addressed to "The Christian Sun," 1536 E. Broad Street, Richmond, Va.

Contributions should be sent to the editor at 3206 Grove Avenue, Richmond, Va., not later than Friday preceding the date of publication. Emergency notics will be received at "The Sun" office up to Tues. day of the week of publication.

Marriage or obituary notices of not over 125 words will be published fre. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

PROMOTIONAL SECRETARY.

(Continued from page 3.)

writer tried to help in every possible way as a "promoter," and spoke on "Our Church and This War."

The Rev. P. B. Sanger and his good people at Linville had prepared the church building by making many beautiful improvements, and furnished all delegates and visitors with delicious food and delightful fellowship both in the church and their homes.

Reports indicated that the churches are moving forward. Not rapidly, but moving. One group has no minister. Another is about to lose theirs. Challenging opportunities are to be found in this area. Some churches have closed, but there seems to be a good chance for others to be organized. The great need is for more ministers who will give themselves to leadership.

Palmyra is rebuilding where the church burned on December 7, 1941. The people at the conference expressed their sympathy and interest by contributing $224 for the building fund, and by voting something from the treasury for the same purpose. This extra help will make it possible for children and adults to have a meeting place for Bible study and the worship of God. There may be others who would like to share in this good work. If so, send your check to the Rev. G. H. Veazey at New Market, Virginia.

Most of the officers were reelected, but the exact list will be given later. Mr. R. A. Larrick was at his best in presiding and keeping things moving towards happy conclusions. Rev. R. E. Newton kept the records ready for reading or perusal. Officers and committees worked, and their work made a good conference session.

"SUN" SUBSCRIPTIONS.

The Young People's Missionary Society of New Hope near Harrisonburg is the first group to become the CHRISTIAN SUN representative in the local church on the basis stated in last week's paper. We are anxious to get some group in each church. Here is a chance to earn some money and do your Church a service.

Subscriptions received last week are as follows:

Renewals.

Mrs. Harvey G. Harrell, R 3, Suffolk, Va.
Frank W. Cannon, Newport News, Va.
Mrs. W. A. Newman, Henderson, N. C.
Mrs. M. A. Walker, Burlington, N. C.
Mrs. R. C. Jarrett, Hampton, Virginia.
Dr. C. M. Walters, Burlington, N. C.
Mrs. B. W. Fields, Reidsville, N. C.
Mrs. Lola McDuffie, Spies, N. C.
Mrs. W. A. Hand, Tifton, Georgia.
Dr. D. L. Rawls, Suffolk, Virginia.

A POD OF P'S.

(Continued from page 5.)

Drs. White, Horton, and Wilder respectively as preachers. A ministers Chorus furnished special music.

In addition to the regular schedule of classes and activities there were special activities. A "W. P. A." Committee was appointed and many constructive things were done around the Center by volunteer groups. Every Saturday night was "play night" and some very enjoyable programs were presented. A farce "Julius Caesar," and a mock Faculty Meeting were put on by the ministers. A "Stations-of-the Cross" service was held out-of-doors, culminating on the hill back of the main buildings, a hill topped by a birch-tree Cross. The Communion Service on the last night, conducted by Dr. Horton was impressive and inspiring. The attractive altar, lectern, and pulpit, designed by a committee of the ministers, and dedicated a few nights before, were used in this service and furnished a worshipful background for the service. It was a fitting climax to this Christian school of the prophets.

The Profits.

It is impossible to measure the values of such a school, but they can be stated in general terms. Such an experience—four weeks in such a healthful place with its higher altitude, its pure air, its cool nights, its wholesome food and exercise and recreation, brings re-creation and physical renewal. It brings also mental awakening and stimulus to study, new ideas, new insights, new zest for knowledge, a new impulse to study to show one's self a workman that needeth not to be ashamed. Then there is the incalculable gift of new friendships and Christian fellowship—these in themselves would have made the school very much worthwhile. Above all, there was the spiritual awakening and the deepening dedication of spirit that every man felt as he left that place of high privilege and started back to his field of service. Because he had so freely received, he felt that he must as freely give.

EMPHASES FOR OUR DAY.

(Continued on page 11.)

I wonder if that isn't true of rich nations too?

Perhaps we can hope that a more equitable distribution of the wealth of the world will be effected after this war is over. But such a hope would be contrary to all the evidences that are shown in our present action. Men this day are profiteering at the expense of our soldiers' blood—and it is being done in every country participating. The scurvy of Greed—wages of sin.

B3 is beauty. All men should have before them the beauty of life that is possible through the consecration of the spirit of God and to the welfare of ones fellowmen. It is a vision of the prophets that life may be made righteous and beautiful by the redemption of men; that justice mellowed in mercy and perfected by love, together with God's providence make a kingdom according to God's plan. It has been referred to as the Beauty of Holiness.

O, God and our Father, we stand before Thee today, sinners, but sincerely pray—Thy kingdom come.

Many persons might have attained to wisdom had they not assumed that they already possessed it.

—*Seneca.*

The Young People of Our Church

By President L. E. SMITH of Elon College.

In this article I am interested particularly in our young people who are high school graduates. Our high schools have made commendable progress in the past two decades. A high school graduate today is far more advanced in learning than twenty years ago. While this is true, requirements of society and business have advanced to greater degrees and responsibilities are greatly multiplied. It is even more essential today for our young people to go to college than in any other age in our country. We are not only concerned with competition but undeveloped resources challenge our abilities. It is no longer a question simply of getting along in the world but decidedly a question of getting things done. It is still true that we do not "grow grapes of thorns or figs of thistles." Things continue to produce their kind. The untrained individual cannot expect to get the results of a trained and disciplined mind. These facts are true in social, business and political matters but they are equally true in the realm of religion. It is imperative today that we be taught of the spirit. It is equally true today that there must be good soil in which the seed of the spirit are to be sown. That is, the individual whose life is to count in the service of the church and the Kingdom must have through the process of research discovered his abilities and by the method of application developed and increased his possibilities.

The future of our church, of course, is with our children and young people. The efficiency and power of our church shall be determined not only by the capabilities but by the education and training of our children and young people. The effectiveness of college training today is determined not simply by the curriculum taught but by the kind of individuals who do the teaching and the atmosphere of the campus on which the work is done. Not in our life time has the demand for sound religious instruction in our schools been as persistent as it is today. The day for questioning and doubting regarding the Christian religion and its gospel is fast passing. We are not inquiring so much about "why" but we would like to know much about "what." What can God do for us and our country in a day like this? What can He do for our sons and daughters who are in the war effort in one way or another? Elon College is our own church's effort to answer these questions and turn the minds of our young people in the right direction particularly in their pursuit of knowledge and their efforts to prepare themselves for the eventualities and responsibilities of life.

This is an appeal to the homes of our church and the young people in our Sunday Schools and high schools to give earnest consideration to the program and appeals of our own college. Only a few more weeks and the date to enroll will have passed.

ELON COLLEGE WILL WELCOME INQUIRIES AND BE GLAD TO FORWARD INFORMATION.

HISTORICAL SOCIETY. 1955.
Southern Convention of Congregational Christian Churches

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCIV. RICHMOND, VA., THURSDAY, AUGUST 20, 1942. NUMBER 33.

A National United Church Canvass

Churches and synagogues of fifteen communions and creeds will make a united appeal to their constituencies for the first time in history this coming fall, according to an announcement recently by the Rev. Dr. Earl F. Adams, staff secretary of the Northern Baptist Church.

A committee of leading churchmen has been formed to launch the united canvass under the chairmanship of Cherles E. Wilson of New York City, president of the General Electric Company and a prominent Baptist layman. The committee includes: Henry R. Luce, New York magazine editor; James L. Kraft, Chicago cheese manufacturer; President Charles Seymour of Yale; Charles P. Taft, Cincinnati, now assisting with the war effort in Washington; William Allen White, the Kansas Editor; Charles A Sprague, Governor of Oregon, and Wendell L. Willkie.

The plan calls for all churches in a given community to hold their finance campaigns simultaneously, instead of at different times as is now the practice. Because local custom varies, the canvasses will occur in two periods, with emphasis on the fall period: November 15 to December 6; and February 21 to March 14. Efforts are being made to prevent other appeals from conflicting with church canvasses during these weeks.

The participating churches are: Episcopal; Reformed Church in America; United Brethren; Northern Baptist; Disciples of Christ; Presbyterian, U. S. A.; Synagogue Council of America; Congregational Christian; Church of the Brethren; Methodist; United Presbyterian; Evangelical; Evangelical and Reformed, African Methodist Episcopal, Colored Methodist Episcopal.

Dr. Adams, who is acting as executive secretary for the newly-organized United Church Canvass committee, described the purpose as two-fold: (1) to bring the importance of religion forcefully to the attention of the community, (2) to urge individuals to take more active part in church work and to insure adequate financial support through regular giving.

"This plan grew out of a realization of the need for strengthening the spiritual foundations of our country in these war days," he added. "Now, more than ever before, the spiritual forces of America must be effective."

The idea of joint money-raising has been used successfully by churches in several cities. Twenty-eight churches and synagogues in Newton, Mass., joined in a united appeal last fall, with the result that each church achieved greater success than it did the previous year. Similar campaigns have been used in Medina, Ohio, and in Council Bluffs, Iowa. However, the United Canvass will be conducted on a nation-wide basis for the first time this fall.

Members of the United Church Canvass from the Congregational Christian Church include Dr. Ferdinand Q. Blanchard, Cleveland, Moderator, and Dr. Douglas Horton, New York City, Minister of the General Council.

NEWS AND VIEWS

Mrs. Mattie Cox Parker has returned to her office after a much deserved vacation.

Dr. N. G. Newman who is a patient at Lakeview Hospital, Suffolk, Virginia, is reported as convalescing slowly.

Commencement exercises were held last Friday at Elon College. Twelve graduates received diplomas at this summer's session.

Next week's issue will be devoted to Church Architecture. Feature articles of unusual merit by Drs. John R. Scotford and Elbert M. Conover will appear in this attractive issue.

The Revised Principles and Government is in type and proofs are in the hands of the Convention Secretary. It is hoped to have copies of this manual ready for sale before the conferences convene.

As part of a plan formulated by Protestant churches of Baltimore, Maryland, to give church services to war workers, a temporary Protestant Episcopal Church is to be erected at the Glenn L. Martin Aircraft Plant.

The vacation season will soon be over. This is true of church work as well as of our week-day jobs. Why not resolve to be as faithful in attendance at the work of the Church on Sunday, as we are in attendance during the week at our regular work.

The vesper services being held by a group of west end Richmond churches at Richmond University were held last Sunday evening in the Cannon Chapel rather than out-of-doors because of the rain. The services that evening were sponsored by the First Congregational Church. Chaplain H. M. Campbell, who is on leave of absence from his church in Everett, Mass., and is with the Medical Replacement Training Center at Camp Pickett, Va., gave a most impressive message. With him came Private Orcenith Smith, fellowship holder of the Juliard School of Music, who sang two solos and Corporal Grant R. Harden, accompanist. The Church orchestra played several selections and accompanied the singing. The service was one of the most impressive yet held.

TO THE PASTORS OF THE SOUTHERN CONVENTION.

Elon College, our institution of higher learning, is in need of many things. The greatest need, however, at this particular time, is to have our own young people who are ready for college enrolled as students at Elon College. Both Mr. Colclough and I are very anxious to see personally every young person in our church, planning to enter college this year. We would make a desperate effort to see these fine young people but the gas rationing forbids. We cannot get sufficient gas to do the work for the college that needs so badly to be done now. We are dependent upon you as pastors of our churches and our laymen to interview these young people who may happen to be in your parish, lay before them the merits of our college, and urge them to accept the same. If they come, they will find a most excellent institution, a well-trained and experienced faculty, good equipment, and an inclusive curriculum. They will also find a helpful atmosphere, and an excellent spirit in our student body.

All pastors have been written to personally and I know that we shall have their hearty cooperation in this undertaking for our college.

L. E. Smith.

LETTER FROM BEREA.

Dear Readers:

A few months ago an announcement appeared in The Sun requesting Pastors and Workers of the Churches and Sunday Schools to write some articles concerning their work. With this intent in mind, I would like to pass on to you a few things we have accomplished at Berea.

Some few months ago, the immediate need of new hymn books for our church was realized. Samples were secured and we decided on the "Devotional Hymnal." As we were in constant need of these hymnals, we immediately ordered a hundred of them. The funds for these were raised from individual donations by the members of the church. We find they add much to the atmosphere of our worship, when everyone has the opportunity to join in worship in song.

The ladies of the church became ambitious and got a Ladies Missionary Society organized. They invited Mrs. Strader from Burlington to come over and talk to them and help them get organized. Truly they are doing a magnificent work. At the present date, the Society has around twenty-five members on roll.

The week July 19-24, found us busy with our Vacation Bible School and the regular Revival Meeting for the Church. With the aid of three young ladies and one young man from the college together with our own talent, we saw the Bible School a success. The School increased from sixteen the first day to over forty on the day of closing. In the evangelistic services led by the pastor, many other denominations joined us in worship and fellowship together. Two of our fine little girls united with the church at the close of the week. We feel assured our church has been enriched, and great works shall be wrought through them for the Kingdom of God.

Even in days of conflict and turmoil the work of the church must go on. It must not stop here, tomorrow will be a new and brighter day. Then in deep meditation and sincere reverence, we must humbly bow before our Master, and hearken to His beloved voice speaking to our troubled world, "Peace Be Still."

John L. Griffin,
Pastor.

A SOUL TO SEE.

I once strolled through a miserable Mexican village. The shadows were creeping over the cabins, where women came and went in silence, and men sat smoking at the cabin doors, while children played in swarms by the water. The air was like a breath of God, and all nature seemed as sacred as rest to a weary man. A black, bent, old negro woman, all patches from head to foot, frosty-headed and half blind, came crooning forth with a broken pot tied together, in which she had planted a flower to grow by her door. I stopped, watched her set it down and arrange it; and then, not wishing to stare rudely at this bent old creature, I said, "Good evening, auntie; it's a fine evening." She slowly straightened up, looked at me, looked away at the fading sunlight on the hills, and said softly, "Oh, it's a pretty world, Massa!" The old woman was a poetess—a prophetess. She had a soul to see the beauty, the poetry about her. "Oh, it's a pretty world, Massa!" She had no other form of expression, but that was enough. Hers was the password to nature. "And God saw everything that He had made, and, behold it was very good." —*Joaquin Miller.*

STEWARDSHIP

Rev. Jesse H. Dollar, *Convention Chairman*

WHAT OF FALL PROGRAMS?

Soon some will be saying "the harvest is past, the summer is ended, and we are not saved." That will be the signal that the revival season in most of our churches is ended and yet there will be people unsaved.

Then will come the urgent call of a Kingdom waiting for an opportunity to right the wrongs of the world. Down will come the new opportunities of the fall program in all our churches.

One of the first imperatives will be the need for adequate Stewardship materials, adequate Stewardship instruction, adequate plans for a Stewardship institute and a really effective Every-Member Canvass in every church. Now, it is up to each pastor to decide what will constitute the adequacy we have described. No one is able to say except those who are in the pulpits of our churches. The most we can do is to hope that each pastor will determine and that each church will proceed to undergird the future program of every church with the spirit of Christian Stewardship and with ample gifts to maintain the enterprises of the Church from Christians themselves.

It is the purpose of the Commission on Stewardship to investigate new and available stewardship materials and to pass this information to the pastors and churches. On this point we regret to say that little stewardship material has been published by our denomination during this year. We do have, however, much valuable material which is up to the minute in its approach and if it has not been used by our churches it should be used this fall. In addition to this material we are happy to recommend certain materials from other denominations. For instance, the stewardship folders published by the Lutheran Laymen's Movement for Stewardship, Chandler Building, 1427 Eye St., Washington, D. C. This is the most complete short study we have seen of the field of stewardship. The folders are under the title, "First Steps in Christian Stewardship": No. 1 "God the Owner," No. 2 "We Are Stewards," No. 3 "Giving, Spending, Acquiring, Distributing, Saving, Sharing," No. 4 "Stewardship of Missions," No. 5 "Stewardship of Benevolences," No. 6 "Stewardship of Tithing."

May we suggest that we have found other denominations glad to send samples of stewardship material upon request. Space will not permit our listing all these sources, but the matter of stewardship is taking a large place in the study of every denomination. Any pastor can get literature on any phase of Stewardship by writing The Commission on Evangelism, 287 4th Ave., New York City, which commission is handling the stewardship materials of our church at this time.

We cannot too strongly urge upon pastors the wisdom of beginning a stewardship program upon a firm foundation. Stewardship is not a spasm which can be indulged in during the fall and result in a church constituency dedicated to the cause of Christian Stewardship. You send your child to school at six years of age, and if he is brilliant enough to graduate from high school in less than eleven years, he is the pride of the family and the boast of his school. The average church member must begin his stewardship education in a primary way and his instruction must be continued from year to year if he is ever to arrive at the point of understanding and dedication to The Great Cause. Let us be wise, therefore, and dedicate ourselves as pastors to a continuous program of Christian Stewardship.

Again let me insist that the subject of stewardship can best be taught to small groups—those who are to take the every-member canvas, mid-week service groups, Sunday School classes, missionary groups and the like. I know of no better material as a point of beginning than "The Christian Acquisition and Use of Money," prepared by Dr. W. H. Denison and available from our denominational headquarters.

Have you planned your stewardship program for the fall? Have you set dates for your stewardship institute and every-member canvass? Is your finance committee now at work on a total budget? Are your envelopes on hand? Are your people anticipating their part? These questions answered in the affirmative, the churches of the Southern Convention will be off to the finest year in their history, and the Kingdom of God will move forward as a result.

Following are Stewardship Sentences for church bulletins which can be used with great profit:

Most people pay their pledges
When Due

Some people pay their pledges
When Past Due

A Few Never do.
How do YOU do?

"Nothing reveals one's self more accurately than the way one spends his money."

The minimum giving in Christian Stewardship is the tithe, but many church members are spiritually bankrupt because they have never come up to the minimum.

"We must measure our success by the cost of our sacrifice, the depth of our love, the sincerity of our consecration, and the loyalty of our service."

"He who excuses himself accuses himself."

Many people who seem to succeed on pay-day reveal the real failure they are when it is time to pay on pray-day.

No truer measure can be made of a man than that which is measured by him in the Lord's treasure.

No man can call himself honest when he consistently short-changes the Lord.

FIFTH SUNDAY OFFERINGS.

It is the plan of our Convention for the Sunday Schools, churches, and the college for each church through its Sunday School, if it desires, to make a contribution to the college on each fifth Sunday through the year. These contributions are to be a part of the local church's apportionments for the college. This is an excellent way for the local church to meet its obligations to conference throughout the year instead of tackling the whole proposition at the end of the year.

There happens to be a fifth Sunday in this month, August 30. We are approaching the end of our conference year. This is a most excellent time for every church to take advantage of this occasion and do its full duty to the college. At this particular time the college is in great need of funds. Many bills will fall due the first of September as well as faculty salaries. The college opens a week later this year, September 8. A generous contribution from every church and Sunday School would be a great blessing to us. We hope to hear from you.

L. E. Smith.

In every age the vilest specimens of human nature are to be found among demagogues. —*Macaulay.*

STEWARDSHIP—WITH APOLOGIES TO JOHN WESLEY.

The well-known stewardship formula of John Wesley was, "Earn all you can, save all you can, give all you can." There are those who become so enthusiastic over the first two items they never get around to the last one. They "get all they can and can all they get, and that's that!"

One item should be added to Wesley's three-fold formula: RAISE all you can. There is a decided limit to the earning capacity of the average person. This automatically imposes certain restrictions on the ability to save and to give. But the ability to raise money for worthy causes may far transcend the individual's ability to earn, save and give.

The president of Elon College could hardly earn and save enough to pay the college out of debt. But his enterprising leadership has been largely instrumental in raising over one hundred thousand dollars. Does it not appear that this ability and willingness to raise money is of crucial importance in furthering the work of the Kingdom? Is not the need apparent for money raisers in all our churches and the various branches of our church organization? Now the ministerial or lay reader may reason with himself: "This does not apply to me, I am not an L. E. Smith. I cannot raise money." But do not be too hasty in your conclusion. Think of what laymen have done and are doing, the amounts they have raised for Kingdom enterprises.

Mr. Charles D. Johnston has gone about in a quiet way using his influence to raise money for orphan children. The late J. M. Darden gave generously to the Orphanage and to other institutions, but he was also instrumental in raising additional funds. His usual custom was to give on condition that a given church would raise an equal amount. Many churches responded to such a challenge. Our Convention needs such a challenger now. Colonel J. E. West has given generously, sacrificially to missions. In addition to that, however, he has been aggressive in the raising of special gifts for ths most Christian cause. Laymen can carry on this kind of work in all our local churches. Conference apportionments can be raised. Let some generous layman volunteer to pay half the amount due and the church will respond to the challenge by raising the rest. Every church in the Southern Convention can and should pay the apportionment this fall. Laymen can raise it. Church debts are raised this way. One good deacon in a local church offered to pay one hundred dollars on the debt provided the church would make it a thousand by a certain date. The thousand dollars was paid. How much money have YOU raised for the church and its world-encircling enterprises? Laymen in one Eastern Virginia Church are currently raising funds to liquidate their indebtedness. Many one hundred dollar pledges have already been received. It can be done! Laymen can do it!

Women can raise money, And how! They played a conspicuous and indispensable part in the Elon All or Nothing Campaign. A woman of character and faith can lead a puny and bankrupt church into financial solvency and victory.

Who will dare accept and practice this revised Wesleyan stewardship formula? "Earn all yon can, save all you can, give all you can, then raise all you can!"

FULL TIME CHRISTIAN SERVICE.

A fine young girl said recently, "I wish I had some way of doing full-time religious work." What would you say to such a girl? Suppose a young girl prepares herself for religious service, where would she find employment in the Southern Convention? What assurance would she have of employment? Could a young girl prepare herself for work as a director or pastor's assistant and look with confidence to full time employment in our midst?

One prominent seminary is advertising with this caption, "Women Also Can Serve. The demand for chaplains means a shortage of pastors. Well-trained women can take their places in many cases." To be sure, the service of women in the active ministry is a subject for separate consideration. But the tendency is clearly indicated. Women are rapidly being trained for and utilized in other professions. How will the church solve this problem? Will its policy be "Too little and too late?"

We are simply trying to emphasize here the importance of secretarial and other types of assistance in the local church. God, we would think, has a place in church for young women as well as young men. The church should furnish the stimulus and create the demand for full time service of young women. Such workers would increase the efficiency of the average church by fifty per-cent. Nothing could serve as a better bridge between changing pastors than a competent, continuous secretary or assistant.

Suffolk and Newport News are planning to add trained assistants to their staff in the fall. This is a step in the right direction. Other churches should follow their example. As the number of ministerial students in Elon decrease, the number of co-ed students in specialized religious studies should be increased. Young women should be used in home missions, as well as foreign missions. "Pray ye therefore the Lord of the harvest that He will send forth (women) labourers into His harvest."

R. L. H.

Man's search is not the whole story. God's search after man is the ultimate ground of hope. Nontheistic humanism—that is, faith in man as one who all by himself alone will tirelessly and sacrificially seek righteousness, justice, brotherhood and peace until he finds it—is being washed out by the present catastrophe and it deserves to be.—Harry Emerson Fosdick.

The Fun of Asking for Money

By John R. Scotford.

Many people have found it. Money is a fascinating commodity. Persuading people to part with it is both an ancient and an honorable sport.

Shortly after the war I ran across a garrulous salesman whose stock in trade was shares in the ill-fated Templar Motor Car Company. "Nothing brings me so much joy," he confessed, "as to go into a man's office with nothing tangible to sell and to walk out with his signature on the dotted line." For him selling was a fascinating game.

While in the pastorate I was once called upon by a very quiet young lady who confessed that she was a nurse who was both out of employment and out of funds. The inference was that she would permit me to assist with her finances. Being somewhat canny, I referred her to the Associated Charities. Some days later the newspapers revealed that she had mulcted a number of the prominent pastors of the town. Apparently she had no particular need for the cash, which was promptly returned by her brother, but she did enjoy getting it.

Occasionally one discovers a college president of this ilk. A gentleman comes to mind who knew little about education and whose concern for the students in his institution was rather scant, but who thoroughly enjoyed raising money. His major reward seemed to be the fun of getting people to give.

On the whole the sport of asking for money is probably pursued with greater zest by the children of darkness than by the sons and daughters of light. Undoubtedly this is a dangerous form of enjoyment, and needs to be set about with many safeguards. At the same time, here is a human instinct which might be more effectively utilized by our churches.

As a first step, we should wean our people from the notion that asking for money for the church is a species of begging, and therefore should be gone about in a half-hearted fashion. Our laymen need to get over the inferiority complex which too often dogs their steps when they go forth seeking financial support for Christian enterprises. Many of them are licked before they start, which is fatal to their success.

Here is a first-class psychological problem for the minister, and also one with abundant spiritual implications. How can he lead his people to actually enjoy soliciting funds for the support of the church?

He may well begin with quickening their pride in the institution which they represent. The Christian church is the oldest and most widespread of human institutions. All through the years it has brought comfort, strength and vision to millions of human beings. Those who seek the means for her financial support stand in the noble succession of the apostles, saints, prophets, martyrs, and seers of all the ages, for it is they who are carrying forward the church of yesterday into tomorrow. No one should be ashamed of serving in such a task.

Over against this background might well be painted the picture of the local congregation. The church on the corner is a part of the church universal. Of course its faults are more apparent to the people than are those of our fathers' day. Its failings are too much with us. Often a better perspective can be gotten by looking backward a bit. All churches have glorious anniversaries. Whatever the problems of the present, the heart beats faster at the thought of the services of yesterday. A little reminiscing may help.

But much of the solution of this problem lies in the minister's own heart. The people are prone to catch their attitude towards their church from him. If he acts as though it were a second-rate institution, if he has no hope of a balanced budget or a salary paid on time, his members will govern themselves accordingly. Nothing is more sickening than a minister who knocks his own church. He should resign and make way for some one with more faith. Failing that, the congregation is not to be blamed for dispensing with his services. Such an attitude raises an insuperable barrier between a minister and success.

On the other hand, courage in the pulpit will inspire courage in the pew. If a minister cannot keep his doubts and fears to himself, he should tell them to his wife rather than his people. In public his confidence should not waver. So long as this is true his congregation will follow him. Usually trouble in a church is preceded by uncertainty of purpose on the part of the pastor.

Of course it is no easy matter for a minister to maintain an air of confidence in days such as these. Yet there are ways in which he may help himself. A real vacation has restored many a man's courage by giving him a better perspective of his church and its work. Every congregation has its encouraging aspects. Just before the question of finances comes up it might be well for a pastor to center his attention upon the more hopeful phases of his work. Failing anything else, he can call on the sick and the troubled and by the contrast cheer his own spirits. Sometimes wives and babies help to maintain one's courage. The voice in the pulpit must give forth no uncertain sound.

But some things can also be done with the men and women who are going to ask for the money.

The successful salesman knows his wares. Often he has spent a period in the factory studying the processes by which they are made. He comes to each prospect with a very definite proposition. His enthusiasm is not wholly due to a good digestion and a cheerful outlook on life—it is based upon knowledge.

Those who seek support for the church need a similar mental equipment. The more they know about the institution which they represent, the more convincing will be their presentation. This intimate knowledge should neither be taken for granted nor left to chance. It is truly remarkable how little many people know concerning churches which they have attended for years. Usually they see the institution from only one of the many angles from which it may be viewed. They know about the Sunday morning congregation and the choir, but are unacquainted with the Church School, the Young People's Society, and a variety of events which happen during the week. They have scant inkling of the personal ministry which the pastor carries on amongst people of whom they probably never heard. The best work of any church can never be told, and yet much can be done to enlighten those who ask for money as to the ramifications of the institution which they represent. Especially do they need more abundant information concerning its missionary and benevolent giving. As they ask for gifts they should have at hand a definite budget which they should be prepared to explain in detail. Irrespective of the question which may be asked, this gives the workers increased confidence in themselves. No dark corners of ignorance or twilight zones of uncertainty should be left in their minds. In proportion as they know whereof they speak will their voices be convincing.

(Continued on page 13.)

CONTRIBUTIONS

SUFFOLK LETTER.

This is written at the Massanetta Springs Bible Conference, near Harrisonburg, Va. On the way we spent one night in Richmond, Va., with our dear friends Mr. and Mrs. John T. Kernodle, and had the pleasure of attending a service at the First Congregational Christian Church, Rev. Robert Lee House, Pastor. We also stopped in Charlottesville, Va., to visit Miss Louise Rawles and Mrs. Dora Michael who are patients in Blue Ridge Sanitorium.

The Bible Conference opened here last Monday evening at 7:00 o'clock. Beginning with that session we have attended twenty-two addresses, averaging about forty minutes in length. In the beginning one plans to miss a few addresses in order to rest between periods. But the speakers have been so interesting and the addresses so instructive we have not been able to miss any of them. Listening for six or more hours every day is not easy. We ministers do a lot of talking in our regular work and we must learn how to listen if we wish to grow.

The program for the past week has been excellent. With Dr. R. J. McKnight of Pittsburgh, Pa., teaching Ecclesiastes, Dr. Bernard C. Clausen of the same city lecturing on some Basic Formulas for This Present Time, and Bishop Edwin H. Hughes preaching some good Methodist interpretations of the Gospel, we have been living in a rich realm of Christian fellowship. Other great speakers have appeared on the program. The whole program offers spiritual enrichment to ministers and laymen.

Up to date we have observed the following persons from our church, in addition to the writer and his wife: Dr. and Mrs. John G. Truitt, Dr. W. T. Scott, Revs. Jesse H. Dollar, G. C. Crutchfield, O. D. Poythress, C. E. Newman, W. E. Wisseman, W. J. Andes and wife, G. H. Veazey. We have been told that other ministers are planning to attend the conference this week.

Our party of visitors are unanimous in saying that this conference is worth the time and money for ministers to attend. It is so easy for ministers to drift into fixed methods and spiritual experiences. It would be worth the price to hear Bishop Hughes on "Holy Spiritlikeness." That was his topic this morning. He was refreshing and stimulating. Some people get the false notion in their minds that old ministers are not up to date, useless and harmless because of age. Bishop Hughes is around eighty years of age, and his service refutes the theory that age incapacitates all men for acceptable service.

We expect to stay through this week until the close of the conference. We wish many others from our churches could share in this privilege so rich in spiritual things.

I. W. Johnson.

THE NEED OF PASTORS.

The need of pastors in our Southern Convention is becoming acute. We did not have a sufficient number of pastors to properly serve our churches before the war started. Since the war, a number of our very efficient ministers have entered the armed services as chaplains and spiritual advisers to the boys who are compelled to fight. This is as it should be. Ministers are needed in the camps and behind the battle lines since we are at war. We are glad that some of our ministers have been called to go and that they have answered the call. This, however, leaves a very serious situation at home. There simply are not enough ministers among us to meet the demands or to pastor our churches. We pray that God may call others into his service. It will take time and patience, should He see fit to answer our prayers, to prepare them for an efficient and effective ministry. In the meantime something must be done.

I offer the suggestion that each local church be asked to pray God to select at least one of their number—a layman—and prepare him by the spirit to lead in the service of worship. Perhaps this layman could lead in his home church or in neighboring churches. He would not be expected to preach but to lead in a service of worship and, of course, to offer such exhortation as the spirit might direct. In this way, we would find and develop a very fine leadership throughout the churches of our Convention. To assist such lay leaders, the President and Secretary of our Convention together with the Promotional Secretary and others whom they might select, should they wish, could prepare a series of suggested services, including scripture, song and prayers for each Sunday in the year to be used according to the lay leader's impressions and impulses. While our former pastors administer to the boys in the camps and behind battle lines, it does seem that the rest of us could offer spiritual leadership, direction, and comfort to ourselves in the quiet of our own homes and about the altars of our places of worship. I believe that God would greatly bless such a united effort on the part of the ministers, churches, and laymen of our Convention.

L. E. Smith.

I REFUSE TO BE AN ALIEN.

There are many things that I wish to tell you individually or in groups, but I have few occasions to see you: so I take this way of speaking to you

Let us remind ourselves that at such a time as this only the best is good enough. We must really be at our best, in every way. We must be physically fit, mentally alert, temperamentally balanced and spiritually sensitive, understanding the will and plan of God for each of us.

I do not hesitate to say that as far as my present earthly life is concerned I have given up every connection and tie with my old country, Japan, except my earnest and sincere desire for her salvation as her salvation is in God's plan. On December 7, 1941, I pronounced death to my old self and to this old world. If I still live, I live to see and realize a new world—a decent world as President Roosevelt terms it, a just and durable peace as many Christian people are working for, or that world which Jesus pictured in the words, "Thy will be done in earth as it is in heaven." If after the war the same world comes back which existed before the war, I do not care to be living in it. So I will give every iota of my being to help this new world come. I like to see my children give themselves to the same cause in ways they intelligently chose. And I firmly believe that for those of us who live in the United States, whether citizens or non-citizens, this new world should be striven for in our common devotion to the United States. In the letter of the law I am an enemy-alien. But in the spirit I am free. I refuse to be an alien. I shall live and pray and work for the good of this country. This I can do sincerely, because, having lived in the old country, I can appreciate this country better.

What does loyalty to America mean? It means believing in America, that in God's plan the forefathers of this country brought forth on this continent a new nation, conceived in liberty, dedicated to the

(Continued on page 15.)

FOR THE CHILDREN

Dear Children:

In the Genoa, Italy of Christopher Columbus' boyhood, boys and girls paid little attention to their birthdays. It was the custom for them to celebrate, instead, the feast days of the saints for whom they had been named.

Just as certain as the twenty-fifth day of June came, a slim redheaded boy of Genoa celebrated the birthday of Saint Christopher. It was on this day that there was sure to be a little spending money given him by his mother, Susanna Columbus, and too, his father, Domenico Columbus remembered this day with a gift for his son. Christopher's father was a master weaver and he was teaching his son this trade. But on the twenty-fifth day of June Christopher did not weave with his father. He went with his mother to attend the mass of Saint Christopher at the Church. Each year as they left the church after the mass of Saint Christopher, Christopher Columbus would ask his mother to tell him the story of the man for whom he was named.

On this particular day Susanna Columbus had left uncompleted her household tasks so she said to her son—"Suppose you tell the story to your brother and sister. They are old enough to understand it now. I am sure that you have heard it enough times to know it better than I do!" At that moment they walked through the gate of the garden. Bartholomew and Bianchinetta Columbus were playing among the bright flowers but at the word "story" they ran to their older brother. Both of them were enchanted with the wonderful stories which their brother told them of the ships that came into the harbor; of their cargoes and adventures in far away places. They pulled Christopher onto a garden seat and urged that he begin the story immediately.

"This time it is not a story of the sea," said Christopher. "It is a legend of the man for whom I was named."

"Tell us quickly," pleaded Bartholomew and Biachinetta.

"Once upon a time there lived a man so big and strong that his muscles stood out in great lumps." Christopher made his own brown fist into a knot and inspected the muscles of his arm to see how much they had grown since last he celebrated Saint Christopher's day.

"When this strong man became a Christian, he wanted very much to do something to show he loved Jesus. He went to the priest to find out what he could do. The priest asked him many questions, but with each question the strong man felt more ignorant and more useless. He could not read or write. He did not know the prayers or the songs of the church. He had no money to give. But there was one thing he could do. He could stand by the bank of the bridgeless river and carry travelers through the water on his strong shoulders.

"The big man built himself a hut on the bank of the river. There he lived, day in and day out, ready to carry anyone across the river. Sometimes travelers came on moonless nights when he was sound asleep. Then he would dash river water on his face to wash away the sleepiness and stumble through the black water. Sometimes travelers came after a heavy rain when the river was like a conquering army, but he never refused to carry anyone across.

"One night, a child knocked at the door of the hut and asked help in crossing the river. The big man lifted the child lightly onto his back and stepped into the stream. As he walked, the child grew heavier, and heavier. Before they reached the farther bank, the child seemed so heavy that the strong man felt he must be carrying the whole world on his shoulders. At last, he stumbled out of the river and set the child upon the ground.

"Whatever made you so heavy?" puffed the big man. Then he noticed how beautiful, even in the darkness of the night, was the child he had carried.

"'I am the Christ Child,' was the answer. "'Whoever carries the Christ Child carries the burdens and sorrows of all the world'."

"The Child continued on his journey and the big man stood on the river bank, saying over and over to himself, 'I carried the Christ Child! I carried the Christ Child!'

"From that day the big man of the river bank had a new name which meant 'the one who carries the Christ'—Christopher."

"Why that's your name too—Christopher!" cried out Bartholomew and Bianchinetta in the same breath.

"Yes, I too am Christopher, the one who carried the Christ." The lad lifted his bright head high and gazed out upon the blue water of Genoa bay. "Some day I will carry Christ to people far away who have never heard of him."

Much later Christopher, the man, writing to his Queen and King said of the people in the lands he had

(Continued on page 15.)

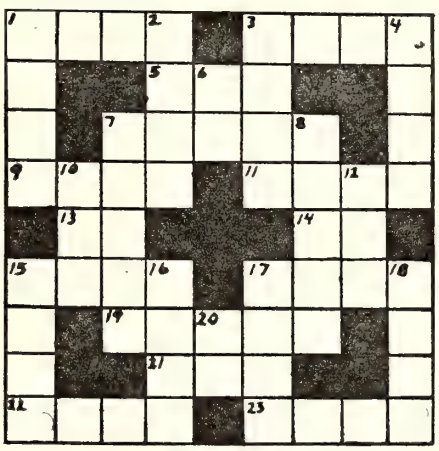
CROSSWORD PUZZLE.

ACROSS.

1. Eldest son of Adam. (Gen. 4)
3. Second son of Adam. (Gen. 5:2-8)
5. Enter Here Quietly. (Abbr.)
7. Mass of vapor floating in atmosphere. Gen. 9:13)
9. Christ prayed "not as I...., but as thou wilt." (Matt. 26:39)
11. Dry; parched up.
13. Old Iron. (Abbr.)
14. (L. idem) (Abbr.) the same.
15. Incapable of speech. (Matt. 9:17)
17. A short rough branch.
19. A small stream. (Deut. 2:13)
21. Fluid used in lamps. (Matt. 25:3-4)
22. To form or make a current of air. (Hag. 1:9)
23. Level; uniform; smooth. (Ps. 26:12)

DOWN.

1. To make a shrill sound like a cock. (Matt. 26:34)
2. A girl's name.
3. Latin for water.
4. High, or full sounding; noisy. (Matt. 27:46)
6. A word used to command attention. (Isaiah 55:1)
7. To mount or ascend. (Jer. 4:29)
8. To quench thirst. (Isaiah 43:20)
10. I owe you. (Abbr.)
12. A girl's name.
15. Thick dull brown.
16. The forehead.



17. Bottom of a boot or shoe.
18. A broad smile.
20. Old Ink. (Abbr.)

ANSWERS TO LAST WEEK'S PUZZLE.

Across—1. Good; 3. Adam; 5. Rec. 7. Light; 9. Slip; 11. Eran; 13. If; 14 Ut; 15. Seth; 17. Star; 19. Sarah; 21. Ran; 22. Grim; 23. Doze.

Down—1. Guns; 2. Drip; 3. Ache; 4 Moan; 6. Eg; 7. Lifts; 8. Truth; 10. Lie; 12. A. T. A.; 15. Sing; 16. Harm; 17. Sand; 18. Rose; 20. R. A.

OUR THOUGHT WORLD.

The power to think is one of the best gifts of God to man. To be deprived of it would reduce man to the level of the brute or render him irrational. This power is most wonderful and should be used with great care. If properly used it will unfold in breadth and ability until its author is capable of thinking the thoughts of God. It is ever active and builds for itself a world in which its owner must dwell. Its operations are directed by the human will and the world it is building conforms to the desire and purpose of him whose servant it is. Man cannot always choose his material tenement. Material conditions may compel him to accept a home utterly disappointing for his body but he is at liberty to be the architect of his thought world.

His thought world is the mental state which he prefers to entertain and to which his reflections revert whenever released from the subject which demands his attention for the moment. He whose conversation is coarse, impure and evil lives in a world built of that kind of material. To naturally revert to selfish ambitions, envious schemes and vengeful moods, discloses a state of mind into which selfishness, cruelty and envy were put.

It is equally possible to put into our thought world, the noblest and best, the purest and holiest. A permanent mental state may be created which naturally reverts from the insistent duties of the day to meditations that uplift, inspire and enoble. Purity of conversation, unselfishness of purpose, graciousness of conduct are the natural qualities of such a world.

The building process tends to permanence. The habits of coarseness acquire fixity and it is hard to correct them; but habits of purity and gentleness also become fixed and resist corruption. Whatever the world one builds, it is the one in which its builder must live. Our thoughts fashion the walls of this world and fill its galleries either with the pure and good or with the low and mean. It is of supreme importance to shut the mind resolutely against all evil and to open it gladly to all that is good.

—*The New Illustrator.*

SUNDAY SCHOOL OFFERINGS.

One of the resources of the Mission Board has always been the monthly offerings by Sunday Schools. August is a dull month, but if every Sunday School will send an offering before August 31, and a few individuals will make special gifts, the board can reach its goal of $20,000.

We are very grateful for the Sunday School offerings which materially aid in giving the board a regular income.

J. E. West, *President.*

EASTERN VIRGINIA NOTES.

The Home Mission Committee of the Eastern Virginia Conference has been busy recently in shaping things up for the next conference year. Plans are being made to call pastors for Wakefield, Virginia, and Sunbury, North Carolina, pastorates.

Berea (Norfolk) has made good progress under Rev. B. W. Watkins, and in another year or so will be able to support a pastor without aid.

Rev. R. L. Jackson is doing excellent work in the Waverly pastorate.

Practically all churches in the conference have regular or supply pastors.

J. E. West, *Chairman.*

MISSIONARY OFFERINGS.

WEEK ENDING AUGUST 8, 1942.

Sunday Schools.

Hanks Chapel, Pittsboro, N. C.	$ 7.10
Ramseur, N. C.	10.00
Wake Chapel, Fuquay Springs, N. C.	5.50
Mt. Carmel, Walters, Va.	4.04
Newport, Shenandoah, Va.	9.32
Woods Chapel, Mt. Jackson, Va.	.57
Antioch, Harrisonburg, Va.	4.47
First, Greensboro, N. C.	7.64
Pleasant Ridge, News Ferry, Va.	11.40
Liberty (Va.), Nathalie, Va.	3.93
Total	$ 63.97

Individuals and Churches.

Timber Ridge, Gore, Va.	$ 4.40
Lynchburg, Va.	11.00
Total	$ 15.40

Specials.

Rev. H. B. Watkins, Hickory, Va.	$ 5.00
First, Burlington, S. S., N. C.	23.47
Mr. and Mrs. Walter R. Sellars, Burlington, N. C.	10.00
Newport News, Va. (Church)	100.00
Total	$ 138.47
Total for the week	$ 217.84
Previously acknowledged	19,140.04
Total since Sept. 1, 1941	$19,357.88

MISSIONARY OFFERINGS.

WEEK ENDING AUGUST 15, 1942.

Sunday Schools.

Morrisville, N. C.	$ 4.75
Antioch (R.), Seagrove, N. C.	1.80
Suffolk, Va.	75.00
Bethel, Elkton, Va.	1.00
Leakesville, Luray, Va.	7.06
Union (N. C.), Burlington, N. C.	4.00
Class No. 2, Mt. Auburn S. S., Manson, N. C.	1.00
Total	$ 94.61

Individuals and Churches.

Flint Hill (R.), Sophia, N. C.	$ 2.00
Timber Ridge, Gore, Va.	7.00
Concord, Timberville, Va.	1.01
First, Portsmouth, Va.	50.00
Shady Grove, Troy, N. C.	1.50
Mt. Auburn,. Manson, N. C.	5.40
Total	$ 66.91

Specials.

Dr. M. J. W. White, Luray, Va.	$ 10.00
Mrs. N. F. Painter, Luray, Va.	5.00
Colonel J. E. West, Suffolk, Va.	10.00
Total	$ 25.00
Total for the week	$ 186.52
Previously asknowledged	19,357.88
Total since Sept. 1, 1941	$19,544.40

The offerings have been splendid for the past two weeks. It is most encouraging and makes me happy to have such good news awaiting me upon my return to the office after a good vacation. Remember, we have just two weeks before the fiscal year closes—and today we lack exactly $455.60 of reaching our goal. One of our very finest church men told me last week that he wanted to make a special offering to missions before the year closed. He said for me to remind him, should it be overlooked in the many tasks he has, and I will certainly remind him. Remember, we will appreciate an offering from YOU.

Gratefully,
Mattie Cox Parker,
Secretary.

I have better use for my brain than to poison it with alcohol. To put alcohol in the human brain is like putting sand in the bearings of an engine.

—*Thomas A. Edison.*

Tools for Toilers

BOOK REVIEW.

All teachers concerned with the care and welfare of children will want to read *Their Rightful Heritage*, by Florence M. Taylor. The subtitle gives the key to the book "Home and Church Working Together for the Christian Nurture of Children." Pilgrim Press published the book and the price is $1.00.

Mrs. Taylor presents her material so well and so thoroughly that one feels inclined to say that she "put all her eggs in one basket." She was a happy choice to write this book and she has put a wealth of material in a small space. As a parent the author is acceptable to that unfortunate school of thinkers who proclaim often and loudly: "Only, ONLY a mother really knows and understands children." In addition to this qualification she has had many years experience as a church school worker and at present directs a primary department in a local church school. Officially she is associated with the New York Federation of Churches in weekday religious education. This is not her first book. Many teachers and workers will recall her text books for vacation school: *Neighbors at Peace* and *Child Life in Bible Times. Their Rightful Heritage* is a text book too. But that does not mar its wisdom or spoil its usefulness outside of the classroom. It was written for the Second Series Course of the Standard Leadership Curriculum.

All people not directly concerned with the care and welfare of children should read the book. Often times ministers and church leaders have no immediate contacts with the children in their church and church school. The reading of this book will furnish helps and information that will make for easier and happy relationships with children plus an understanding of the type of work being planned for little folks today.

All parents should read this book. Not only does it aid in the preparation and presentation of religious ideals and thoughts at home, but it clearly outlines ways and means for closer cooperation between home and church school.

All churches should read this book TOGETHER. Teachers or parents should lead the way in organizing a study group for the purpose of sharing *Their Rightful Heritage*. It not only gives all the above listed advantages, but lays down a working basis for enlisting the aid of community educational and cultural agencies of the community. The Leaders Guide and Bibliography would facilitate such a group in a longer study if it so desired.

"How slowly the world is coming to understand that the most practical force that has ever been discovered is applied Christianity! How deep is the need for a generation with clear vision, deep faith, and consecrated will! This need can be met if the home and the church can lead the children of today into full possession of their rightful Christian heritage."

JUNE JOY HOUSE.

CHURCH OFFERS HOME-WRITING SERVICE.

The Riverside Church, New York City, conducts an extensive Home-Writing Service, for the men of the armed forces on leave, as part of the war effort on the civilian front.

Service men attending the church sign a register, giving the name and address of a relative or friend. After the men have left the city, many for overseas duty, assistants of Dr. Harry Emerson Fosdick, minister of the church, write to the person designated, telling of the recent contact and conversation with the service man.

As part of its program to provide desired church relationship for the man in uniform, USO centers are spreading information on this highly successful service rendered by the Riverside Church, and it is believed hundreds of churches throughout the country will adopt it as part of their regular activities in the interest of soldiers, sailors and marines.

The service was instituted by Dr. Eugene C. Carder, the associate minister, following the pattern of one he personally rendered during the last war.

"It was a chance idea," explained Dr. Carder, "one which came to me while I was working for the Y. M. C. A., traveling with the men on trains from camps to embarkation points. Often as many as 3,000 men were on a single train, cramped for space, tired and homesick, and frequently uneasy over what lay ahead.

"I tried to find ways of diverting them, but the trains were so jammed it was impossible. One trip, driven to desperation for some means of giving a little comfort and cheer, I asked a few of the men if they would like me to write letters home, telling their folks that I had seen them and found them well. Within half an hour, there was a line the length of the train, waiting for me to take down the letters.

"When I left them at the piers, their gratitude, and subsequently the gratitude of the families who received the letters, made me feel that this service, small as it was, was indeed a needed one. I sincerely hope USO will be able to extend it widely and I believe it will, because it has that warm, personal touch which has marked all of the USO activities."

Today, Dr. Fosdick receives as many as 200 letters a month from families and friends of service men. They come from every State in the Union as well as from foreign countries, where live families and friends of British service men who attend the church. Most of the letters are simple, heartfelt expressions of gratification for this assurance that their men are physically and spiritually cared for.

This service has far-reaching value, Dr. Carder believes, for in the course of signing the register after services, the men have the opportunity of meeting regular church members. This frequently results in invitations for the men into private homes.

"This casual meeting between civilians and service men," declared Dr. Carder, "gives each group the chance of selection. It also gives the girls and boys a chance to ask the younger service men to the Sunday and Thursday entertainments which are held at the church. These are exclusively conducted by, and held for, the young people. There is no religious ceremony connected with them. In fact, we ministers are highly flattered if, on occasion, we are asked to look in for a while."

REGRET OF LOST SOULS.

In the palace at Versailles, as if by the irony of fate, is a famous statue of Napoleon in exile. His noble brow is lowered in thought, his mouth is compressed, his chin is resting upon his breast, and his eye gazes into space as if fixed on some distant scene. There is something inexpressibly sad in that strong, pale face. It is said that the sculptor represented Napoleon at St. Helena, just before his death. He is looking back upon the field of Waterloo, and thinking how its fatal issue was the result of three hours' delay. Those three short hours seem ever to write on the walls of his memory—"The summer is ended, the harvest is passed!"

—*R. S. Barrett.*

Prudence is the knowledge of things to be sought and those to be shunned. —*Cicero.*

Pilgrim Fellowship

"Youth at Work in the Church"

A. LANSON GRANGER, JR., *Editor*

WHAT DEERING MEANT TO ME.

By DOROTHY HENDRIX.

If I were a great orator, I possibly could put into words my experiences for a week at the National Council; or if I were a magician, I would transplant you to this camp so that you could see in real life how we lived; but, since I am neither, I shall try to tell you some of the highlights of our conference and, in very inadequate words, what it meant to me. I could go into great detail in describing to you camp life, or about getting up at 7 o'clock in a cold cabin and washing in ice cold water, working harder all day than I usually work at home, and going to bed at night by the light of a lantern. But fun though it might have been, we were at Deering with more important things on our minds.

Although it has been over a month since I came back from the National Council meeting, some ideas and impressions are as clear in my mind as if I had just arrived home yesterday. I shall never cease to be grateful for the inspiration of that week—the joy of new friends, the experience of worship and fellowship.

Listing the experiences that I enjoyed most I shall begin with the Bible Study, led by Rev. Lewis Gilbert. I enjoyed very much his treatment of the parables in the New Testament dealing with the Kingdom of God. He first led us to think what the parable meant from the viewpoint of Jesus' day, and then we interpreted its meaning in the present day.

I was deeply stirred by the Sunday morning sermon delivered to us by Dr. Faulkner of Fiske University. It was an awakening message given to us by a Negro, pleading for the unfortunate of every race.

I enjoyed all the worship services. They all presented new material for worship and meditation.

When you think of a week filled with pleasant memories, it is hard to say which memory will make the most lasting impression in your life. If I could choose a best, I believe my choice would be the time spent in the cell groups every morning. The ten young people in my group, representing ten different states, left the greatest impression on me because of the fun we had, the ideas we exchanged, and the inspiration we found.

One boy in our group told us one morning, when we were discussing the Kingdom of God, that he remembered a quotation he had heard that would fit in with what we were saying: "Christianity has not been tried and found wanting, but it has been found hard and seldom tried." I think that these words might be applied to the plans we made at Deering. The adults of our church can't say that they have been tried and found wanting, but they might say they are too idealistic, too hard, and that they might in some cases be seldom tried.

In two periods of two hours and fifteen minutes each day, for three days, we assembled in what we called "purpose groups." Our purpose groups strived to bring us closer to the fundamental principles of Christianity and of our Pilgrim Fellowship. They also served as a resource for us in girding for the tasks that lie ahead of us. My purpose group was "Class and Race Relationships." We discussed the part of our Statement of Purpose which reads: "To secure equal rights and opportunities for all classes and races as equally the children of God." We didn't talk only on the Negro question, but we discussed the problem of the Japanese evacuees, the labor question, the Catholic and Jewish problems, and other problems that arose in class and race relationships. I like this paragraph with which we headed our report, realizing the difficulties that we all face in every part of this country in meeting other races:

"We express, as an essential of our Christian faith, our conviction that differences of race, creed, class or caste, cannot and must not separate us from our basic Christianity founded on the Fatherhood of God and brotherhood in Christ Jesus. We affirm our loyalty to that part of the Statement of Purpose which reads, 'To secure equal rights and opportunities for all classes and races as equally the children of God.' We acknowledge with sorrow that this belief does not always guide our acts and feelings in this field, and we pray that God may strengthen our Christian purpose to walk in the ways of the Lord."

IN THE GLOW OF THE CAMPFIRE.

CHRISTIAN ENDEAVOR TOPIC FOR AUGUST 30, 1942.

SCRIPTURE: Luke 24: 28-32.

Daily Readings—

Monday—A Camp of Vision.—Gen. 28: 11, 12, 17.

Tuesday—A Holy Camp.—Deut. 23: 14.

Wednesday—A Campfire Psalm.—Ps. 8.

Thursday—An Unholy Campfire.—John 18: 18, 25.

Friday—The Holy Presence.—Matthew 18:20.

Saturday—A Campfire Program.—Eph. 5: 19, 20.

This topic could not have the deepest meaning unless it is discussed out in the open. The out-of-doors inspires great thoughts of God. His wisdom and power are revealed in the world of nature. "The heavens declare the glory of God, and the firmament showeth forth his handiwork," "Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory."

As you gather about the campfire, contemplate the glowing embers, the rising wisps of smoke, the circle of friendly people, your friends in Christ. How shall the scene be interpreted? Let some person represent the geologist by telling something about the rock on which the first fire was built, how it was made and how long ago. Another may represent the chemist and tell of the strange chemical unions which take place as the wood on the campfire burns to ash and smoke. One representing the physicist may tell how the light from the fire is transmitted through space to shine upon your face and the face of your friends in the circle.

Let the phychologist and sociologist explain something of the mysterious human relations by which we all are bound in one great bundle of life by which our actions are so largely determined. Back of all these phases is God. These interpreters have not explained the spell of the scene. Thought may be given to the artist, the poet, and the dreamer. It takes an inspired eye to see in that scene the revealed goodness and glory of God.

Sing hymns dealing with nature as: "Day Is Dying In the West."

Close with a prayer of dedication.

S. E. M.

Plenty of men can do good work for a spurt and with immediate promotion in mind, but for promotion you want a man in whom good work has become a habit.

—Henry L. Doherty.

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

JACOB'S VISION OF GOD.

Lesson VIII.—August 23, 1942.

Golden Text: "*I am with thee, and will keep thee whithersoever thou goest.*"—Genesis 28:15.

Lesson: Genesis 27, 28.

Devotional Reading: Isaiah 6:1-8

A Smooth Man.

"Esau my brother is a hairy man, and I am a smooth man"—thus spoke Jacob to his mother Rebekah when she was putting him up to the despicable trick of fooling his aged and blind father. He spoke better than he knew; he was indeed a "smooth man" a "slick fellow" if ever there was one. First he took advantage of his brother Esau to steal his birthright, and now he schemes with his mother to steal Esau's blessing. To use slang, Jacob was so crooked he could hide behind a cork-screw. He does not look like very likely material out of which to make a great nation, he does not look like a very ready tool of the Lord. To say the least he was a strange mixture of Dr. Jekyl and Mr. Hyde. But God does not see as man sees. Man looketh on the outward appearance, while God looketh at the heart. God saw in this smooth, scheming, slick shyster more than the "Supplanter;" God saw in him a "Prince."

A Boy Away From Home.

"And Jacob went out from Beersheba and went toward Haran." He was not so much a run-away-boy, as a sent-away-boy. The home place was not big enough for him and Esau after he had given Esau the second dirty deal, and Rebekah suggested that he had "better go away for his health" for the time being. Thus it was that after bidding his father farewell—he lied about why he was going away—he took his departure and left the old home place. He was not the first boy who left home because things were not pleasant, or safe around home, because there was friction in the home, because there was favoritism in the family. Many young people have taken to the road because home life is not what it ought to be.

Under this heading it ought to be said that today there are many boys away from home, (and for that matter many girls away from home) because of the war. Hundreds and thousands of our young men are in camps and training stations, in foreign lands, here and there, away from home. Many of them are exposed to subtle and sordid temptations. We need to follow them with our letters and our prayers and our gifts. And we need to surround the girls working in large cities with everything that will make their lot easier and safer. For many of them it is the turning point, the cross-roads of life.

A Dream.

"And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven; and behold the angels of God ascending and descending it." And behold the Lord stood above it.

Strange that this young man should dream of God. But sometimes indeed quite often, man's extremity is God's opportunity. And out there in that strange land with a stone for a pillow, Jacob dreamed of God and of a ladder from the earth to heaven. Here was a contact between earth and heaven. Here was communication between the two. Here was a two-way communication between the two. And at the head of the ladder stood the Lord God himself, making himself and His will known to this wayfaring and wayward young man. Perhaps in some moment of great loneliness or danger, many young men are going to come into a new understanding of, and a new experience with God.

A Promise.

It was the God of his father, renewing to the son his exceeding great and precious promises. He was not alone, the Lord God would be with him. He saw the promise afar off. In him, even in him, God would fulfill his divine purpose. It was the word of a gentleman. "I will not leave thee until I have done that which I have spoken thee of." Happy is the man who walks in the orbit of the will of God, for he has the assurance of the presence and the power of God. The Lord is not slack concerning his promises to those who love and trust Him.

A Bigger God.

"Surely the Lord is in this place; and I knew it not." Jacob thought God was a local God. It came as quite a surprise to him that God could be over there at Bethel, so provincial was his idea of God. God is so much bigger than so many of us think. It took the race a long time to understand that God was the God of the whole universe. And there are many, many, so-called educated and religious people, who even yet have a little God. It comes as a surprise to them that God is to be found in any other nation than their own, that He is concerned about any other people than their particular class or race, that His kingdom is not identical with their particular form of government or economic order or religious beliefs. Our God is a big God.

An Altar.

It was a crude affair, just a stone with a little oil poured on it, but it was an altar, a symbol of God's presence, an acknowledgement of his dependence upon God, a testimonial to his gratitude to God, a witness of his faith in God, a token of the fact that that place was indeed a "house of God." Happy is that man who has sacred memories of the places where he has met God, who has sacred spots to remind him of God.

A Bargain.

The process of transformation was not complete. Jacob even in his prayer drove a bargain with God. If God would do such and such things, Jacob promised, or vowed, to do such and such things himself. It is a far cry from the prayer of Jesus, committing himself to do the will of God regardless. But it had value. There is a decided value in making a vow even of this kind. A man hasn't gone all the way when he says that he will do so and so if God does so and so, but he has gone a lot further than many men do go. I am in the ministry because I got out of bed one night and told God that I would preach for Him, I would do anything for Him, if He would convert my father. God honored my sincerity and my faith.

A Tenth.

"And of all that thou shalt give me I will surely give the tenth unto Thee." That vow is one of the finest any young person can make, that of all that God gives him or her, he or she will give unto God one tenth. The time to start tithing is when one first begins to earn. Something tragic is happening in the lives of many people, young and old alike, in the "big money" they are earning in these war times, without adopting any principle of regular, proportionate giving. One night while in college, and while earning every dollar for my college expenses, I made a vow to give unto God at least one tenth of all that He gave me. It was one of the most determinative, joy-producing decisions that I ever made.

By Chaplain H. E. Rountree

MONDAY.

Lord I'm Ready.

"Put on the whole armor of God." —Eph. 6:11.

A story has just reached us from the battle of the Gilbert Islands in which it is said the Japanese were wiped out there. It is a true account of an ordinary Negro boy mess attendant who had to take the place of handing ammunition from the hoist to the gun crew. He did it nobly. As he passed each piece to the next man he would look up to God and say "I'm ready Lord." That is the true warrior spirit, and we are told that that is the spirit of our men at the front now, and it has in it all the pacificism that God intends. There is danger of becoming spiritual pacifist and losing the right spirit. It is possible for us to lose the crusading zeal which envelops His Word. Our religious intent must be expressed by our aggressive acticity.

Prayer—Dear Father, Captain of our salvation, fire our souls with the true spirit of a good warrior in Thy Kingdom. *Amen.*

TUESDAY.

Fighting in the Enemy's Territory.

"For we wrestle . . . against principalities, against powers, against the rulers of darkness of this world, against spiritual wickedness in high places."—Eph. 6:12.

Our nation's call today is for soldiers who will fight a good fight, and in the enemy's territory. God's call also is for soldiers who will fight a good fight—and in the enemy's territory. A militant Christianity will change the things that are wrong with this world; and nothing else will.

Prayer—Almighty God, help us to carry Thy cause into the fields where the foe is strongest. *Amen.*

WEDNESDAY.

His Provision for Better Things.

"God having provided some better things for us."—Heb. 11:40.

Last year when visiting the high elevations of the north we were shown relics and fossils of an estimated age of a thousand years. We were shown evidences of even these elevations having once been the bottom of the sea. Gone and forgotten are the people of that day who camped right on those spots; but, some how, these relics of that long ago, bring to mind the thoughts of God who has worked with people throughout the ages beyond our reckoning, and we are a product of prehistoric man. The world we live in is. Are we doing our best to do our part in helping Him to bring to fruition a perfect world?

Prayer—Our Father, we thank Thee that we are heirs of time, but we confess our unworthiness. Help us to live more worthily of Thy special bounties. *Amen.*

THURSDAY.

Heaven is Our Home.

"In my Father's house are many mansions . . . for I go to prepare a place for you . . . that where I am, there ye may be also."—Jno. 14:2, 3.

Yes, heaven is our home, all right, but it will not be any mundane or unnatural experience, for just before this in this same chapter, we read: "behold the tabernacle of God is with men." Jesus lived and taught a life for this present world existence. It is here and now that we are to serve Him. This earth is a beautiful expression of God's provisions for us, and we are to glorify Him for it and enjoy Him in it.

Prayer—O God and Father, we thank Thee for the wonderful things which Thou hast provided for us here, and for all the godlike possibilities they hold for us. *Amen.*

FRIDAY.

Working According to Faith.

"If any man shall do his will, he shall know the doctrine."—Jno. 7:17.

Many a Christian soul has fallen into ill health with little hope for recovery. In this condition he comes to feel that his days are dark, that he has lost his spiritual joy, and his conscious contact with God. He yearns for the ecstacy of his early spirited years.

Such an one makes the mistake of confusing the physical with the spiritual. Of course better health would do wonders for his soul, but meanwhile he should know his faith and keep everlastingly at his accustomed work. If one depends on mood he will go down. If he lives for duty, his light will shine.

Prayer—O our Father, enlighten and speak peace to our souls. *Amen.*

SATURDAY.

The Better Conversation.

"An example in conversation."—I Tim. 4:12.

There is no entertainment so profitable as good conversation. Many are we who need the art of it, that at every table, or around the fireside, or at social gatherings, guide the talk in worthwhile themes. Of course there must be non-sense but not to the neglect of the richer topics which should be the major concern of every one. Jesus must have been a good conversatioalist, for as He walked with them along the road to Emaus it was said of Him, "Did not our hearts burn within us." Good conversation is a God-given art. Cultivate it.

Prayer—Dear Lord Jesus, speak to us that we too may be like Thee in delight to those whom we speak. *Amen.*

SUNDAY.

We love to describe our views and experiences from the mountain

(Continued on page 13.)

FUN OF ASKING FOR MONEY.

(Continued from page 5.)

A further and rather necessary step is to innoculate these representatives of the church with the spirit which characterizes a good salesman. It is the odds which he faces which makes life interesting to the man who is out for business. He does not expect to sell every prospect. From time to time he anticipates being put on the grill and questioned closely. Part of his game is to adjust himself to human nature as he meets it. He knows that an initial rebuff usually means that the person so encountered was already feeling grumpy before you arrived. He also knows that by handling such situations tactfully that he can often make a sale. As he goes about he plays a game with the various dispositions of various people and has a rather interesting time doing it.

Probably no group of people who ask for money are as well treated as those who go forth in the name of the church. Too often this fact encourages them to accept what is given to them rather than using their wits to make the most of their opportunities. We may well stress the thought that the latter proceedure is far more fun. Anyone can collect pledge cards, but it takes brains to really lead people into a more generous support of the church. And we flatter our church members as we send them forth, not for a merely mechanical task, but as ambassadors of the church bent on winning the goodwill and support of the lukewarm and indifferent portion of the constituency. The harder the job, the more satisfying the achievement. Too often we have given to our church members tasks which did not bring out the fulness of their powers. We have belittled the institution by asking too small a measure of service.

But asking money for the support of the church also has its rewards. Like everything else in life, we get out of it what we put into it. Here is an experience which offers much—rich human contacts, training in the arts of persuasion, the satisfaction of influencing human action, the joy of achievement in the face of difficulties. Many a man has increased his confidence and courage through his service to the church. Not infrequently he has developed an efficiency which has led to greater success in his regular work. Especially in the handling of its finances, the church offers to men an unusual chance to grow.

In times such as these asking for money for the church may help our morale. The writer has a confession to make along that line. Some years ago his fortunes and his spirits were at a desperately low ebb when the local community fund campaign came along. At that particular time there was little which he could do except wait, which is a terribly disheartening experience. But that particular year the community fund availed itself more fully of his services as a speaker than it had ever done before—or since. He spoke ten times, and on five occasions he got his dinner for his pains, and just then a free meal was not to be despised. Shouting for the community fund and asking others to give not only kept him busy, but it also served as a tonic for his own spirits. When the campaign was over—and that year it succeeded—he found himself with the courage to tackle his own problems.

In this present time of trial a church financial campaign which is properly conducted may render exactly that service to many people who are groping for new courage with which to face the future.

Asking for money for the church can be good fun. It may have all the zest of a new adventure. Our wits could hardly ask for a better form of exercise. Through such a task we can reveal the graces of Christian sportsmanship. But more than that—it is an opportunity to enrich our own lives and increase our powers at the same time that we strengthen the arm of the church that we love.

QUIET HOUR.

(Continued from page 12.)

heights. The Sabbath offers every one delectable mountain heights of spiritual experience. But we must remember that there is a valley of every day life. There may be many mundane experiences there, but it is there we view the stars, and under God's guidance we turn gloom into the valley of vision and Christian service.

SPECTACLES.

One chapter in Mr. George William Curtis' volume, "Prue and I," is called "Mr. Titbottom's Spectacles." The magical quality of those spectacles was, that when their owner looked through them at people he ceased to see them as they ordinarily appeared on the street; he saw their real essential characters personified. Wonderful were the revelations that were made. He looked at one man and saw nothing but a ledger. Another was simply a billiard cue, another a bank bill, another a great hog, or a wolf, or a vulgar fraction. On the other hand, he saw the good that others failed to see. One of his school teachers was a deep well of living water in which he saw the stars. Another was a tropical garden full of fruits and flowers. In one woman's heart lay concealed in the depth of character great excellencies like pearls at the bottom of the sea, little suspected by most, but perhaps love is nothing else than the sight of them by one person. Another, called an old maid, was a white lily, fresh and fragrant still. Another's nature was a tropic in which the sun shone, and birds sang, and flowers bloomed forever. His wrinkled grandmother appeared as a Madonna, "and I have yet heard of no queen, no belle, no imperial beauty whom in grace, and brilliancy, and persuasive courtesy she might not have surpassed."

—*H. F. Sayles.*

CANNOT ENFORCE PROHIBITION?

Many persons say: "Oh, prohibition is all right, but you cannot enforce it."

Did you ever hear anyone say that? Well, let us think about it a minute.

Do you mean to tell us a government that can keep one hundred thirty million people from making, selling, and buying automobiles cannot stop them from making, selling, and buying booze?

Do you mean to tell me that a government that can stop one hundred thirty million people from making, buying, and selling automobile tires and tubes cannot stop them from selling and buying booze?

Do you mean to tell me that a government that can stop one hundred thirty million people from selling and buying and using sugar cannot stop them from selling and buying booze?

Listen: Do you mean to tell me that a government that can make three or four million men leave their business, their families, give up civilian life, and by conscription force them against their will to become soldiers and, if need be, die on a foreign field—say, do you mean to tell me a government like that cannot stop a few thousand bootleggers from poking fruit jars through a knothole in the fence after dark?

—*Sam Morris, in The Civic Bull.*

Experience is not what happens to a man. It is what a man does with what happens to him.

—*Aldous Huxley.*

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

To live with children is an interesting life. To live with and handle a group of children at an orphanage is extra interesting.

The writer's office is in the Johnston Hall and about 28 children live in this building. Half of their ages range from 4 to 10 years. They would rather come in the office than to eat. When we leave the office door open it is not long before we have a number of little visitors. They ask many questions and want many things. Then, too, they like for someone to love them. These little tots are just as hungry for love as any other child. They have no father or mother to go to for love and they crave love. They want affection too. Sometime the writer will leave his door open and sit down at his desk and go to work on some work that takes study and thought but when he has finished and looks up a half dozen little tots will be standing all around him. They may want a penny to buy a candy sucker. If we give them a penny each then the next question is "may we go up town?" If we give them permission to go up town then all of them will have to give the writer a hug on the neck and a kiss on the cheek to show their appreciation. They are sweet little tots and we could not help but love them. We make it a rule to never hurt a child's feelings. We would stretch our patience a long way to avoid it. They have to make their wants known to someone. We want them to always feel that they can come to the office if they want to, and it makes no difference how busy we are we stop and listen to their plea. They have their troubles and their little troubles are just as big to them as our troubles are to us. They think they are just as important—and to them they are.

THE SOUL OF A CHILD.

The soul of a child is the lovliest flower
That grows in the garden of God.
Its climb is from weakness to knowledge and power,
To the sky from the clay and the clod.
To beauty and sweetness it grows under care,
Neglected, 'tis ragged and wild.
'Tis a plant that is tender, but wonderously rare—
The sweet, wistful soul of a child.

CHAS. D. JOHNSTON.
Superintendent.

REPORT FOR AUGUST 20, 1942.

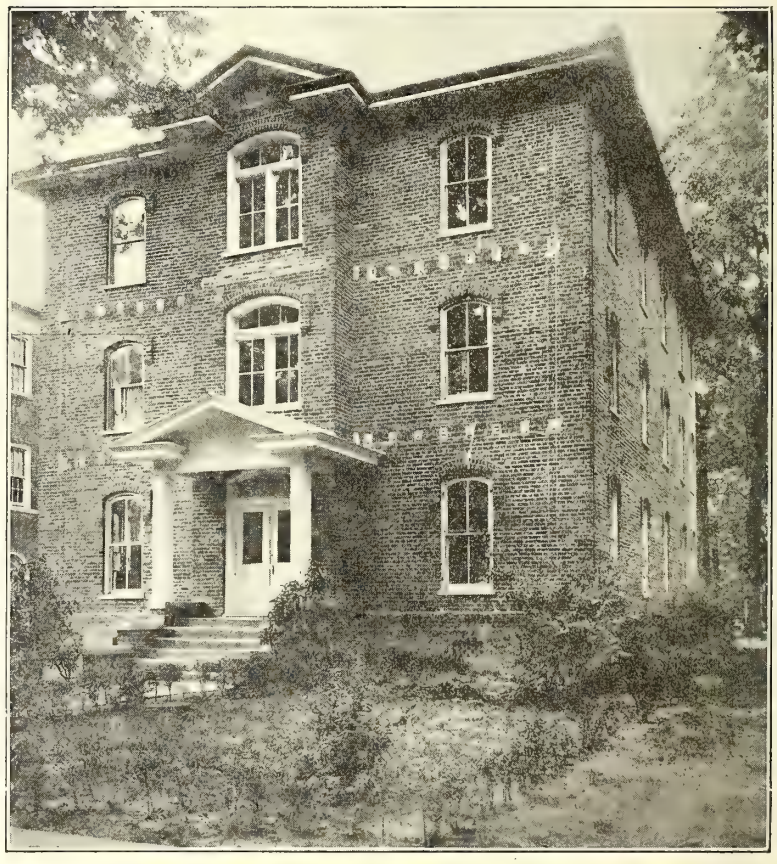
Amount brought forward		$9,830.44
Sunday School Monthly Offerings.		
Eastern N. C. Conference:		
Wake Chapel Woman's Missionary Society	$ 12.40	
Shallow Well	10.00	
		22.40
N. C. and Va. Conference:		
Burlington	$ 35.77	
Western N. C. Conference:		
Flint Hill (R.)	$ 2.00	
Pleasant Ridge	5.00	
Ether	1.45	
Needham's Grove	1.05	
		10.33
Eastern Va. Conference:		
Berea, Nansemond		6.00
Valley Va. Central Conference:		
Bethel	$ 1.00	
Leakesville	4.83	
Antioch	4.66	
Timber Ridge	1.00	
		11.49
Georgia Conference:		
Columbus, United		6.69
Special Offerings.		
Mr. May	$ 3.00	
Mrs. Rascoe	2.00	
Mr. Fespermon	5.00	
Mr. Garland Gray	100.00	
Mrs. W. R. Shaver	10.00	
Mr. and Mrs L. F. Mitchell	5.00	
Mr. May, hospital bill	2.00	
		127.00
Total for week		$ 219.68
Grand total		$10,050.12

Even Hitler, it seems, has been unable to make women satisfactory night shift workers. In most German plants, says one reliable report, women never work nights more than a week at a stretch.

—*Forbes Magazine.*

ELON COLLEGE

A CO-EDUCATIONAL INSTITUTION OF HIGHER LEARNING OF THE CONGREGATIONAL CHRISTIAN CHURCH



West Dormitory Will Be Used for Girls This Year.

Elon College is located in the piedmont section of North Carolina. The climate is invigorating and healthful. The natural beauty of the campus is enhanced by careful landscaping.

The rates are most reasonable.

LEON EDGAR SMITH, President

Elon College North Carolina

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.
A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational and Christian Churches.

BOARD OF EDITORS.

R. L. HOUSE, B. D.....Editor
S. C. HARRELL, D. D.....Associate
W. T. SCOTT, D. D.....Associate
F. C. LESTER, B. D.....Associate
I. W. JOHNSON, D. D.....Contributing
L. E. SMITH, D. D., LL.D....Contributing
ALLYN P. ROBINSON.....Contributing
J. T. KERNODLE.....Managing Editor

DEPARTMENTAL EDITORS.

H. S. HARDCASTLE, D. D..Sunday School
H. E. ROUNTREE.....Quiet Hour
S. E. MADREN.....Christian Endeavor
A. LANSON GRANGER.....Young People
MRS. A. C. TODD.....Children's Page

SUBSCRIPTION RATES.

Six Months.....$1.00
One Year.....$2.00

Published by the Board of Publications, agent for the Southern Convention of Congregational and Christian Churches, and printed every Thursday by the Central Publishing Co., Inc., Richmond, Va.

Entered as second-class matter at the Postoffice at Richmond, Va., July 25, 1922, under Act of March 3, 1879.

Remittances for subscriptions should be sent to the office of Promotional Secretary, Elon College, N. C.

All other matters of business should be addressed to **"The Christian Sun,"** 1536 E. Broad Street, Richmond, Va.

Contributions should be sent to the editor at 3206 Grove Avenue, Richmond, Va., not later than Friday preceding the date of publication. Emergency notics will be received at "The Sun" office up to Tues. day of the week of publication.

Marriage or obituary notices of not over 125 words will be published fre. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

I REFUSE TO BE AN ALIEN.

(Continued from page 6.)

proposition that all men are created equal, that America is the hope of the world. I do not close my eyes to many imperfections in the nation. Democracy is something to be developed by the people together. So with my feet firmly on the ground, and my eyes looking on the stars, I keep my hands busy working for America as God has her in His mind.—*Kengji Tajima, Japanese Pastor, Pasadena, Cal., Union Church.*

To be honest, to be kind—to earn a little and spend a little less, to make upon the whole a family happier for his presence, to renounce when that shall be necessary and not be embittered, to keep a few friends, but these without capitulation—above all, on the same grim condition, to keep friends with himself—here is a task for all that a man has of fortitude and delicacy.

—*Robert Louis Stevenson.*

WHERE RUIN LURKS.

About thirty years ago there stood, on the most splendid avenue of Newport, a palace built by one of the richest men of New York. It was said to be a replica of the Palazzo Doria in Venice. There were a Moorish room, a Chinese room, a gallery of pictures of the most famous of modern masters. It was a luxurious, beautiful home.

The owner took possession of it in May, and in July his only son died of a low, lingering fever. During the seven succeeding years the house was occupied by different tenants, but ill health or death visited each. It was found at last, after repeated, fruitless examinations, that an old drain existed under the foundations of the house, and that, unseen, it had been pouring death into the beautiful dwelling all these years. The walls were so impregnated with poison that the house, after remaining without a tenant for some time, was razed to the ground.

The lives of some men are like this dwelling. They have every fortunate circumstance which good birth, influence, wealth or education can give to make them strong, and noble, and helpful to other men; yet some foul trait, inherited or acquired, breathes poison and death through their whole lives.

There is a marble bust of the boy Nero in the gallery of the Uffizi palace which shows him to have been "that noble child" of whom history tells us, affectionate, gay and kind; but the sensual lip hints of deadly poison already at work within, and it foretold the monster of history.

Physicians sometimes examine the blood of their patients and detect disease by the revelations of the microscope. Every one who is beginning his work in the world should search his heart, if, perchance, there may be in it a poisoned drop which may corrupt and ruin the life.

—*Youth's Companion.*

If we want more brotherhood and goodwill, more intelligence, more clear thinking, more honesty and sincerity, more tolerance and human understanding we must concentrate upon cultivating these qualities within ourselves. There is a natural progression in social advancement from the individual spirit to the family, to the community, to the nation and to the world at large. The line of progress can move in no other direction. There is no substitute for personal integrity.

—*Howard W. Hints.*

A STATEMENT TO FELLOW CHRISTIANS.

The statement on page 16 of this issue has been signed by the following persons:

Henry A. Atkinson, Frank Aydelotte, James C. Baker, Eugene E. Barnett, M. Searle Bates, Albert W. Beaven, John W. Bradbury, Arlo Ayres Brown, Kenneth I. Brown, Henry S. Coffin, J. Harry Cotton, J. R. Cunningham, Harold W. Dodds, Mark A. Dawber, John A. Dykstra.

William A. Elliott, Asa J. Ferry, Graham Frank, Stephen H. Fritchman, William E. Gilroy, Meta Glass, Theodore M. Greene, J. A. Gregg, F. H. Groom, Lewis O. Hartman, Everett C. Herrick, Emma P. Hirth, Henry W. Hobson, Ivan Lee Holt, Robert M. Hopkins, Douglas Horton, Lynn Harold Hough, Theodore C. Hume, Stuart Nye Hutchison, D. V. Jemison, Edgar DeWitt Jones.

Frederick D. Kershner, Hugh Thomson Kerr, Ben R. Lacy, Jr., Umphrey Lee, A. W. Leonard, John A. Mackay, Charles E. Maddry, Daniel L. Marsh, Benjamin E. Mays, Francis J. McConnell, Rhoda E. McCulloch, Raphael H. Miller, J. V. Moldenhawer, Arthur J. Moore, Clifford P. Morehouse, John R. Mott, Lewis Seymour Mudge, Reinhold Niebuhr, G. Bromley Oxnam, Edward L. Parsons, Harold C. Phillips, Charles Henry Phillips, Daniel A. Poling, Thomas C. Pollock, Liston Pope, William Barrow Pugh, George W. Richards, J. McDowell Richards, Joseph C. Robbins, Roy G. Ross, L. R. Scarborough, William Scarlett, Henry Knox Sherrill, Guy Emery Shipler, Joseph R. Sizoo, A. Frank Smith, Robert E. Speer, Russell Henry Stafford, W. Bertrand Stevens, Anson Phelps Stokes. Rose Terlin, Channing H. Tobias, Harry Trust, Henry St. George Tucker, Henry P Van Dusen, William A. Weigle, William J Walls, Sidney A. Weston, Gould Wickey. Charles F. Wishart, Mary E. Woolley.

FOR THE CHILDREN.

(Continued from page 7.)

discovered, "It will be attempted to make all these folks Christians, for that will be easily done, since they have no religion, nor are they idolaters . . . This was the end and the beginning of the enterprise, that it should be for the enhancement and glory of the Christian religon, nor should anyone who is not a good Christian come to these parts."

We wonder what might be America's story today if only those who were good Christians alone had come to the lands discovered by Christopher.

We know that the hero of Genoa always remembered that he was Christopher, the one who must carry Christ to places where he was unknown.

Retold from *A Challenge for Christopher,* by Alice Geer Kelsey, *Children's Religion,* Aug. 1942.

He deserves praise who does not what he may, but what he ought.

—*Seneca.*

Moral and Spiritual Issues at Stake in Outcome of the War

A STATEMENT BY AMERICAN PROTESTANTS TO THEIR FELLOW-CHRISTIANS

I.

This war must be won by the United Nations. At issue are our Christian concept of man's destiny, and our opportunity, for years to come, to work toward a larger earthly fulfillment of that destiny.

As Christians we cannot remain silent:

We are committed to a society in which man is free to think, to create and to worship according to the dictates of his own conscience. But promise of that society is now threatened by those who would set up the tyranny of a deified state;

We are committed to the effort to bring about an equitable distribution of the world's resources and the assurance to all men of a better chance for economic security. But that purpose is now menaced by those who would fasten exploitation at its worst upon the world and consign most of the world's common people to perpetual economic slavery;

We are committed to the establishment of a fellowship of races. But that objective is now imperilled by those who would set up the tyranny of a "master race";

We are committed to the building of an ordered world, founded on justice and good will and deriving its power from the free choice of men of good will in all nations and races. But that aim is now endangered by those who would set up a world system in which brute force is the only arbiter and the annihilation of justice and good will its first objective.

II.

Our declaration is that of individual Christians. But we believe we express the mind and conscience of an overwhelming majority, not only of American Christians but also of that larger community of Christians which transcends national lines and, even in nations at war, remains unbroken. We do not fail to remember that we are united with our foes by a common humanity and our common need of divine grace.

That our nation is by no means guiltless of the sins of omission and commission which have made this war, we penitently acknowledge. We welcome the declarations of our President, of the Vice-President, of the Secretary of State, and of the Under-Secretary of State which express our hope that some, at least, of our earlier mistakes will not be repeated. We dare not repeat them, neither we nor our allies, whether in Europe where millions are struggling to regain their freedom or in Asia where millions are struggling to be free, or in America where the freedom of many of our fellow-citizens is still incomplete.

We do not concede, however, that the responsibility of America and of the United Nations for this war is of a piece with that of the leaders of those nations whose aggressions began it. In bringing on this war, those leaders betrayed vast numbers of their own people. Their aim was not only to win for their nations more generous economic privileges or more adequate living space, but to conquer; to force new overlords upon the world, and a way of life which rejects God and degrades man.

We abhor war. But in the outcome of this war ethical issues are at stake to which no Christian can remain indifferent. Totalitarian aggression must be halted or there will be no peace and order in the world. Our nation has faced that issue and made its choice. Adhering to our belief that it is the responsibility of Christians to make moral appraisal of the actions of governments, our consciences, as Christians, support that decision of our government.

We desire peace. But submission to the arrogant pretensions of a "master race," to the enslavement of nations, to the destruction of civil liberties, to the regimentation of conscience and to the suppression of the free Christian witness lead, not to peace, but to paganism, to hatred and to war. Victory for the Axis powers would bring moral and spiritual disaster for their own people no less than for those of the conquered nations.

As Christians we face these facts and wholeheartedly assume our share of the price which must be paid in effort, sacrifice and suffering to save mankind from such a fate.

III.

Finally, we must make ready now for the fateful period which will follow this war. Now is the time to examine the ends for which we are striving and to lay afresh the foundation of that future for which we pray.

We must prepare for the sacrifices necessary to make industrial production the servant of the common good.

We must prepare to renounce prejudice of color, class and race, both within our own nation and toward other nations.

We must make ready to assume our responsibility as a nation for the ordered life of a community of nations. National pride and self-sufficiency must not longer triumph over our Christian belief in such a world community.

We must not fail in our duty to bring out of the present agony a happier and juster world.

Confidently, therefore, and humbly we seek God's guidance and strength as we dedicate ourselves to the defeat of the aggressors now at large in the world and to the establishment of that world to which Christians and men of good will in all lands aspire and for which the military victory of the United Nations has now become indispensable.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches

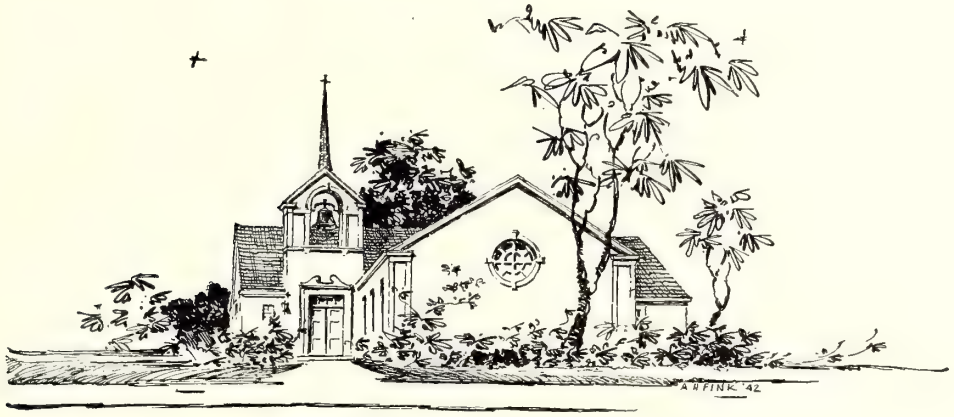
The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

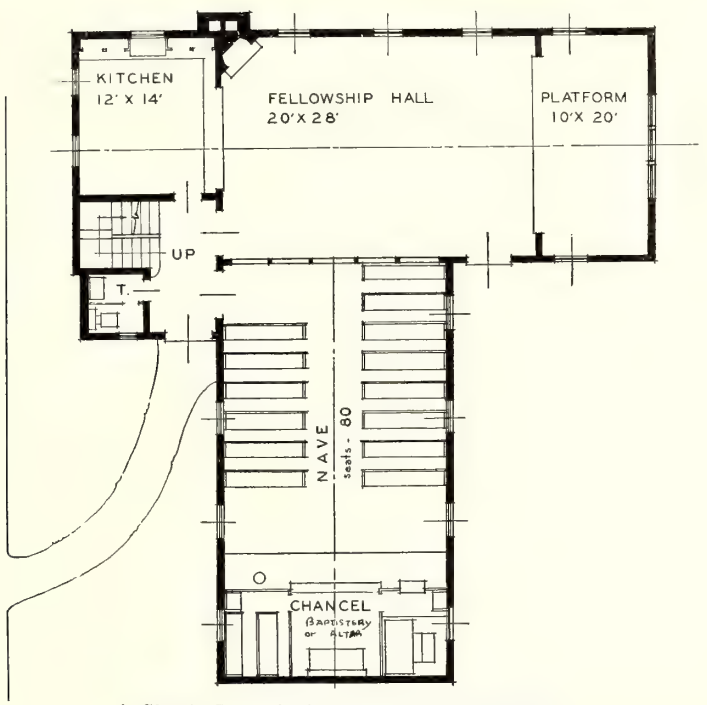
In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCIV. RICHMOND, VA., THURSDAY, AUGUST 27, 1942. NUMBER 34.

The Place of Church Architecture in Worship and Religious Education



Exterior Design of Pleasant Valley Plan.



A Simple But Dignified 7-Day-a-Week Church.

PLEASANT VALLEY DESIGN OF CHURCH CONSTRUCTION.

A building in keeping with this design could be erected in wood or masonry. It is not necessary to have a bulky, expensive tower for a small church building. A pleasingly designed belfry and spire is much more in keeping with the dignity and economy of a small church building.

A basement is suggested for the heating plant only. Note that the seating capacity may be doubled by dropping windows into the partition between the nave and the fellowship hall. If a communicants' railing is not used, the seating capacity may be increased to a hundred or more. Note that a class room is provided above the kitchen. The fellowship hall unit and belfry could be erected as a "first unit" for a small or newly organized congregation.

NEWS AND VIEWS

Dr. John B. Hanna is the summer preacher at the Church of the Pilgrims, Provincetown, Mass.

A host of friends will welcome the news that both Dr. N. G. Newman and Chaplain H. E. Rountree are improving.

Rev. E. M. Carter will be engaged in evangelistic preaching at Popes Chapel next week. Rev. S. E. Madren is the pastor.

The Annual Meeting of the Woman's Board of the Southern Convention is being held this Thursday in Suffolk. Mrs. J. Monroe Harris is the president.

Rev. J. Frank Apple preached during the revival at Antioch, Elams, N. C., August 16-21. Eight new members were received and the spirit of the church was greatly revived. Mr. Apple and the pastor, Rev. E. M. Powell, made many visits throughout the community. A fine spirit of fellowship prevailed.

SEVENTEENTH ANNIVERSARY.

On the fifth Sunday in August, 1942, Rev. J. F. Morgan will finish seventeen years as Pastor of the Rosemont Christian Church. During these years 450 members have been received into the church. The Conference apportionments have been paid in full every year, and at several times they have been overpaid. The Pastor's salary has been paid each week. A new church plant has been erected, and paid for when completed. A very attractive parsonage was erected a little more than three years ago, and other improvements have been made to the property.

The church has always given liberally to the cause of missions, to the Christian Orphanage, to Elon College, and to the other enterprises of the denomination.

During these years the Pastor has married 27 couples, both of whom were members of Rosemont, and 35 couples, one of whom was a member of the Rosemont Church.

Sixty four funerals have been conducted for members of the church, and their families. The church has lost only three deacons, and two trustees during the forty years of her history.

The Christian Sun extends its heartiest congratulations on this ministerial anniversary.

MINIMUM STANDARDS SUGGESTED FOR TOWN AND COUNTRY CHURCHES.

1. The sanctuary or worship room to be of good proportions, producing an atmosphere conducive to worship; level floor, good acoustics, no distracting elements and proper arrangements for observing the sacraments and ritual.
2. Wall and woodwork carefully designed as to color scheme and aesthetic value.
3. Not less than three rooms in addition to the sanctuary. A minimum of five rooms, if possible.
4. Walls and floors as nearly soundproof as possible.
5. Proper heating, lighting and ventilation.
6. A bulletin board indicating the hours of services, address of the minister and his available hours for interviews and service.
7. At least one room for special gatherings of church community, thirty by fifty feet in size, if possible.
8. Basement floors, if unavoidable, should not be more than three feet below grade.
9. The best possible sanitary facilities that can be provided in the community.
10. Provision for wraps, hats and rubbers; built-in cabinets for books, supplies, etc.
11. Attractive hangings and well-selected pictures.
12. Equipment, such as: blackboards, tables and chairs of proper heights; stereopticon or moving picture projector; workers' library; maps; fireplaces, etc.

—*The Bureau of Architecture.*

APPOINTMENTS TO ELON'S MUSIC FACULTY.

The appointment of Irving D. Bartley, of Baldwin, Kansas, as head of the music department of Elon College for the coming year, has been recently announced. Professor Bartley comes to Elon directly from New Mexico Highlands University, Las Vegas, New Mexico, where he has been associated with the music department for the past two years. Prior to venturing to New Mexico, he was professor of Piano, Organ and Harmony at Baker University, Baldwin, Kansas, for over eleven years. He acquired his formal education at the New England Conservatory of Music at Boston, and Syracuse University, N. Y. It was here that he received his Masters degree in music, upon the acceptance of his thesis, which was a harmony textbook which he had compiled and used successfully at Baker University the two years previous.

When studying in New England, he was a member of the famed New England Conservatory Choir, and has since been a leader in choral activities. As a townsman in Baldwin he was in charge of the Baldwin Community Choir, which was composed of townspeople and students of Baker University. He himself a bass, was active as church soloist in the local church.

Perhaps more pronounced than his choral talents are his accomplishments as a recitalist in piano and organ. As a professional organist he has performed throughout the country, including some of the most famous churches of the historical cities of Boston and Cambridge, Mass. As a member of the American Guild of Organists he served as dean of the Kansas chapter.

At Elon Professor Bartley will teach organ and piano as well as serve as director of the Elon College Choir, chorus of more than sixty voices.

Herbert F. Donaldson has also recently been elected a member of the music department of Elon College. Professor Donaldson who has been associated with the music department of Stephens College, New York City, will teach piano.

Professor Donaldson was born and reared in South Dakota, where he was considered a prodigy in that he was a concertiere when but eight years old, and performed to large audiences throughout South Dakota, Minnesota, Iowa, and Nebraska. He received his academic degrees at Northwestern University and George Washington University. His academic education was supplemented in music by his work at the Chicago conservatory, where in addition to his studies he performed as soloist with the Conservatory Symphony orchestra. He became widely known in the music circles of Chicago, as a result of his appearances with the Chicago Women's symphony, Chicago Civic orchestra, and the Chicago Symphony orchestra.

In addition to his institutional studies he has studied privately under eight of the nation's foremost piano authorities, and he himself was a private instructor in 1938.

Equally outstanding are his compositions which include, "Children's Suite of Pianoforte," "Suite for Orchestra," and "Six Preludes and Fugues."

Churches Must be Beautiful

By ELBERT M. CONOVER.

One of the indictments brought against religion in Russia and Spain has been the building of tremendous cathedrals in little towns hardly able to support small chapels. We are told that the maintenance of these cathedrals impoverished the communities from which they drew their support and kept the standard of living at a frightfully low point.

Perhaps this indictment is justified, so far as the old country is concerned, but it cannot rightly be used as an argument against church building in this country. Some congregations may have gone too far—may have built churches too large and too expensive to erect and maintain, or may have built new churches which they could not afford.

Exterior Design Showing Two-Story Church School and Parish House Addition to a One-Room Building.

Many fine old one-room buildings may continue to be used as excellent, effective sanctuaries, but a one-room church building belongs to the ox-cart stage of American development. Even the smallest church plant should be divided into separate rooms for the different activities and groups in the ministries of worship, evangelism, Christian education and fellowship.

And yet, unlike the great cathedrals of Russia and Spain, far from sapping the financial strength of their communities, the churches of America, year after year, make contributions which far outstrip their cost to any community. America has grossly underbuilt. While there is one church of some sort for every 675 people in the country—which in numbers seems perhaps sufficient—tens of thousands of these church buildings are hopelessly inadequate to satisfy either the cultural, spiritual or practical mission of the church.

Let us consider the reasons for building modern and suitable church buildings; the arguments, pro and con, which will enable a congregation to decide whether it will be justified in erecting a newer, more beautiful house of worship—or to get along with the old one a while longer.

Many of those who read this article will no doubt say "God can be worshipped in the humblest barn." True enough, but is He? Perhaps the truly pious Christian folks are a little too prone to draw a sharp line between Christians and non-Christians. Of course, there is no such line of demarcation. Every person who has any desire to be a Christian is in some process of growth; some are fumbling for something, they do not know exactly what; others are hungry for spiritual food they cannot define. In every community, in every church, there are people who "think" they are Christians, but aren't quite sure. It isn't enough for the devout Christian—sure of himself and his faith—to say "I can worship anywhere. Why can't these others?" To these others, groping for some sort of faith, a rundown, dilapidated church building, inadequately heated, scantily painted—sometimes an eyesore architecturally—presents an obstacle to their worship impossible to overcome. Oh! yes they come to church suppers in the basement because the food is usually excellent (church women are the best cooks in the world), but hungry as they are for spiritual food equally satisfying they stay away from church services because their aesthetic sense or their practical sense revolts against ugliness or disrepair.

People, the average people, the people who "ought" to go to church, who "ought" to support your church—will never do these things because they "ought to." But there never has been a period in the history of this country when so little was needed to make them "want to." No one will ever know exactly what changes people from "ought to but don'ts" into "want to and do's." Fine preaching, beautiful and worshipful churches—responsibility of bringing up children—lonesomeness—bereavement—conversion through evangelical meetings, all have their influence, but the devout Christian layman plays very little part in such stimulations. Aside from the example he sets, his only opportunity to contribute lies solely in his ability to offer groping Christians a sanctuary that contains the elements of beauty and worship which feed the spirit of those hungry for faith.

Perhaps in the sureness of their faith the devout look at their old, poorly lighted, poorly ventilated, poorly planned church with a vision distorted by memories of loveliness and loved ones. Perhaps the sacredness of the thoughts and deeds generated in the old building give it mellowness and dignity in their eyes; but to strangers and to children it may appear to be just an out-of-date, rundown not very attractive building.

It is too much to say that a wave of church building would bring about a great Christian revival. It would be difficult to believe that God depends that much on the actions of man to carry out His plans of salvation. Nevertheless the great ages of Christian growth have been characterized by prolific church building.

As head of the Interdenominational Bureau of Architecture, I think I am safe in saying that I have visited as many churches as any man in America. And eighty per cent of those I have visited are inadequate in worshipful character as well as in actual usefulness, to perform the function of the congregations supporting them. Naturally the economic situation has prevented many building projects, but sentiment and some kind of false pride have prevented more.

Let's take a typical example. We know of a church in a well-to-do, growing community that has five different patterns of metal lining in

(Continued on page 7.)

WHY EMPHASIS ON CHURCH ARCHITECTURE NOW?

Three answers to this question may be given. First, our general knowledge and appreciation of church architecture needs constant amplification. Second, there are many minor and incidental improvements which may be made even now in our churches. The third reason is given by Dr. Conover: "I am very sure that a church building issue at this time would be most serviceable. Churches ought not to fail to secure tentative plans for their proposed improvements and raise the funds during the next year or two so that they may be in a position to build when a favorable opportunity comes."

We need someone, as Albert Edward Bailey suggests, to lead us into a knowledge of the "historic development of architecture and some aesthetic appreciation. Straight lines give a sense of direct action, a feeling of power; curves lull to rest; upward glances elevate the soul and induce emotions akin to reverence. These are great moments because we are relaxing and letting the great fabric fill us with voices: chords of power, overtones of gentleness, arpeggios of aspiration, echoes of rememberance."

There is great satisfaction in the realization that the middle wall of partition separating man from his maker has been forever broken down and personal communion of the individual soul with God, the priesthood of every believer, is a glorious and constant possibility. No soul drifts beyond His love and care. In the air, on the high sea, in the remotest inland, God meets and greets the worshipper. And yet how grateful we are that this is not the whole story. There is the sanctuary, the holy place, the church of the living God. Here we may repair for corporate worship and not grope blindly or alone in our devotions.

Dr. Scotford has suggested various types of practical and economical improvements to enhance the beauty and utility of our present structures. The study and application of these tested suggestions should promptly result in the transformation of many unattractive churches. To be sure, the "improvement complex" may be carried to an extreme. The restraint of a disciplined appreciation is essential. Dr. Arthur Wentworth Hewitt, the minister of rural church fame, has an emphatic pronouncement on this score.

"Do you infer that Glover was overchurched? Look ahead in a long parenthesis and see the hand of God. The Congregational steeple had a bell of deep-toned beauty which I tried in years later to buy for the church at Plainfield. Thank God I failed! For a day came when the Universalist edifice burned, and God's children in Glover got together, rebuilt the Methodist chapel into a parsonage—there was none in the village and the old Congregational church, now in perfect repair, is the only house of worship for the community. May Almighty God protect its stately beauty forever from the vandal hands of the improver.

"I do not fear heresy—God's truth will prevail. I do not fear failure—if one pastor fails, another will come. But I quiver with terror at the touch of pastor or laymen having good intentions to improve things and wholly ignorant of the beautiful architecture they profane. If I had the power by saying a single word forever to prevent any man's entrance to the ministry until he had thoroughly studied the beauties of architecture, I should say without hesitation that word: I have seen so many holy temples of God desecrated by ignorant 'improvement.' My Bible tells me to bless, and curse not. Otherwise, I should say of any man who should mar that white church in Glover, **In toto, ad inferos, in aeternitatem damnatus sit!"**

Worship and religious education really come alive in the proper architectural setting. The editor has just visited an educational building of recent construction and it is a boon to children of discriminating parents. A number of churches in our Convention are making plans for construction. What a privilege and responsibility! Let those who have this high privilege stand in awe of coming generations which will be blessed or penalized by present plans and construction.

Fortunately, no church need blunder into a building program now. Dr. Elbert M. Conover who has so generously provided articles and pictures for this issue is Director of the Interdenominational Bureau of Architecture at 297 Fourth Avenue, New York, and is available to our churches for consultation. Dr. E. M. Halliday of the Home Boards is Chairman of the Executive Committee of the Church Building Committee of the Home Missions Council, which directs the work of this bureau, and Mr. William Kincaid Newman is Secretary of the Church Building Committee itself, which represents more than twenty-five Protestant denominations. Let us study, work and pray for a renewed interest in church architecture, a twentieth century Renaissance.

ARCHITECTURE AND SYMBOLISM.

A very large and wealthy church has one item of symbolism in its vast auditorium. (Auditorium is the word). There is a realistic scene above the spacious pulpit and choir depicting the baptism of Jesus by John in pure, running water, all illuminated by concealed lighting. The water appears to be quite an improvement over the dirty water of the Jordon. Above the scene are emblazoned the words, "In fulfillment of all righteousness." Imagine that, "in fulfillment of ALL righteousness." How preposterous, how spiritually naive! What it is wrong? In another church, far less expensive and conspicuous, a simple wooden cross is mounted in the central space behind and above the pulpit. Which is more appropriate? Which should be more conducive to worship, more representative of the Christian religion, more nearly the fulfillment of all righteousness?

R. L. H.

Adding Beauty to Holiness

By Dr. John R. Scotford.

Once when a Texas church was considering ways of making their auditorium more worshipful an old army man spoke up. "The time I did my best praying I was not looking at any pretty picture or altar or chancel; I was standing in water up to my middle while a bunch of Filipinos blazed away at me from the jungle."

Sincere souls have found God by strange paths, yet for most of us the mood of worship is more easily achieved amid inspiring surroundings. Our environment affects us in many subtle ways. Ugly churches are often a hindrance to personal religious growth.

Yet beauty in a church is not primarily a matter of dollars. Wood and plaster, brick and stone cost just as much when arranged in unlovely ways as when they are shaped into forms which stir the human heart to awe. We have churches where thousands of dollars have produced horrible results; we have other churches where a little money has produced astonishing beauty.

Candles and a Cross—a Focal Point Where Eyes Meet.

A worshipful church is not a matter of wealth but of taste, ingenuity and a readiness to work. Under intelligent leadership people are willing to give generously of both their time and their money to create a reverence awakening atmosphere in the House of God.

While visiting our church in Gaylord, Michigan, Pastor-at-large James R. Clinton of the Board of Home Missions suggested that the introduction of a simple chancel would transform its drab auditorium into a fitting place for prayer. The minister, L. M. Isaacs, went to one of the women of the church with a sketch showing the changes he desired. Her response was, "I will give $100 to do that." Later he talked over the plans with a women's organization. One member volunteered to give the draperies and candlesticks; another offered to provide a cross. The two women's organizations combined their resources to lay a new carpet at a cost of $92. The trustees secured a new blower for the organ. Others helped in various ways. This story could be repeated many times. A good idea will often roll up a snowball of surprising dimensions. Money for such improvements comes with astonishing ease.

Sometimes the financial aspect is wholly incidental. The church at Briarcliff Manor, New York, had fallen into disrepair. The men decided to do the interior redecorating themselves. Ladders, pails, sponges and tarpaulins made their appearance. Over fifty men participated in the work with from ten to eighteen "on the job" nightly for a month. The walls were washed down and then painted, radiator valves repacked, leaks in the steam lines repaired, a dozen broken panes of glass replaced. A plumber volunteered to gild the radiators and all exposed pipes. The enthusiasm generated on the auditorium overflowed into the redecoration of the dining rooms. The men "chipped in" something over $100 to pay for the paint and incidentals. More important even than these improvements was the sense of possession which their labors gave them for a church which they had previously accepted with indifference. This cleaning campaign produced a genuine revival of interest on the part of the men of the community. In varying ways this incident can be repeated. Men are willing to work that the church may be made more effective in its work and worship.

Practically every church is in need of some improvements. A critical eye combined with a lively imagination can discover much which needs to be done. Why not make a survey of the desirable changes which might be made in your church?

As more people pass by a church than ever enter its doors, one might well begin with the exterior. Is the general setting forlorn, or does your church look as though somebody really loved it? If you were a stranger, would your impulse be to hurry by, or would you feel a desire to linger and enter?

Several elements enter into the outer attractiveness of a church.

A sign bearing the name of the church is important. Before a wandering worshiper crosses the threshhold he wants to be reassured that he is not foregathering with the Latter Day Saints or with people who worship in some strange tongue. A dilapidated old sign can suggest that religion has gone into a decline, while a new and attractively lettered designation for the church will suggest that the children of light are up and coming. In a day when most people travel by gasoline the most effective sign is one near the highway but at right angles to it. To be read when approaching at a speed of at least thirty miles an hour, the lettering should be simple in design and limited to the name of the church and the hour of worship. In most communities there is some artistic soul who can be inspired to produce an attractive sign as a labor of love.

Paint, grass and flowers add greatly to the appeal of a church. Weeds are the modern equivalent of the tares of which Jesus spoke in a disapproving way. They have no place in a church yard. With garden clubs flourishing on every hand our churches should be adorned with shrubs if not flowers. Usually all that is needed is to discover some one who loves both growing things and the church and put them to work. Paint is undoubtedly a means of ecclesiastical grace. With a church it is the symbol of self-respect. The Church Extension Division of the Board of Home Missions occasionally makes small donations of paint to home mission churches upon the condition that they will get it to its ultimate destination.

The walk by which a worshipper reaches a church is worthy of consideration. If it is overgrown with grass and cluttered up with leaves the inference is that few feet pass that way. Sometimes church steps sag with a discouraging air. On the other hand, a wide walk and well-

(Continued on page 9.)

CONTRIBUTIONS

SUFFOLK LETTER.

(Written Saturday, August 22.)

The Massanetta Bible Conference closes tomorrow after a very successful season. The attendance was the largest in its history and in the opinion of many people the program surpassed those of preceding years.

Throughout the Conference a number of the leading speakers gave stronge emphasis to the place of individual responsibility in church, in social life and in government. This note is encouraging to students of civilization. For a quarter of a century schools have been developing a regimented formula for education which naturally leads to regimented social life and a dependence upon the State for employment, support and relief. This totalitarian program develops a tendency for many people to seek a way of escape from religious responsibility in the church and personal obligations to society. "Let the church do it," is the method of approach to moral and spiritual obligations. This usually means "let me out of personal responsibility."

Many of the younger church leaders have been moving towards a socialistic form of religion. It is refreshing to note the turn in the tide. This will save the church, keep democracy on the safe and progressive track and contribute to the happiness of civilization.

We came to the end of this Bible Conference with a wish that a similar Conference could be established at Elon College. It can be done and there is a need for it in our Southern Convention. Our Summer School for training young people has in it the nucleus for such a Conference, combining the Training School with a Woman's School of Missions and a Bible School.

Such a school was held for a number of years at Virginia Beach. That type was discontinued after the transfer to Elon College. It should be reorganized, revived and restored with such adaptations as may be necessary to meet our needs.

We have been greatly uplifted by our stay at Massanetta. We hope to return to our beloved work among our dear people with new zeal and greater consecration to the work of our Lord and Saviour. The harvest is ready for the reapers, but the work of seed sowing and cultivation must go on.

I. W. Johnson.

ELON COLLEGE'S FIFTY-THIRD OPENING.

The opening of Elon College this year will be somewhat different to that of recent years.

For the past two decades at this particular time athletic coaches have been busy and a bit nervous about the enrollment of athletes and prospective athletes. During this period Elon College has had strong and more often than other winning athletic teams. We have won a number of championships in all athletic sports. In view of the war and the very heavy demands that shall be made upon young men of college age, the Board of Trustees voted in its mid-year meeting to discontinue all intercollegiate athletic sports for the duration, with the possible exception of basketball. Instead of an intercollegiate athletic program, we are planning for a very thorough and complete intramural athletic program. A program that will include every student enrolled in Elon College. College authorities feel that this will be preferable for the entire school and for the students themsalves.

A very competent director has been employed, Mr. J. L. Pierce of Chapel Hill, North Carolina. He is a graduate of the Physical Education Department of the University and has been for the past two years director of the NYA athletic program for Orange, Durham, and Chatham Counties. He has a very fine record and is recommended most highly for the position. Mr. Pierce has been on the campus a number of times this summer perfecting his program and making all necessary arrangements for equipment, etc. Owing to the change in this part of our program we are not enrolling athletes for intercollegiate sports but we are very anxious to have all young men who have athletic ambitions to come to Elon College that they may have the advantage of this more inclusive program of Physical Education—a program that will more nearly fit them for life and for athletic positions in the public schools should they prefer a position of that kind. There will be instruction in all athletic sports—football, baseball, tennis, hockey, wrestling, boxing, etc. There is quite a bit of interest in our new program and we feel that it will receive commendation from Trustees, faculty, alumni, and students. This new program will permit those who are athletically inclined to devote more time for their studies. It will not be necessary to take long trips, and be away from their work days at a time. We ask for the public's sympathetic understanding and helpful cooperation in this new undertaking on the part of the college.

This change in policy will necessarily effect our enrollment somewhat. For our intercollegiate athletic program we have usually enrolled between sixty and eighty young men. These have all been given special consideration because of their athletic abilities. Notwithstanding this reverse in our prospective enrollment, the outlook is very encouraging at this writing. We are less than fifty behind our advanced registration of last year. At the present rate of advanced registration, we shall be nearly even with that of last year by the time school opens.

We appreciate the cooperation of our friends in the matter of interesting high school graduates in Elon College. The closing days of any effort or contest have much to do with final results. We are asking all to please put forth their best efforts between now and September 8. If you know of high school graduates who are going to college and have not definitely decided where they are going, won't you drop us a line of information and speak to them about our college. With your cooperation we shall succeed!

L. E. Smith.

HAPPY HOME CHURCH.

The past two months have been very busy and prosperous months for Happy Home Church.

The Bible School was a great success under the leadership of the pastor with five or six assistants. There wasn't quite as large attendance as in the former years but lasting good was accomplished.

The revival was held the second and third weeks in July under the evangelistic services of Rev. O. D. Poythress of South Norfolk. Wonderful messages sank into the lives and hearts of the people that attended with many rededicating their lives and many confessions. Ten united with the church.

The church sent one delegate to the Leadership School the first week in July.

The third quarterly meeting was held the first Saturday in August. It was voted at that time to continue the full time preaching as it seemed

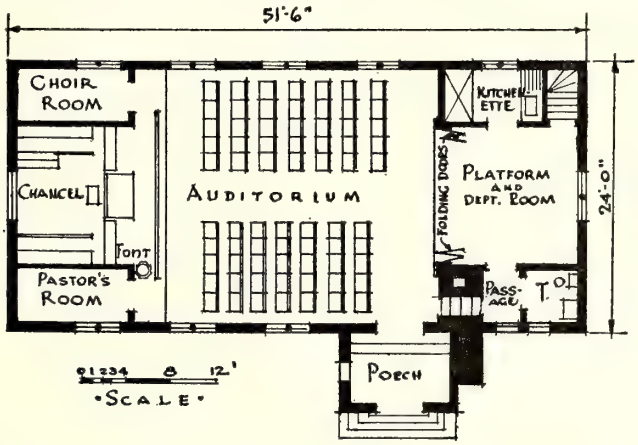
(Continued on page 10.)

CHURCHES BEAUTIFUL.

(Continued from page 3.)

the auditorium, hasn't a single church school class room, has no social parlors or kitchen—has in fact nothing to recommend it except tradition. The building is located in the center of town on a lot worth, even at today's values, over $150,000.

For one-half that amount the congregation could buy a very desirable piece of property on a principal side street, a beautiful up-to-date plant that would be both worshipful and adequate, and when they get through paying the bills have $75,000 in the bank. Why don't they do this? Well, the trustees don't want to leave the main street and they love the old church. And so the old church loses members and the pastor can't understand why, with the town growing, the church doesn't grow. "We can't seem to interest the young people or the newcomers," says he. The same town has just spent $1,000,000 for a new High School. Is it any wonder that young people in this town look upon the church and religion as "old-fashioned." Now we expect many readers will feel that we are disrespectful in making such a statement. My answer to that is a question. Who is the more disrespectful—the church people who allow God's temple to become obsolete in beauty and usefulness or those who long to see their church the best kept-up, most beautiful building in town?



Floor Plan for a Very Small Church Building Arranged for a Variety of Sunday and Weekday Activities.

A building may be erected in keeping with this plan in either wood, fieldstone, brick or other masonry. The Church porch recalls an important feature of the parish churches of England, the combination belfry and chimney lending a note of climax and importance.

There is overwhelming evidence that America is entering a new phase of life. In the early colonial days, families were concerned largely with physical and spiritual survival. As soon as things became a little crowded they moved on to new open spaces. The church and the town meeting were the antidotes for lonesomeness. As the country became more thickly populated and great cities grew up, the church as a meeting place for neighbors lost some of its specific effectiveness. Prosperity came and with it war. The church became a cradle for social ideas. Around it stormed the debates over slavery and some denominations actually split, North and South, on this issue. Then came the great machine age in which America achieved its material maturity, culminating in the automobile, the motion picture and the radio. The church found its spiritual message falling on millions of ears deafened by the roar of the factory, the motor, the talking picture and the radio broadcast. From abroad came the rumblings of a social philosophy not merely un-Christian, but actively anti-Christian. Now the inevitable result of all the materialism—war.

Slowly at first, swiftly now, man has come to realize that through all this God has the only answer to his problems. Man is cupping his ear to hear that voice more distinctly. Hundreds of thousands of people who have been indifferent to and heedless of the Christian faith are hungrily seeking knowledge of it. If the church is to play its proper part in helping these people to find the truth, it must present a worshipful eye picture as well as a word picture.

Perhaps some of our readers need a definition of the word "worshipful" as applied to a church building. It means that quality which creates a sense of reverence and sanctity. No person, no matter how indifferent he may be to religion, can even enter a really fine worshipful church interior without immediately feeling a sense of God's presence. Many a church of this type preaches a constant, moving sermon, which enters the human soul through the eye instead of the ear. In fact I'm not at all sure but that by some process the next great revival of religion may not come through the eye instead of the ear. Recently there has been published a magnificent book called "A Treasury of Art Masterpieces." Perhaps half of the pictures are purely religious. Although it sells for $10.00 it became a best seller immediately. It is the finest indication we have seen of the growing appreciation on the part of the public for the beautiful. Again there are sermons in these great pictures—sermons taken by the eyes, not the ear. America has come through the pioneer period, the Civil War, the machine age, in fact we're a little tired of machinery, we're a little tired of ballyhoo, we're very tired of political and legislative panaceas. America craves the solace of the spirit and of beauty whether she realizes it or not. Real beauty will find a response in the oncoming generation that will surprise the world. Art galleries, symphony concerts, as well as the hallowed Easter services of the church will be packed this year. We as laymen of the church must realize that if the church is going to fulfill its mission in this age, it, too, must be beautiful—must preach a glorious sermon of the beauty of God's love for mankind. Must have a beauty springing not alone from memories, but from beautiful design and construction.

The church building is a symbol of the immanence of God in humanity and in the community. A church spire testifies to the presence in a community of a part of the family of the people of God. It offers to the newcomer or passerby, a guarantee that he will find fellowship in this community. It is the sign of welcome to a community of fellow-Christians.

Beauty alone, of course, is not enough. There must be warmth in the hand which the church extends to the community. The welcome must be there, seven days in the week, and it should be more than a gesture. If the room where the Boy Scouts are invited to meet is covered with dust from the furnace ashes, if the church garden club is asked to give its exhibition in a room all crowded with banners or kitchen utensile, these organizations will be grateful, naturally; but you wouldn't ask your friends in to dinner and then feed them in the cellar—would you? We're afraid that's perilously near what the church does—even with its own closest friends, such as the Ladies Aid Society, the Sunday School, the Men's Club. Thousands

(Continued on page 15.)

LAST APPEAL.

I make this my last appeal before August 31, for dollars and dimes to reach the goal of $20,000.00 on that date. The Mission Board needs $314.43 and I trust the members interested in Missions will go the second or third mile by sending an additional gift however small. One dollar will not make or break you, but will certainly help us reach the goal.

J. E. West.

MISSIONARY OFFERINGS.

WEEK ENDING AUGUST 21, 1942.

Sunday Schools.

Shiloh, Ramseur, N. C.	$ 2.00
Durham, N. C.	7.53
Pleasant Hill, Liberty, N. C.	7.32
Big Oak, Eagle Springs, N. C.	3.62
Pleasant Union, Lillington, N. C.	1.60
Mt. Olivet (G.), Geer, Va.	1.87
Happy Home, Ruffin, N. C.	4.54
Winchester, Va.	9.57
Total	$ 38.05

Individuals and Churches.

Mt. Pleasant, Vass, N. C.	$ 3.48
Rosemont, Norfolk, Va.	38.40
Flint Hill (M.), Biscoe, N. C.	1.24
Total	$ 43.12

Specials.

Mr. and Mrs. O. S. Mills, Norfolk, Virginia	$ 25.00
Mr. and Mrs. Jennings Richardson, Norfolk, Va.	10.00
Miss Angie Crew, Elon College, N. C.	10.00
Prof L. L. Vaughan, Raleigh, N. C.	15.00
Total	$ 60.00
Total for the week	$ 141.17
Previously acknowledged	19,544.40
Total since Sept. 1, 1941	$19,685.57

This is the last report that will appear in The Christian Sun until after our fiscal year closes. We still need $314.43 to reach our goal. We appreciate the above offerings and especially are we grateful to our Rosemont church, which has more than doubled its apportionment for missions this year. There are others, no doubt, and we are grateful to these churches and Sunday Schools also. I hope you will remember to send your offering *this* week, if you have not done so, and remember we must go over the top!

Gratefully,
Mattie Cox Parker,
Secretary.

MISSIONARY NEWS NOTES.

VIRGILINA CHURCH.

The women of our Missionary Society of Virgilina Christian Church began planning our years work directly after the last convention. It has been carried on with gratifying success.

In March we received two new members who are proving most helpful and faithful. We lack only a few dollars of reaching our financial goal, and we have two more meetings before October 13. We hope to follow Mrs. Weissman's suggestion in regard to a Memorial.

Our Thanksgiving service, Day of Prayer, and second mile party, all were observed and the money collected sent to the causes designated.

I want to tell you of something new we put on this year. We have ladies in our church who do not find it convenient to attend monthly meetings so have never joined our society. In March our president placed banks in twelve homes. In June they were brought in. The total contribution was $11.03. The banks are now in twelve other homes, to be brought in in September.

Last fall we made $11.00 by securing subscriptions to Holland's magazine. They were two year subscriptions, however, so we don't make anything that way for next year.

We hope to continue the use of the banks believing that it will result in an increased interest in this important phase of our church work.

Mrs. Emron King.

INGRAM CHURCH.

The Woman's Missionary Society of Ingram, Va., Christian Church has made splendid progress this year under the capable leadership of Mrs. L. E. Carlton, president.

For the past three years we have met in the homes of the members, but since there has been a scarcity of tires and gasoline we have met at church after Sunday School. Our programs are interesting and varied and we hope the interest will continue.

We have met all requirements for the standard of excellence. Once a year we have a picnic meeting, bringing our supper and having a social hour afterward. This year we combined this with our Bible study. Pastor J. E. McCauley taught the Books of Peter one Saturday afternoon in July. Afterward we had supper in the church basement. Our neighboring church, the Pleasant Grove Society, was invited. After supper we had vesper services. A member, Mrs. Whitlow, reviewed the Home Missions Book for us. Later Mrs. O. H. Paris visited us and reviewed the Foreign Book at our church. Both were very interesting.

We have raised our financial goal. Also in addition we have given more to special causes. Our members are very generous. We hope to continue to carry on in the Master's name.

Reporter.

WAKEFIELD CHURCH.

The Woman's Missionary Society of the Wakefield Christian Church has had a good year so far, under the capable leadership of Mrs. B. B. Moffit.

We have held all our regular monthly meetings, which have been interesting as well as instructive.

We took up the study of the Life of Peter and his writings. We have also used as monthly programs, studies of "Islands of Brotherhood," and had reviews on the prescribed books of the year.

We observed the World Day of Prayer, which was a very sacred and impressive meeting.

We had a good attendance at the Annual District Rally.

We have observed several public programs in the Sunday School.

Miss Winnie Hines, a very capable teacher, has just recently given us a review on the study book "Author of Liberty."

By the end of the year we hope to have reached all the Standards of Excellence.

Mrs. R. L. Murphy.

ROSEMONT CHURCH.

One of our most enjoyable meetings was the March Luncheon which we have every year at that time. A delightful luncheon was served at 1:00 o'clock, followed by the usual meeting. Forty-three were present and our special offering, which is used for the apportionment, was

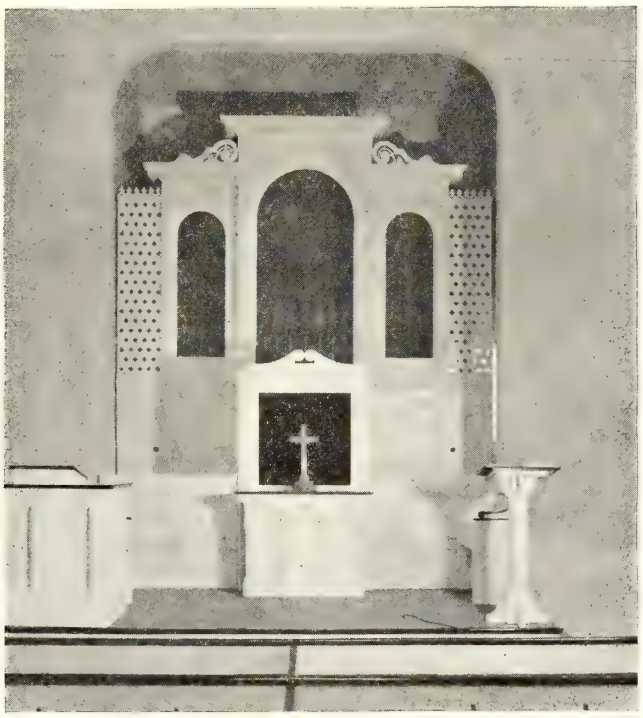
(Continued on page 13.)

ADDING BEAUTY TO HOLINESS.

(Continued from page 5.)

kept steps suggest that here is a place where many people are accustomed to go. At night they should be well lit. A "dim religious light" is conducive to stumbling and a discouragement to church going.

What greets the eye when one opens the door of your church? A poster announcing a convention which adjourned six months ago? The picture of some beloved pastor of the long past? First impressions govern our subsequent actions. An attractive entrance woos people into a church. Nothing deters like opening a door and finding oneself facing



"Many Churches are Changing from the Center Pulpit."

an astonished congregation. If there is any doubt as to the proper way to get into your church, hang out a sign announcing "Main Entrance" or "This Way In." Don't leave the public in doubt.

Every auditorium should have a focal point to which the eyes of the congregation are attracted. Normally the attention of the people centers upon whatever happens to occupy that spot. In many churches the organ pipes hold the center of the stage. They offer the congregation a glistening invitation to numerical computations. The function of an organ is to be heard rather than seen. Their architecture is usually a hindrance to religious inspiration. Wherever possible they should be moved to one side or concealed behind grilles or camouflaged with drapes. False fronts have no proper place in the house of God. Organists should also be suppressed. If it is impossible to drop them out of sight by lowering the floor, a screen should be built to intercept the line of vision of the congregation. Making music is an athletic occupation which should be concealed from the eyes of the public. Choir leaders should also be encouraged to cultivate low visibility.

In most churches the pulpit stands at the center with the minister's seat, which sometimes suggests a throne, immediately behind it. This has led to the suspicion that Protestants sometimes worship the minister! Considered aesthetically, some ministers are good to look at, although others are not. But is it quite right to ask a group of people to look at one man continuously for an hour or an hour and a half? Isn't that a little bit hard on both the congregation and the preacher?

If a church is to have a center pulpit, it should be large enough to swallow up the man behind it. There is much to be said for the mammoth "reading desks" beloved of our fathers. The eye may also be distracted from the minister in other ways. In the church at Rochester, New Hampshire, there is a ledge above the minister's seat which holds a large vase in which flowers are skillfully arranged from Sunday to Sunday—thus giving the people something truly beautiful upon which to gaze. The same effect can be secured with a window, picture or drapes. In the little church at Dawson, North Dakota, a slight cross between two pictures serves this purpose admirably.

Many churches are changing from the center pulpit to the chancel arrangement. Sometimes this is a major operation but more often it involves little more than the shifting of the pulpit furniture and the building of additional steps. Placing the communion table rather than the pulpit at the focal point in the sanctuary has several advantages. The minister sits to one side and is only conspicuously present when actively conducting the service. This is a relief to everyone. By speaking from different positions at different times an element of variety is introduced into the service. The greatest gain is the opptrtunity of placing at the focal point where all eyes meet objects which are both beautiful in themslves and religiously significant, such as the open Bible, a religious picture, candles or a cross. These may be changed from time to time. When the communion is to be observed the table is moved forward. Such variations add an element of freshness to religious worship. They are visible evidence that the church is not continually doing the same thing in the same way.

Modernizing the lighting of a church is an excellent project for the amateur electricians who may be found in most congregations. The first point to check is to make certain that the people do not look toward any exposed lights. Our minds are so prone to wander that such inducements to look elsewhere than at the pulpit and to let our thoughts take us to distant places are hardly needed. Where it can be done in a non-theatrical manner, it helps to hold the attention of the people to spot-light the pulpit during the sermon. It is a comparatively simple matter to put the overhead lights of a church on a dimmer thus making it possible to increase or diminish their brightness gradually. Lighting fixtures can be had which are things of beauty. In some instances it may be feasible to install indirect lighting, which is a joy to the eye if not balm for the soul.

Church windows are often a problem, particularly when they are memorials to saints of the past whose descendants still keep a watchful eye on the ancestral sanctuary. When such is the case, nothing short of a church fire will open the way for changes. The simple truth is that most of the investments which our fathers made in stained glass were ill-advised. In no other area has the

(Continued on page 13.)

HOBBIES FOR ALL.

CHRISTIAN ENDEAVOR TOPIC FOR SEPTEMBER 6, 1942.

SCRIPTURE: Eccl. 11: 9.

Daily Readings—

Monday—Warning Against Laziness—Prov. 24: 33, 34.

Tuesday—Supreme Labor.—John 6: 27.

Wednesday—Wise Occupation.—Matt 7: 24, 25.

Thursday—Sojourn in Fear.—I Pet. 1:17.

Friday—Sowing and Reaping.—Gal. 6: 7, 8.

Saturday—Careful Use of Time.—Eph. 5: 15-17.

We shall have a series of four topics on "Using Leisure Time Well." The three topics to follow this one are: "Reading," "Family Fun," and "Helping Friends." You may select a leader for the series or four leaders may be selected. Those in charge of the program as well as the leaders should be on the look out for material on the series.

In the discussion of this topic some person should discuss, briefly, "Leisure Time." This may be the introduction to the series. You may need to check the way you use the hours of the day to determine the leisure time you have at your disposal. It will surprise you. How, then, shall this time be used well?

In the discussion of this topic "Hobbies for All," let some one define "hobbies." A list may be placed on a blackboard, or poster.

Four other persons may speak briefly on the following topics:

1. Hobbies may be used as a means of developing desirable character traits. Well chosen leisure time interests help young people to be graceful, congenial, loyal, good-natured, cooperative, self-reliant, self-controlled, appreciative, helpful.

2. Hobbies help to enrich personality. Many have entered the fields of science, art, music, and literature by the way of leisure time activities. The right kind of hobbies broaden their interests, increase their knowledge, and strengthen their faith.

3. Hobbies are a means of developing skills and abilities. Outstanding representatives of nearly every great calling have had their first experiences, and found themselves, through hobbies.

4. Hobbies are a means of rendering vital service and helping to make the world better. Through a leisure time interest a person may be a more useful Christian in the church and community and also be a more worthy Christian in his private life.

S. E. M.

FOR THE CHILDREN

Dear Children:

I will not include a crossword puzzle this time. I will send you the answers to the last one in the next issue of THE CHRISTIAN SUN with another new puzzle. I have only about an hour which I can give to our page this week. You would like to know what some of our children are doing for their vacations so since I know what some of them have been doing I will tell you:

ELIZABETH GOES TO FLORIDA.

Rev. F. C. Lester, who is spending this week at Junior Camp, Crabtree Camp, N. C., has received word of the safe arrival of his young daughter, Elizabeth, at the home of her maternal grandparents in Florida. Elizabeth and her mother had a good trip on the "Choo-Choo Twain" from Fayetteville, N. C., to Florida. Enroute to Fayetteville Miss Lester with her parents stopped by the Parsonage in Sanford, N. C., to visit a bit with Oliver Todd and his parents. Oliver insisted on seeing Elizabeth drink her 10-o'clock bottle of milk before saying his goodnights! We certainly hope that Elizabeth will enjoy her month's visit in Florida. We know that grandmother and grandfather Carlton will want to keep her always. We are betting on her safe return to North Carolina because of the fact that she "is the apple of her Daddy's eye!"

OLIVER TODD GOES SWIMING.

Enroute to Sanford, N. C., from Raleigh, N. C., Oliver Todd stopped by Crabtree Camp with his parents to say hello to Miss Crew, Miss Ayscue and Mr. Lester. It was so terribly hot that Oliver persuaded his Daddy to take him down to the lake to get cooled off. The water was a little cool at first but it got to feeling so much better that Oliver almost refused to come out. The nicest part about the swim were the two Soldier Lads from Scotland who were receiving training at one of the camps. They played with Oliver and helped him to have a wonderful time. Oliver told them that he hoped they would soon be playing with their own little brothers in Scotland again.

PUTNAMS GO TO WHITE LAKE.

Betsy and Carolyn were showing visitors their Nursery Room at Church School during the 11-o'clock Service. "How nice your attendance chart looks with the different colored bright stars! Let's see where is your name Carolyn? There it is and you have only missed one time at Sunday School during the whole quarter! What happened that Sunday?" asked the visitor. "Oh," said Carolyn, "That was the Sunday that the whole family went to White Lake on a vacation. We had such a wonderful time in swimming!"

"We can't take a long vacation this year," said Betsy, "but we are having boy and girl friends coming to visit us and that is lots of fun. Our brother is going to our Junior Church Camp next week. He said that he was certainly glad that it wasn't called off."

SARAH SPENDING AUGUST IN CHAPEL HILL.

Miss Sarah Robinson is having a wonderful vacation with her parents in Chapel Hill, N. C. They are living in the Presbyterian Manse and are enjoying getting acquainted with a house of another denomination. Sarah brought her cocker spaniel dog "Snooptzie!" and her kitty Eleanor Roosevelt, to keep her from becoming lonesome. Sarah says one of the nicest things about a vacation is that "Mother has time to make delicious cup cakes, with chocolate icing on 'em. And the nicest friends come bringing the most acceptable gifts. One evening Miss Cobb came over with a lovely box of pears. The same evening a University Student from the Dominican Republic came bringing a big box of Whitman's Chocolates!"

HAPPY HOME CHURCH.

(continued from page 6.)

this year was a successful trial year. A nominating committee was appointed to select the officers for the next church year. The pastor was given two weeks for a vacation which was the second and third Sundays with the Pilgrim Fellowship group being in charge of the worship hour the second Sunday and the Missionary Society the Third Sunday.

The First Sunday was a very busy day. Baptizing and Communion were two items of the day.

Plans are being laid for two children to be sent to the Junior High Camp the last week in August.

REPORTER.

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

JACOB SEEKS GOD'S HELP.

Lesson IX.—August 30, 1942.

Golden Text: *"God is our refuge and strength, a very present help in trouble.*—Psalm 46:1.

Lesson: Genesis 31-33.

Devotional Reading: Psalm 34:1-8.

Twenty years had passed since Jacob had left home, and now he starts back again. Fortune had smiled and frowned upon him, for he had been tricked by Laban his father-in-law at least ten times but at the same time he had prospered in herds and flocks and goods, and incidentally wives. Times had changed, Laban's attitude toward him had changed, and homesickness had come upon him. Gathering his wives and his goods he leaves by stealth, and is well on his way before Laban knows that he is gone. When he is overtaken he fears trouble, but differences are ironed out and a covenant is made, involving the words of the well-known Mizpah benediction, "The Lord watch between me and thee, when we are absent one from another."—Genesis 31:49.

Facing One's Past.

As Jacob came back home, he was facing the past. Sooner or later every man has to face his past. One cannot ultimately get away from the things he has done. Either suddenly or gradually it dawned upon Jacob that if he came back he would have to face Esau his brother whom he had wronged in stealing his birthright and his blessing. But Jacob was still a shrewd, resourceful man, he sends his servants ahead to "feel out" Esau. He suggests that they inform Esau that he (Jacob) has oxen and asses and flocks and menservants and womenservants, and that he might be willing to "shell out" if thus he could find favor in Esau's sight. But alas, the servants came back to tell Jacob that Esau was on his way to meet him, and that he had a company of four hundred men with him. Not a very pleasant prospect when it is recalled that Esau had vowed to kill Jacob—in fact that was why Jacob had left home. It was quite evident that Esau had not forgotten, even though twenty years had gone by.

Standing On the Need of Prayer.

Jacob suddenly realized that he was standing in the need of prayer. All his shrewdness and resourcefulness were of no avail when he faced the elemental facts of the situation. And like many another man, he turned to God in the hour of crisis. The Psalmist in describing a storm at sea tells that when the men "are at their wits end, they cry unto the Lord." The tragedy of so many lives is that people never call on God except when they are in trouble. Sometimes men are driven to their knees because they have no other place to go. Many a man who has felt self-sufficient and independent when things were going well, has realized how impoverished in the things of the spirit he is when trouble comes.

Jacob's prayer has some elements of greatness and true prayer in it, even if it did come out of an emergency. Indeed men often pray best in emergencies for there is an earnestness and simplicity about it then. Jacob reminds God of His promise and by faith claims it. He acknowledges his unworthiness. He prays for deliverance from his brother Esau's wrath. He intercedes for the members of his family although his main concern undoubtedly was for his own skin.

Helping to Answer His Prayer.

Jacob got up from his knees and did something about his prayer. He divided his goods and sent them on ahead in care of his servants in small units. They were to try to mollify Esau thus, Jacob still thought that Esau might have his price. He also sent his family on ahead, first his womenservants, then Leah his less-favored wife, and then Rachel his beloved wife. He remained behind alone.

The Supplanter Becomes a Prince—Jacob Becomes Israel.

It is a strange story—this wrestling match by the brook Jabbok, or Penuel. A strange adversary and Jacob wrestled all night. Only by throwing Jacob's thigh out of joint could the unknown adversary get the advantage over Jacob. But even then Jacob would not let him go except he receive a blessing. His persistence won the reward. He was given a new name, Israel, a symbol of a new character. He had prevailed and he was to have power with God and with man. Back of this strange story there is the historic fact that here Jacob met God face to face, here he laid hold on the divine promises, here he became a change man. The reason so many of us do not have power with God and with men is because we have not prevailed. We have not "gone to the mat" and fought the thing through. We have the same old name because we have the same old character. There are blessings to be had for those who ask and seek and knock.

Magnanimity.

"To err is human, to forgive divine." Give the devil his due. Esau was a wild buck, a pleasure loving, happy-go-lucky fellow, in some respects with no more moral sense than a rat. But the fellow had a big heart after all. He refused to hold his grudge, he refused to withhold forgiveness. He might have repaid in kind, but he returned good for evil. He freely forgave Jacob. He had more grace than some folks I know, some supposedly good folks. How many professing Christians there are who hold grudges, harbor an unforgiving spirit, bear malice, nurture bitterness. And how many folks there are, not so-called good folks at all, who have a spirit that refuses to retaliate, who forgive and forget, who refuse to harbor grudges, who overlook slights. There is so much good in the worst of us, and so much bad in the best of us.

DEAN OF WOMEN FOR ELON COLLEGE.

Miss Helen Boyd of Seattle, Washington, more recently of Greensboro, North Carolina, has been elected to serve as Dean of Women and Associate Professor in religious education. It has been the hope of the college administration for some years to enlarge our Christian education curriculum. Dr. French and Dr. Bowden have taught in this department and kindred subjects for the past eight years. The present plan is to add subjects in the Department of Christian Education that have to do with the practical side of Christian work in the local church. This is just only the beginning of enlargement for this particular field.

Miss Boyd is well prepared by training and experience for this particular type of work. She is a graduate of the University of Washington, Washington State, of Columbia University, New York City, and has done special work at Chicago Theological Seminary. For the past two years she has been Director of Religious Activities in the Woman's College of the University of North

(Continued on page 14.)

By Chaplain H. E. Rountree

MONDAY.

The Act of Faith.

"By Works faith is made perfect." —Jas. 2:22.

Dr. J. H. Jowett once said: "Faith is more than a mental decision; it is a surrender of the will. It is more than a verdict; it is the execution of the verdict. It is of momentous importance to remember that the very core of faith is motion—movement of the will toward the holy Lord. The act of faith is the yielding of the personal life to the God who is revealed to us in Jesus Christ. And the life of faith is the constant repetition of that act of surrender until the repeated acts become an attitude, and every choice and will in life is stamped with the pleasure and fear of God."

Prayer—Dear Father, help thou our faith and make us strong, not only in faith but in the execution of that faith. *Amen.*

TUESDAY.

"A friend of publicans and sinners."—Matt. 11:19.

Jesus was dubbed "a friend of publicans and sinners." This was more nearly true than His accusers intended or knew anything about. The opinion of the people amounted to nothing that deterred Him from His mission in the world, which was to call unto Him such as feel the burden of sin.

Prayer—Dear Father of our souls, bless us this day with Thy companionship and with a deep consciousness of the Saviour's friendship. *Amen.*

WEDNESDAY.

A Believer's Friend.

No sparrow "shall fall . . . without your Father" . . . "Ye are of more value than many sparrows."—Matt. 10:29, 31.

A clergyman was asked to come to the hospital to see a sick man. When he arrived he said to the nurse, "But he is asleep." The nurse said, "No, he is dying." The minister went to the bed and noticed the card said: "Robert Browning, age 71, no friend." The nurse explained "that if this gentleman dies tonight he will be without a friend and we know of no one who knows him." The clergyman bent over the bed and quietly said, "How sweet the name of Jesus sounds in a believer's ears." The man opened his eyes and whispered, "Yes, Jesus is my Saviour and my friend." As he turned away he said to the nurse, "Yes, he has a friend that sticketh closer than a brother."

No friends? This man had the friendship of the matchless Son of God.

Prayer—Dear loving Father and friend be Thou with us this day and through all other days, our heavenly friend, forever. *Amen.*

THURSDAY.

The Wave of the Future.

"All things come to all: there is one even to the righteous and to the wicked."—Eccl. 9:2.

George Buttrick, in the *Christian Century* says: "There is an inwardness of God in every event for the righteous. There is love in every event for the righteous." It is a godwardness and a love that makes the best out of the worst. Therefore it does not matter whether in sorrow, danger, misfortune, or poverty, this godwardness makes the dark bright and turns all things unto the Kingdom of God.

Prayer—Dear heavenly Father, we are Thine, but poor indeed in our faithfulness and loyalty. Make us loyal and true now and forever. *Amen.*

FRIDAY.

The Will of God.

"Doing the will of God from the heart."—Eph. 6:6.

The will of God must be the outcome of future events, and to it man must submit, and, it is well said, when they refuse to submit ultimately they will be destroyed. Our hope is our submission to God's will.

Prayer—Dear Father of us all, we believe in Thee and that Thou wilt bring righteousness to pass out of all this turmoil. O God, we wish to do our part for righteousness and we pray for the forces at war against the enemy that they may be righteous and Thy will be done in them. *Amen.*

SATURDAY.

Why Such Suffering.

"Suffer it to be so now, for thus it becometh us to fulfill all righteousness."—Matt. 3:15.

If there are tyrants somebody has made them so, and all must suffer them. We wonder how much we may be responsible for the conditions which flourish. For centuries we have known what God's will is but we have not done it fully. We have cared most for ourselves and relied upon our own prejudices. If that is true, suffering is a day of reckoning, the chastening rod. And yet, God marches on. We and what we are doing is the area of His activity. It was God who won the battle of Gettysburg, and it will be God who will win the victory out of this war. The enemy will not make a single advance after we dedicate ourselves to God and call upon Him for victory.

Prayer—Our Father, who art able to do all things we pray for ourselves. We need Thee. We pray for our country that it may be right in the

(Continued on page 13.)

ADDING BEAUTY TO HOLINESS.

(Continued from page 9.)

church gotten so much plain and fancy ugliness for its money! Unless a congregation is prepared to engage a real artist and pay a stiff price, it should use in its windows either clear glass, semi-clear glass, or stained glass in a fairly simple geometrical design. Pictorial effects grow terribly wearisome when one confronts them Sunday after Sunday.

More might well be made of the symbolism of clear as compared with stained glass. Stained glass induces a religious fairyland far removed from the realities of life. About all that one can tell about the weather is whether the sun is up or down. It is necessary to go out doors to discover whether it is snowing, sleeting or raining. On the other hand, clear glass signifies an honest facing of life as it is. In a rural church it usually offers the worshipper a far more beautiful outlook than the glass maker is likely to contrive for him. Unfortunately, many of our churches associate clear glass with poverty and barrenness. Both objections can be met through the skillful use of drapes, which avert the direct rays of the sun, add a needed bit of color, and help to break the austerity of bare walls. Here is a tempting field for the application of the principles of interior decoration. After a good plan has been devised it is a simple matter to find the necessary money.

Most churches are used for the instruction of the young and for social fellowship as well as for worship. In most instances these facilities merit the adjective "shabby." Rarely is this necessary. Even more than is the case with the church auditorium, the price of beauty in these other rooms is ingenuity rather than cash.

Beauty has been long overdue in the church school. Cellars, attics, hallways, kitchens, even coal bins have been pressed into use for class rooms. Little thought has been expended on the effect of such surroundings on young minds. Until recently churches which have had the money to remedy this situation have commonly made a bad matter worse by erecting barnlike assembly rooms and rows of tucked-up little class rooms for "religious education." The present tendency is both saner and simpler. A church school can prosper in almost any type of rooms provided these be made attractive. Many churches are installing worship centers for the children costing anywhere from nothing to a thousand dollars, with the median expense around twenty dollars. Often they are built by the children themselves. A popular combination is a screen, a table, some candles and either a picture or a Bible. Usually these can be taken down and put away when not in use. They create a very different atmosphere from the Sunday School of yesterday where the bell-ringing superintendent was given to much speech from his platform and where the fervor of the singing was the accepted symbol of success. Beauty and the spirit of worship go together. They can be had wherever somebody cares enough to provide them!

In the past "church parlor" has been synonymous with stiff backed hard bottom chairs and windows that tapered off towards heaven. Usually they have been dismal places. The present tendency is to brighten the decorations, introduce tasteful drapes, and modernize the furniture. Instead of the old prayer meeting formation, the chairs are arranged informally. With a little encouragement from the men, the women can be trusted to create a place where people can assemble without assuming a certain Sunday-go-to-meeting stiffness. Behind this change lies a simple fact. As our living quarters grow smaller the tendency is to transfer more and more social gatherings to the church, which is becoming a community substitute for the Victorian home with its front parlor, back parlor and sitting room.

The church dining room is also increasing in importance. The most frequent criticism which can be levelled against it is lack of color. One remedy for this is to paint the tables red or green. This both adds a modern note to the setting and saves the table cloths.

There is no better way of increasing the interest in a church than proposing improvements similar to those which we have suggested. With the shorter working day people have more time than ever before. Our schools are raising the standard of taste. The members of almost any congregation have a surprising variety of mechanical skills, which they are often rather proud to exhibit to their friends and neighbors. It is good practical psychology to give people things to do. Such a policy continued through a series of years will achieve surprising improvements in almost any church. This is also good religion. We lift people to a higher level when we inspire them to use their hands to create objects and settings which awaken a spiritual response in their hearts. We are showing them that they can play a creative role in the life of the church.

MISSIONARY NEWS NOTES.

(Continued from page 8.)

about $45.00. We have a birthday box which is opened at the close of the year and this also is used for the apportionment.

We observed the World Day of Prayer with a very good program. Mrs. John Morrison, Spiritual Life Supt., was in charge of this meeting. Miss Ruth Weaver, Christian Education teacher of the Public Schools, gave a wonderful review of "The Christian Imperative," in two meetings. A very interesting study of the home book "Christian Roots of Democracy in America," was given by Mrs. Murray Williams, using three meetings.

A very good delegation attended the Spring Rally which was very much enjoyed. We have received several new members, but I regret to say our attendance is not as good as it should be.

MRS. O. S. MILLS.

QUIET HOUR.

(Continued from page 12.)

sight of God. We pray for the people that as one man they may pray. God bless us. *Amen.*

SUNDAY.

The cause of every downfall is the disintegrating influence in the church. He who does not help God is at war with God. Within and around us is an all powerful regulative life and the spirit of God. Our Father is ever mindful of what we are doing with this. He does not settle His accounts very often but the settlement is sure and no enemy can defeat His will. Let us give our hearts to the Lord and His church this day.

Prayer—Our Father, we would know Thy will and do it. We would fit in with Thy plan. Grant us this consecration this day. *Amen.*

ATTRACTION OF EARTH.

Sir Robert Ball, the great astronomer, said that a man who carries a sack of corn on earth could as easily carry six sacks of corn on a globe the size of the moon. But in a world as vast as the sun, even to pull out a watch from the pocket would be to tug at a weight of five or six pounds. It would be impossible to lift an arm, and if once a man were to lie down there, he could never get up again. So, in the spiritual realm, the weight of our burdens depends on the attractions of the earth. If the world is all to us, alas! how true it is that its burdens crush and overwhelm us.

—*Sunday at Home.*

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

The Christian Orphanage has been having some very beautiful and helpful services each Sunday evening during the vacation season. We have been inviting speakers other than the Orphanage staff to speak to the children from time to time.

These services are especially for the children and in the talks the speaker tries to speak in terms that any little child can understand. On Sunday August 16, Miss Ethel Boone spoke to the children taking for her subject "A Clean Heart." Her talk was so plain and she made it so impressive that every little child could understand it. Miss Boone was reared in the Christian Orphanage. She took a business course and is now Secretary to a large business concern. She was a fine girl while here and since leaving has taken a very active part in our church and Sunday School at our Burlington Church. She is very much interested in the Christian Orphanage.

After six weeks of rain nearly every day, it has at last cleared up and looks very much like it might stay clear. We hope it does, Mr. Wagner the Orphanage farmer, has about seventy-five acres of hay to cut and cure. It takes dry weather with sunshine to make hay. The Lord has been good to us this year and blessed us with good rains and an abundant crop of hay if we can have fair weather to save it. Our public school will open soon and all our children will enter except one. It will be a quiet time at the Orphanage. We will have to pinch ourselves to see if we are living.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR AUGUST 27, 1942.

Amount brought forward $10,050.12

Sunday School Monthly Offerings.

Eastern N. C. Conference:		
Wake Chapel	$ 6.41	
Morrisville	3.04	
		9.45
N. C. and Va. Conference:		
Reidsville		12.03
Western N. C. Conference:		
Antioch (R.)	$ 2.00	
Shiloh	5.00	
Ramseur	10.47	
Mt. Pleasant	2.85	
		20.32
Valley Va. Cent. Conference:		
Winchester	$11.31	
Mt. Olivet	3.41	
Newport	4.45	
		19.17
Eastern Va. Conference:		
Bethlehem	$ 6.36	
Cypress Chapel	8.55	
		14.91

Special Offerings.

Mr. May, on hospital bill.	$ 4.00	
Regular payment	6.00	
A friend	5.00	
Social Security,		
Margaret Bayliff	10.72	
Mrs. Hathcock	5.00	
Mr. Stout	18.00	
		48.72
Total for week	$	124.60
Grand total	$	10,174.72

UNITED PRAYER IN WAR TIME.

Our country at war, girding itself for the climactic struggle for victory over forces of aggression and anti-Christianity, must have God as Ally if she is to succeed.

Taking it for granted that HE will be with us, as did the Israelites in the days of spiritual decline under Eli, will prove disastrous. We must know that GOD IS WITH US, and certainly without asking Him to be with us as a Nation, we shall have no reason to expect His aid.

America on her knees in this tremendous conflict, or, to change the figure, "Holding up the hands of her leaders" by united prayer, is the only way we can have the aid of Omnipotence. God is with us while we are with Him.

In First Chronicles the fifth chapter and the twentieth verse we read: "They cried to God in battle, and He was entreated of them, because they put their trust in Him."

Thanksgiving Day, when millions will be reviewing God's mercies to them as individuals, and those He has shown to our great nation, prayer should be blended with thanksgiving in greater church services than we have ever known.

Let ministers and people set themselves to fill their churches with patriotic praying people on the coming Thanksgiving Day.

ERNEST M. WADSWORTH,
Director, Great Commission Prayer League.

We are told by some that we are slaves. If being a slave means doing only what we have to do, then most of us are in truth slaves, but he who does more than he is required to do becomes at once free. He is his own master. How often do we hear it said, "It was not my work." Too often we fix our minds almost entirely upon what we are going to get and give no thought at all as to what we are going to give in return.

—A. W. Robertson.

SUGGESTED CHECK LIST.

In order to secure the most satisfactory improvement possible a building program should be written well in advance of considering any building plans.

1. List separate assembly rooms for departments—location and capacity. (15 square feet per attendant in circular groups; 9 or 10 square feet at tables; 6 square feet in assembly.)
2. Number of class rooms needed.
3. List all separate rooms needed—teacher training room, library, office, missionary room, etc.
4. Cloak rooms or other facilities for the purpose. Kitchenettes.
5. Corridors—check size and see if sufficient to avoid passing through rooms and ample for easy circulation.
6. Windows—sizes, height from floor, location, proposed design.
7. Ventilation, heat and light. Avoid single pipe furnace.
8. Provision for sound-proofing walls and partitions.
9. Drinking fountains and sanitary equipment. Location and various heights.
10. Rooms to be darkened in daytime for stereopticon, etc.
11. Electric outlets—number and location.
12. Chair list—heights to be provided and number of each.
13. Same for tables, etc., etc.
14. Exterior: attractive, suitable design. Bulletin Board. Landscaping. Drainage; Parking space, etc.

DEAN OF WOMEN.

(Continued from page 11.)

Carolina, Greensboro, N. C. Prior to coming to Greensboro, she was for six years director of Christian Education for the Congregational Christian Church in the State of Michigan. Prior to her position in Michigan, she was engaged extensively in Y.W.C.A. work. Miss Boyd has not only had extensive training in the field of Christian Education which fits her for the classroom work but she has considerable training in the field of administration dealing particularly with direction of personnel work. Miss Boyd's mother is with her and will live in an apartment in Elon College. Miss Boyd is known fairly well throughout the Southern Convention particularly among our young people.

We will appreciate the cooperation of the church as we endeavor to enlarge this field of service at the college.

L. E. SMITH.

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.
A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational and Christian Churches.

BOARD OF EDITORS.

R. L. HOUSE, B. D.....Editor
S. C. HARRELL, D. D.....Associate
W. T. SCOTT, D. D.....Associate
F. C. LESTER, B. D.....Associate
I. W. JOHNSON, D. D.....Contributing
L. E. SMITH, D. D., LL.D....Contributing
ALLYN P. ROBINSON.....Contributing
J. T. KERNODLE.....Managing Editor

DEPARTMENTAL EDITORS.

H. S. HARDCASTLE, D. D..Sunday School
H. E. ROUNTREE.....Quiet Hour
S. E. MADREN.....Christian Endeavor
A. LANSON GRANGER.....Young People
MRS. A. C. TODD.....Children's Page

SUBSCRIPTION RATES.

Six Months.....$1.00
One Year.....$2.00

Published by the Board of Publications, agent for the Southern Convention of Congregational and Christian Churches, and printed every Thursday by the Central Publishing Co., Inc., Richmond, Va.

Entered as second-class matter at the Postoffice at Richmond, Va., July 25, 1922, under Act of March 3, 1879.

Remittances for subscriptions should be sent to the office of Promotional Secretary, Elon College, N. C.

All other matters of business should be addressed to **"The Christian Sun,"** 1536 E. Broad Street, Richmond, Va.

Contributions should be sent to the editor at 3206 Grove Avenue, Richmond, Va., not later than Friday preceding the date of publication. Emergency notices will be received at "The Sun" office up to Tues. day of the week of publication.

CHURCHES BEAUTIFUL.

(Continued from page 7.)

of our churches were built long before the need for seven-day activities was even thought of. Thousands were built without class rooms for Sunday School, without kitchens, without a stage for pageants or dramatic performances, without any special room for the ladies; many, in fact, without even toilet facilities. Is it any wonder that the modern youth or the newcomer to the church lifts an eyebrow and says "behind the times."

Again we know many readers who will say "that shouldn't affect their religion." But the trouble is it does. People are people and it is too much to expect that they act and think like saints. The question is not what people ought to do—it is rather what you, as a devout church member, are doing or going to do to make God's Temple what it should be in your community.

Let's for a minute look and see why other congregations have built new churches.

Perhaps the outstanding reason these days is fire. Every year hundreds of churches burn. There isn't anything you can do about that, and we're not suggesting anything—although there is a very good story about Dr. Ralph Adams Cram, architect of Pinceton University. There was one old building on the campus which so annoyed Dr. Cram that he continuously grumbled about it—he would even shut his eyes when he passed it. One night it burned to the ground and the next day the President of Princeton received this wire from Boston. "I did not do it—Ralph Adams Cram."

Sometimes churches build anew because of bad location. As people move out of a community, the problem of parking cars becomes very difficult; the character of the community changes, so that churches already there can well care for the needs of the immediate community. In such cases a new plot is located which is accessible to the present constituents of the church and will enable the church to minister to a large unreached population.

Sometimes the old building becomes obsolescent, unsuitable for present needs and in such bad condition that remodeling would be uneconomical. Like many churches erected when the financial ability of the congregation required such strict economy, instead of solid brick walls, brick veneer over wood frame was used. Instead of the best materials, a cheaper quality of materials was required. Forty years of use have left such buildings in complete need of replacement.

Another church was built because the existing one was really not a church. It was planned when auditoriums were erected instead of sanctuaries. The wide room with curved pews was badly arranged for worship and preaching because it was too wide and the acoustics were very bad. The minister when preaching would turn first to one side and then to the other in an attempt to face all the people at some time during the sermon.

Also, the Sunday School building was not planned for a school at all but for a big mass assembly. Separate rooms for the different age groups were impossible. There were no separate class rooms with sound proof partitions; no suitable place to erect blackboards and provide other equipment needed in a modern church school.

Again a new church building was erected because it was desired to have a unified program of the activities necessary in character building. Instead of farming out the recreational activities of the Sunday School classes and the boys' and girls' clubs to non-church institutions, it was desired that all such activities should become a vital part of the church work under the leadership of the teachers and other workers who were administering to these groups. It was desired that the whole program of Christian education and recreational activities be based on the spiritual program of the church in which worship is the vitalizing center. This meant that a fellowship hall, with a high ceiling for games and a stage for religious dramatics and pageantry and a dining room for fellowship, be provided.

Another new church was built out of the conviction that a well developed and a graded program of religious education is necessary if we are to have a generation of churchgoers in America. This church is already conducting a vacation church school during the summer, and with an arrangement with the Board of Education in the city it is permitted to have their children in a school of religion one hour a week on public school time and with public school credit throughout the school year. In order to secure this cooperation on the part of the public school authorities, it was necessary for them to have a real church school building with separate class and departmental rooms with blackboards and other necessary equipment.

Still another new church was erected as a result of the new interest in this Protestant church, as in many others, in effective worship. It was desired to have a sanctuary whose effect upon the worshiper would be such that reverence and devotion would be induced. They wanted an effective sanctuary that would be kept open during all the days of the week; and it is noticeable that where such a room is provided, many people will enter the sanctuary during busy week days or when passing by, for a few moments of recreation, devotion and prayer.

Then build the House of God because the people need a sanctuary—a place of repose and recreation of the inner forces. Man needs a place to meet God to restore his best purposes and to strengthen his best decisions, to protect himself at times from the ever-weakening contests with the world.

Men change—their aspirations and their avocations change. The church is the physical realm of our worship; it, too, must keep step with the new requirements.

The Story of a Basement

At the 1941 Annual Church Meeting, Dr. Roy C. Helfenstein of Mason City, Iowa, recommended that steps be taken to provide a new educational unit for the Youth Department of the Church School by utilizing the unfinished basement under the auditorium for that purpose. Dr. Helfenstein's recommendation included a detailed explanation of the possibilities embodied

Basement of Mason City Church "As It Was."

in the proposed project and was heartily approved by the gathering. The graphic story of that renovation and transformation is "believe it or not," shown in the two pictures shown here.

This improvement grew in interest and momentum, far transcending all original expectations. Four new Church School Class Rooms were added,

New Youth Chapel—The Basement "As It Is."

two modern rest rooms, new double doors at both main entrances to the church, new covering for doors from main hallway into the sanctuary, new rubber tile floor covering in foyer and in the two vestibules, remodeling of foyer, new office for pastor's secretary and a new heating system for the entire west end of the church were the logical consequences of this initial movement.

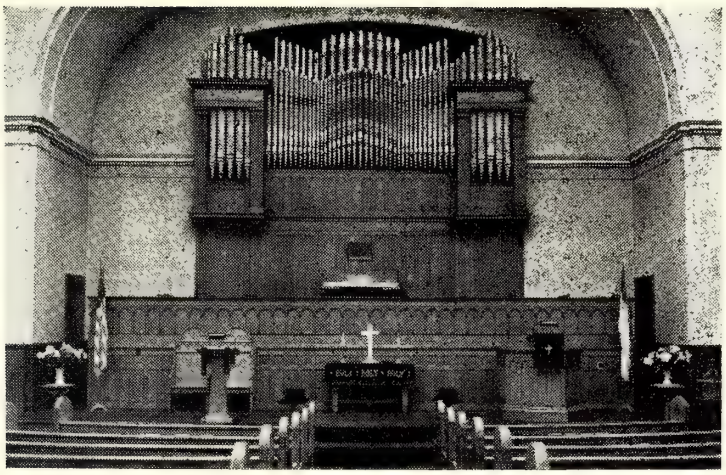
The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCIV. RICHMOND, VA., THURSDAY, SEPTEMBER 3, 1942. NUMBER 35.

A Program of Church Improvement



Sanctuary in Mason City, Iowa, Church,
Rev. Roy C. Helfenstein, D.D., Minister.

It is a great credit to any congregation to desire to have the House of God to be a place of beauty that it may indeed be "a joy forever" and "a delight to all who enter there." Extensive improvements have been made in the Mason City Church under the leadership of Dr. Helfenstein. These improvements together with special gifts acquired by the church and dedicated during the past three years include the following items: A beautiful New Pulpit and Antependium, a New Lectern and Bible Markers, Communion Table Cover, Altar Cross and Candlesticks, Offering Plates and Stands, Worship Units for the Primary and Junior Departments of the Sunday School, Acousticon Equipment for Auditorium, changing Worship Unit in auditorium, redecoration of hallways on main floor, remodeling of church office, Artistic Cross on each church tower in place of the former spindles that had been shattered by lightning, Rolling Partitions for class rooms in Junior Department of Sunday School, Electric Lighted Bulletin Board in front of church, shrubbery planted in front and back of church building, and a new fence around church grounds. During this period approximately $22,000.00 has been expended to make more beautiful and more serviceable the church property.

NEWS AND VIEWS

At Holy Neck Rev. Arnold Slater is being assisted this week by Dr. John G. Truitt.

This week at Liberty Springs, the pastor Dr. I. W. Johnson, is being assisted by Rev. T. Fred Wright.

Sunday will be Communion Sunday in many of our churches. Attend church and make it a memorable service.

Watch the lable on your SUN. Subscriptions in arrears place an additional burden on the publisher and the Convention.

Revival services will be conducted at Mt. Carmel (E. Va.) next week. Rev. T. Fred Wright has secured Rev. R. E. Brittle to assist.

Only one month of this Conference year remains. Many things can be done during these four weeks to make the Conference report a better one. "The King's business requireth haste."

Rev. Joseph E. McCauley was in Richmond last Saturday. He reported a successful meeting at Liberty Vance with four additions to the membership. He was assisted by the former pastor of the church, Rev. S. E. Madren.

The following ladies attended the meeting of the Convention Woman's Board in Suffolk last Thursday: Mesdames J. Monroe Harris, Claude Eley, B. D. Jones, John G. Truitt, W. V. Leathers, W. E. Wisseman, O. H. Paris, J. S. Rollings, R. L. House.

The Editor visited Dr. Truitt, Dr. Newman and Colonel West in Suffolk last week. He spent Wednesday of this week at Franklinton in the interest of a "Work Week" being conducted at the Christian College and a visit to his home church Pope's Chapel.

Evangelistic services conducted by Rev. R. E. Brittle, pastor at Bethlehem, assisted by Dr. John G. Truitt, last week, resulted in the reception of nine new members. Large audiences from evening to evening filled the church, and the membership of the church gave enthusiastic cooperation.

Dr. W. B. O'Neill preached during the month of August at Bethel, and the other churches served recently by the Rev. Melvin Dollar. Dr. and Mrs. O'Neill occupied the parsonage at Bethel during this semi-vacation. The O'Neills worshipped at our Richmond church last Sunday morning.

President L. E. Smith sends us a clipping from the Greensboro *Daily News*, which is reprinted on page 13 this issue of THE SUN. We recommend it as required reading for those who have not yet realized that this nation is in a life and death struggle with powers that threaten not only democracy but Christianity as well.

A PRAYER FOR THOSE IN DIFFICULT WORK.

O God, sovereign creator and workman of the ages, we pray for those who work at difficult and dangerous tasks. Draw near to those who face the heat and danger of new tasks in strange places. Speak to them in their abrupt experience of crowded loneliness. Fortify their souls with fresh memories, new friendships and faith unquenchable. Minister to their tired bodies and aching limbs through the still hours of the night. Enable them to realize that the soul of defense is the defense of the soul. Remind them that "He that keepeth Israel shall neither slumber nor sleep." In the name of the great Shepherd of souls we pray. Amen.

R. L. H.

NOTICE.

The Mission Board of the Southern Christian Convention will meet for its regular annual session at the Christian Church, Suffolk, Virginia, at 9:30 A. M., Wednesday, September 16, 1942. All applications for aid and matters to be brought before the board should be sent to the Mission Office, Elon College, N. C., not later than September 8.

THE OPEN DOOR.

My Dear Brother Pastor:

As you make your plans for the fall and winter do not overlook the fact that The Open Door is a wonderful way to serve all Army men, women, their families and friends. In conversation with a Sergeant from the Philippines he stated: "What the Army man wants most is a chance to sit down and talk with folks like he knew back home." That is The Open Door and your good men and women can do their best war work in just this way right in their own church.

God bless you in all your plans and let me know if I can be of help in any way.

REV. FREDERICK E. WOLF,
Minister, Church of the Open Door, Wellesley Hills, Mass.

DEAN OF NEGRO MINISTERS PASSES.

Dr. William T. Johnson, the dean of Negro ministers in the city of Richmond, Virginia, died on last Friday, August 28, at the age of 76. He had been the active pastor of the First African Baptist Church for more than forty years, though he had been in declining health for some time past. Dr. Johnson was a leader in civic activities, being a director in the community fund drive for many years. He was also a teacher of merit, being associated with Virginia Union University, his alma mater. In his passing, his city and state, his church association of which he was moderator, the Negro Baptists of the state and nation, and particularly the cause of foreign missions, suffer a distinct loss. He will be missed by his many friends both white and colored.

A FIFTY-FIFTY CHANCE.

In almost every community there are ambitious young men who would like above everything else the opportunity to attend college. They have good minds and are capable of acquiring a college education but are without funds. Neither they nor their parents are financially able to send them to college.

Elon College is aware of the above conditions and through the generosity of friends is able to offer to such young men a golden opportunity—an opportunity to earn their entire expenses at college while they are in school. The young man works on the farm three months and goes to school three months and completes his education in five years with all expenses paid except books, spending money, and laundry. By working half the time and going to school half the time, he pays for his education as he acquires it. We need two more boys to begin work the first week in September. If you or someone you know will be interested in this proposition, will you please see that the information is sent direct to the college at once.

This is a fiffty-fifty chance for any young man to get an education.

L. E. SMITH.

Georgia-Florida News

REV. WM. T. SCOTT, *Associate Editor.*

GEORGIA NEWS.

Rev. Samuel M. Penn assisted in revival service at Duncan Creek's, Sardis, Macedonia, and at Fredonia.

Supt. William T. Scott assisted Rev. Olin Sheppard in the meeting at the Roanoke Church. A good attendance and spirit prevailed.

Rev. Joe French, a native of Alabama but now pastor of the Congregational Christian Church at Reidsvills, N. C., assisted Rev. John D. Dollar of Langdale and Rev. C. Carl Dollar of Lanett in the annual revival meetings.

Rev. W. Carl Parker reports that a new roof has been put on the church and other alterations made at Gaillard. He conducted his own meetings at Gaillard and at County Line. At the latter place 10 new members were received. He reports good Vacation Bible Schools at Gaillard and Fredonia.

Atlanta, Central: Rev. and Mrs. Philip M. Widenhouse attended the General Council at Durham and were leaders at the Wadley Conference. Central Church is preparing to celebrate its 60th anniversary. Pres. Malcolm Dana of Piedmont College was guest speaker at two services during the absence of the pastor.

Rev. Malcolm White reports a summer full of activities at Macedonia and elsewhere. Rev. Samuel M. Penn and Rev. A. R. Van Cleave assisted him in revival meetings. The North Georgia Camp was held at the parsonage. Mr. White has resigned his work at the Macedonia Parish to become the minister of the Collegeside Church in Nashville, Tenn., Oct. 1.

Charleston, S. C., Circular: Rev. W. Millard Stevens, a former student at Southern Union and Elon Colleges and now a student at Yale Divinity School, was Summer Student Service Worker at Circular Church during August. Under the leadership of Mr. Stevens and Mrs. Luke A. Pell, parish assistant, a successful Vacation Bible School was conducted from August 17 to 28.

The Ministers' and Laymen's meeting of the East Alabama Association was held at Antioch Church, near Roanoke, Sunday, August 30. It was a service designed especially to honor Rev. and Mrs. G. D. Hunt. At the service a dedication of the Hunt Memorial was held. Among those participating on the program were Rev. J. D. Dollar, Rev. J. H. Hughes, Sara Hunt, Nelda Walker, Dr. F. P. Ensminger, and Rev. W. T. Meacham.

The South Georgia Association will meet at Ambrose Church, September 18-20. The meeting will open on Friday night, the 18, and close with the church service on Sunday. Rev. Geo. Staley Hunt and the Ambrose Church are anxious to have each church represented. An interesting program is being arranged. The moderator is Rev. L. M. Veazey of the Vaneeville Church, and the Registrar-Treasurer is Mr. C. D. Boggan of Ambrose.

Rev. A. C. Nelson reports that two of his churches have adopted the Lord's Acre Plan and at the Rutledge Community Church the young people and children pledged themselves to raise a chick each as an extra gift and the ladies pledged to set a hen and give the chicks raised. Two acres of peanuts have been pledges by the men and the proceeds of the Lord's Acre Project will be divided equally to pay the church debt to the Building Society on the new church building, and new pews which are badly needed, and to increase the pastor's salary. At Indian Creek proceeds will be used to pay for a piano, increase in the pastor's salary, and to the Building Society.

FLORIDA NEWS.

Winter Park: Rev. Archie H. Hook, D.D., of Troy, Ohio, was one of the guest ministers during the vacation of Dr. Chicoine. Dr. and Mrs. Chicoine are now living in the beautiful new parsonage just completed.

Coconut Grove: Dr. and Mrs. J. Delman Kuykendall who closed their work in June have been at their home in Cloudland, Ga., for the summer. Rev. and Mrs. Emmanuel Hedgebeth have carried on the work at Coconut Grove under appointment as S. S. S. Workers. It is hoped that a successor to Dr. Kuykendall will be chosen shortly.

Dr. Edwin C. Gillette is about the busiest man in Jacksonville. Those who know him and his fine spirit can appreciate how much he means to the minister of the Jacksonville Church and to the State Superintendent. He and Mrs. Gillette spent a brief vacation at Ponte Verda Beach.

Mr. and Mrs. Robert G. Williams attended the General Council meeting at Durham and will return to Florida the first of October from their home in Barre, Mass. Mrs. Williams was elected a member of the Executive Committee of the General Council, representing the Congregational Christian Women.

Avon Park: Dr. and Mrs. Alfred C. Elliott have been at Bristol, Tenn.-Va., but local laymen have provided for the pulpit supply. Dr. Elliott will close his ministry at Avon Park the last of October and Rev. Emmanuel Hedgebeth, former supply pastor of Cocoanut Grove, will begin his ministry at Avon Park, November 1.

Coral Gables: Rev. and Mrs. Carl Stackman took a brief vacation at Blowing Rock, N. C. The beautiful outdoor pulpit of this church was used this summer for afternoon vespers, and with the assistance of Rev. and Mrs. Emmanuel Hedgebeth a successful Vacation Bible School and Young People's program were conducted during July.

KENTUCKY-TENNESSEE NEWS.

Rev. Orval W. Sampson of Robbins, Tenn., attended the Ministers' Training School at Deering, N. H. His churches are endeavoring to do special work with Service Men located near them.

Evarts: Rev. Eugene H. Rainey, Minister and Director of the Service Center of the First Congregational Christian Church has had his usual busy summer in Vacation Church Schools and recreational and service projects.

Rev. J. W. Davenport reports that about $700 has been spent recently in improving the church building and property at Grandview and Daisy, including the laying of tile floors, the installing of tile drains and painting the inside of the church at Daisy, and at Grandview a new roof has been put on and the church building painted both inside and out.

MISSIONS GOES OVER THE TOP.

There are times when "no news is good news." But the announcement that the Mission Board has more than raised its goal of twenty thousand dollars is news and it is good news. This fact indicates that during this emergency the ministers have not ceased to preach missions; it indicates that in the Southern Convention missions has suffered no eclipse or retreat.

Dr. John R. Scotford wrote an excellent article two weeks ago on the subject, "The Fun of Asking for Money." Colonel West enjoys asking for money for missions. During the year he has traveled considerably and at his own expense soliciting funds. He is constantly using his influence to develop stewardship and missionary interest among the laymen of the church. This kind of work is bearing rich dividends for the Kingdom.

While there is real satisfaction in reaching a financial goal, the real cause for gratitude is in the missionary interest which this amount represents and the continued missionary activity which it will make possible. The eternal witness of Christ at home and abroad will continue unabated by the violence of conflict. Missionaries may exult with the Psalmist, "Why art thou cast down, O My Soul? And why art thou disquieted within me? Hope thou in God: for I shall yet praise Him who is the health of my countenance, and my God."

PARALYSIS BY ANALYSIS.

The noted English author, W. Somerset Maugham, has recently covered the first fifteen months of the war in a book called "Strictly Personal." He writes of his experiences as one living away from home. He tells frankly of the incompetence of the French General Staff and "the red tape that hampered the efforts of energetic officers. One told me of an important document that he saw ready to be delivered to him in an office across the hall from his own office, and that took a week to reach him. It was a distance of ten yards." The French thought they had anticipated all possible dangers and their faith in the Maginot Line was implicit. Somerset Maugham does not use the words, but it all boils down to this: Paralysis by Analysis. The superb analysis of the French minds had built a false confidence and brought about their own national undoing. The "Maginot Mentality" became their greatest menace.

The recent showing of the moving picture taken from the characters of Jan Struthers' "Mrs. Miniver" pictured the young man Vin just back from school with all the Marxian sociological jargon of the day on the tip of his tongue. But what had he really done to ameliorate conditions? Nothing. There was an example of simple paralysis by analysis. His modest young friend (later his fiance and wife) had devoted a part of her life to the actual improvement of conditions and peoples. There was an example of Promotion by Devotion.

Realizing the danger of becoming a victim or example of the subject, we are nevertheless led to the conclusions that "democracy," "peace," and "social action" have suffered from this process. Democracy has been the scene of endless investigations, recommendations and reports far removed from actual conditions calling for correction. Peace programs have been paralyzed by too much preachment, as if we could have peace by simply talking about it. There is the temptation to feel that when we have sufficiently analyzed a problem—the race problem, tenant problem, the migrant problem—when we have read "the Grapes of Wrath," or seen "Tobacco Road," we have solved and eliminated it. The probability is that we have not touched it! In some instances the ancient debate about the number of angels balancing on the point of a needle is equally relevant.

This peril of paralysis by analysis is not confined to the state, it invades the church. How many programs have been paralyzed by unnecessary quibbling, argument and discussion? Think of stewardship. It is a favorite subject for debate: should one pledge, use envelopes, tithe? (See Matthew 23: 23.) Is the legalistic tithe required now in the dispensation of grace? How can a farmer or a merchant determine the tithe? Many who indulge in these extended discussions have not the remotest idea of tithing. It is also true of those who ponder orally on the advisability of sending missionaries to those countries that already have a religion. Think of temperance. We have temperance sermons, Sunday School lessons, W.C.T.U. meetings and Conference reports. We analyze the drunkard and the liquor traffic. Does that thereby remedy the situation? Not necessarily.

Analysis is necessary. Jesus spent time in the temple engaged in the important business of asking and answering questions. But mere analysis is inadequate; it must be a prelude to a program. Analysis divorced from action is a dead end street. Said the master, "If any man will do His will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." The experience of the missionary is instructive: analysis results in decisions, decision leads to dedication, and dedication is fulfilled in action. There is work to be done in the state and in the church today. Time does not permit prolonged or unnecessary analysis. We must take our choice, paralysis by analysis or promotion by devotion.

R. L. H.

I rejoice that intelligence rules, that there are thousands and tens of thousands of wide-awake men and women, rich in the understanding of life's meaning, plodding along, singing as they go, doing their work, whether it be uphill or down, with an invincible determination, a simple modesty and a cheerfulness that radiates joy and happiness to all within reach of their influence.—Louis A. Stremple.

Consider Africa's Post-War Problems

By W. W. REID.

Africa—one of the major "prizes" at stake in the present global war for power and resources—was the topic of a seven-day "Church Conference on African Affairs," held at Westerville, Ohio, recently. Two hundred missionaries mission officers, authorities on Africa, and candidates for Christian service in Africa gathered during this period on the campus of historic Otterbein College which has trained many missionaries of the United Brethren Church.

The Conference was sponsored by the Africa Committee of the Foreign Missions Conference of North America, and was organized by Dr. Emory Ross, Dr. Newell S. Booth, and Dr. Vernon A. Anderson, all of whom have served in Africa. Miss Mabel E. Emerson, of Boston, was chairman of the Conference. Every major American Protestant denomination serving Africa, and every political division of the African continent was represented by delegates.

The present war and what the peace which follows it will mean for the peoples of Africa; and a "taking stock" of missions work in Africa today, and plans for greater unity and Christian planning in giving the Gospel to the people through many channels: these were the two major considerations of the Conference. The findings showed a wide acceptance of plans and principles for Africa among groups that in America sometimes seem far apart in objectives and methods.

Africa and the Peace.

The time of the Conference happily coincided with the announcement by the Phelps-Stokes Fund—long serving Africa and the American Negro—of the appointment of the "American Committee on Africa, the War, and Peace Aims" and of the issuance of its report on the suggested political, social and economic adjustments necessary to give lasting peace and justice to the continent's vast populations. Dr. Anson Phelps Stokes, president of the Fund and chairman of the new Committee, Dr. Thomas Jesse Jones, Dr. Jackson Davis, Dr. Emory Ross and others on the American Committee presented the report. In general, its suggested plans for assuring the security of the African through the future peace negotiations were heartily approved by the Conference.

"There are many reasons why the United States should be interested in Africa," Dr. Stokes told the Conference. "Among these are the facts that the United States has large educational, philanthropic, religious and commercial interests in Africa; that Negro Americans not only constitute one-tenth of the population of the United States, but that they are about one-tenth of all persons of African descent in the world; that the development of air transportation has brought all Africa, and especially the west coast, into close relationship with the United States; that Africa has large undeveloped land resources requiring the application of scientific agriculture and conservation, while the mineral resources are among the richest in the world; that the United States is a party to many treaties and conventions with European powers which give it certain rights and responsibilities in Africa, especially in connection with protecting native interests; and that American penetration of Africa has grown during past years."

Dr. Stokes pointed out that the United States has opened several new consulates in Africa recently, that Pan-American Airways now covers west and central Africa, and that American bases are now being built there.

This Committee, Dr. Stokes said, has made the interesting suggestion that in the post-war period the idea of "mandates" be extended—various nations, or an international body, being invited to undertake the development of various parts of Africa for the benefit of the African people and not for their exploitation. And that, through a League of Nations or some similar international body, a form of "international inspection" be added to former mandate schemes of government and development. He feels that the mandated territories in Africa have developed better since the First World War than have the territories held as colonies by European nations.

"The 'Eight Points' of the Atlantic Charter," said Dr. Stokes, "are certainly quite applicable to Africa. I would especially mention four matters: priority of African interests, native rights, African participation in government, and the mandate system.

"As to the first of these, we believe Africa should not be exploited by European or American interests at the expense of the native people. There is still need for outside capital and development, but it must be subject to suitable self-imposed governmental 'controls' to make sure that the major advantage from the commercial development of Africa would go directly and indirectly to the Africans. Africa must be hereafter considered by the outsider primarily as a place for service to the Africans, rather than as a field for large financial gains for non-resident Europeans and Americans.

"Land, wages, and other economic conditions such as will make possible a decent standard of living are of prime importance to the native people. The point of view of the past must be reversed. Instead of considering the European powers as owners of all the land which was not specially granted by them to the native reserves, it would be fair to consider the land as belonging primarily to Africans, and that none should be taken from them which was essential to their self-support . . . Even in the great mining centers where wages are higher, government statistics prove that they are insufficient for decent family support. The overwhelming majority of native Africans are engaged in farming or in pastoral life and should so continue, but they must have larger security of land tenure, either on a communal or individual basis, and the best land must not be taken from them. Everything possible must be done through wise farming methods and conservation policies to prevent erosion and to improve the soil conditions.

"The question of native participation in government goes back to the question of the potentiality of the African. Many representative European governors in Africa and other authorities show that there are native Africans who are competent to take an increasingly large part in government. The recent military failure of the British and Dutch in the Far East should make all European powers realize the vital importance of securing heartier cooperation of the native people, and this can be secured only as they are given a larger share in the determination of government policies. I look forward to the time when most of the African colonies will be largely autonomous, with the native holding most of the positions under the governor in legislative councils and civil service. Those colonies where the people are the happiest and most cooperative with the government are those like the Philippines, Ceylon, and Uganda where they have the largest share in the government.

"I hope the United States will cooperate actively in any revived or

(Continued on page 7.)

CONTRIBUTIONS

SUFFOLK LETTER.

Dr. N. G. Newman, who has been a patient in Lakeview Hospital, Suffolk, Va., for nearly four weeks, is rapidly improving. This favorable news will bring joy to many friends in our denomination. Since his retirement from active pastorate he has been rendering a fine service in Oakland church, where he is greatly beloved.

A revival meeting was conducted at Cypress Chapel church the week after the Third Sunday in August. Rev. R. E. Brittle the beloved Pastor, was assisted by Rev. T. Fred Wright. Five members were received into the church during the week.

Last week Bethlehem church, Rev. R. E. Brittle pastor, held a revival meeting. Dr. John G. Truitt did the preaching. Nine members were added to the church roll and the church was greatly revived and encouraged.

Tire and gas rationing made it necessary to reduce the number of services held in rural meetings this summer. Many of the rural churches heretofore have held afternoon and night services during the week of revival meetings. It has been necessary to omit the afternoon services. Consequently it has been more difficult to sustain the usual interest in such meetings, and five services cannot equal the impressions of ten services. This is a part of the price our churches are paying for a World War. When one member suffers all must share in the final accounting.

Two months from this date the Eastern Virginia Conference will be in session. How rapidly time seems to pass in these busy days. Much work must be done in these two months to finish the program suggested for the year 1942. Certainly it is time to complete all plans for paying Conference Apportionments in full. Pastors and local church officials should carefully review the list of Conference Apportionment Tables and explain the suggested requirements to the whole church. Members have a right to be fully informed as to the amount asked for each item, and the importance of meeting these suggestions in full.

But the financial program of the local church should not be the primary part of every church service. It is simply one department, but not the only objective of our effort. Evangelism, personal and in special services, should have special emphasis. The Religious Educational program should be intensified and strengthened at this season of the year. There is a growing need in our Sunday School work which is not being adequately met, and the serious part about it is the fact that so few people are making any great effort to improve this opportunity. The attendance of our Sunday Schools and church services should not be reduced. There should be a great increase in membership and regular attendance. There are scores of people, in our rural communities, who live within easy reach of established churches but they fail to be present regularly when their usual services are held. Many explanations of this situation are offered, but some of them will not be acceptable to God in the day of the final Judgment. The churches must bestir themselves or they will suffer irreparable loss in the days ahead. And the people who are indifferent to their personal responsibility are already suffering and paying the penalty in the loss of spiritual power.

I. W. Johnson.

LOYALTY.

In a national crisis social and political surrents flow swiftly. Individual citizens are either for their country or for themselves regardless of what may happen to their country. By far the greater majority of Americans are loyal. In our present revolution that holds our nation in its grips, they put their country's interest beyond their own and are willing if need be to make the supreme sacrifice that the ideals that have made us great may continue to live. There are some, however, who put their own selfish interest above their country's larger good. They hide behind various subterfuges for self-protection. A much smaller group is loyal to social and political interests beyond the borders of our country. They are classed as traitors, saboteurs, etc.

Our church as well as our country is facing a crisis. It has great need in this hour of trial. Loyal members are putting their church's interest beyond their own personal advantage and sacrificing what they have that the church in its power and with its hope may continue its mission of redemption and consolation to all who are in need. There are some among us, however, who in their church relations continue to seek personal advantage and individual benefits. They have not yet been able to crucify the flesh together with the lust thereof. Not only is this true with the church, it is true with its institutions, and the church has many institutions that serve her constituency and endeavor to meet their needs. Elon College is the one institution of our church that has for years pulled hard against tremendous odds seeking only for an opportunity to continue its unselfish service to the church in the matter of training ministers and Christian workers—a service which the college believes to be essential to the continued progress and ultimate triumph of the church itself. It is not only necessary that we believe but fundamental that we be able to give a reason for the faith that is within us. The field of service in which the college operates is that of education, training, character building, and guidance. At present all of our facilities and training forces are concentrated on our campus. We cannot serve the constituency to an advantage unless our own young people in their search for the advantages of higher education select Elon College and enroll in her classes.

On September 8 the college will begin its fifty-third year's work. The present prospects for a student body are not as encouraging as the past few years. Yet there is hope—a hope that shall become a reality if the ministers and laymen of our church will give a bit of time and lend their influence and cooperation that our own young people may come to the college in September. We have approximately 250 paid fees for advanced registration (boarding students only)) which is only about thirty less than last year this time. Enrollment of girls and freshman boys is about as usual, perhaps ahead. Boys in upper classes will be extremely scarce. They are either in defense or enlisted directly in the war effort. War brings hardships to us all. We must face them and endure them without murmur or complaint but at the same time make sure that we do our best in every particular.

L. E. Smith.

One impulse from a vernal wood
May teach you more of man,
Of moral evil and of good,
Than all the sages can.

—Wordsworth.

But pleasures are like poppies spread;
You seize the flower, its bloom is shed.
Or like the snow falls in the river,
A moment white—then melts forever.

—Burns.

CONSIDER AFRICA'S POST-WAR PROBLEMS.

(Continued from page 5.)

new association of nations which may be established, and that it may be willing to share with European and other powers some degree of responsibility for the development of Africa in the interest of the African people. Nothing will help more to accomplish this than to have the Christian church interested in Africa. This should mean not only more attention than in the past to Christian education and evangelization by Christian missionaries of the highest type, but also a resolve to have Christian principles permeate the social and political life of Africa in all its aspects."

Race and Color Adjustments.

"The Social, economic and political changes that are fast taking place in African life are being forced upon the people by the European nations that control the life of the continent," said Dr. Emory Ross in the opening address. "There has been little cohesion among the peoples themselves. There are 800 spoken languages and little written word. New barriers of cohesion have been introduced by the languages and customs and political life of the eight nations that now rule Africa. Nowhere is there possible nor has there been developed an authoritative voice to speak from among the African peoples—as there has been so notably in China and India. The forces that are strongest in lifting and binding the people of Africa together today are the Christian churches and their institutions.

Dr. Ross mentioned among the changes that are taking place in practically every corner of Africa today: the rapid development of airways, of railways, of radio broadcasting, and other forms of communication; the fact that many thousands of African villagers are being used in the armies of colonial governments, and other thousands are being conscripted for labor; that there has been a vast interplay of missionary forces because of the war—American church people supporting many "stranded" or "orphaned" missionaries left in Africa without support from their home countries, notably Germany, France, Belgium, and the Scandinavian countries.

"The basic problem in Africa—as in America and in many other parts of the world—is that of race and color adjustments," said Dr. Ross. "It is a problem to be settled in America as well as in Africa. It is essentially a white problem. That is, it is the attitude of the white people to the people of color, and our acts to them as well, that make the problem. It is when we take attitudes of superiority to men of color that the problems arise. If for no other reason than for our defense and to make certain of our winning the war, we white people should revise our attitudes toward people of color."

Among the other basic problems of Africa which Christian missionaries and governments must give increasing attention, Dr. Ross said, are: securing for the African freedom from want; the adjustment of land tenure and tribal land needs; the strengthening of educational work on the continent—85% of all education in Africa now being carried on by missionaries; and the strengthening of medical work, including efforts to control leprosy in several countries in which it is now prevalent.

Dr. Edward H. Hume, of the Christian Medical Council for Overseas Work, urged cooperation among the several African colonies and with the missions in promoting an adequate health program for the people of the continent. It was pointed out that in the Union of South Africa, for example, there are probably not more than a dozen Negro doctors, because the government refuses to give the Negro medical education, and the prospective Negro doctor must go to Europe or America for his training.

A plea that educated Negroes, including doctors, teachers, and clergymen, be more generally commissioned by American missionary agencies and sent for missionary service to Africa. Joining in this plea were the Hon. Lester A. Walton, U. S. minister to Liberia, Dr. Emory Ross, Dr. L. L. Berry, secretary of the Mission Board of the African Methodist Church, Dr. A. L. Warnshuis of the International Missionary Council, and Dr. Irvin W. Underhill, Jr., of the Camerouns, Africa, the only Negro missionary of the Presbyterian Church in the U. S. A. It was argued that the American Negro was more readily accepted by the African as a brother than was the white missionary, and that he can more effectively minister to their spiritual needs. Prof. Roger Guptill, of Gammon Theological Seminary, said that he has many Negro students of high caliber who would like to go to Africa as missionaries that "the door has not yet been opened for them."

Dr. Ross pointed out that Europe's lack of understanding of American life, and especially the "playing up" in European and African newspapers of the racial clashes between blacks and whites in America, have led government officials in Africa to fear the entrance of Negroes from the United States into the colonies they administer. "In some instances," said Dr. Ross, "these officials fear that the keen eyes and mind of the educated African Negro would not approve of some of the policies under which colonial governments make the native Africans work. Even in African-ruled Liberia, the capable American Negro has not always been welcomed."

Dr. Edwin H. Smith, of the Kennedy School of Missions, urged a greater study of African customs, traditions, languages and beliefs by missionaries, with a view to using whatever of good can be found in them as "channels" for transmitting the Christian way of life to the people. Dr. Newell S. Booth pointed out that there are many values in the old African customs which are being endangered by contact with other civilizations and with the growing industrialization of the continent.

"We must not impose our American ways and our American institutions upon Africa, but we must implant the germ of the Christian life among the people and let it grow in its own way," said Dr. Smith. "African Christians themselves must finally determine the form in which Christianity will express itself on this continent. We must train the people to be leaders of their own race, and not to be followers of our American ways."

"It would seem evident," said Dr. Booth, "that in our educational approach, particularly in our religious education, we should aim to help the Africans refind on a higher level those values in their old civilizations which are now endangered. Social solidarity can again be found in Christian fellowship. In our complex life today it would seem that the most certain way of finding simplicity would be to find it within, and that this can be developed through worship and find its expression in the Christian church. Through religious education there can come the Christian ethic which will bring a self-discipline, a restraint from within. In Christian stewardship there is room for the development of the relationship of God to the soil and the religious significance of the soil."

Dr. John H. Reisner, of the Agricultural Missions Foundation, and Dr. Thomas Jesse Jones urged a comprehensive approach to village life by the missionaries—an approach which would include a Christian at-

(Continued on page 11.)

THE GIFTS STILL COME.

They come from the North and East, far West and Middle West, from Episcopalians and Methodists, all interested in our efforts to reach the goal of $20,000.

One of the most gratifying letters and gifts that I have received during this campaign was from Dr. J. W. Harrell, of Huntington Park, California. I am taking the liberty of publishing his letter in full:

Huntington Park, California,
3602 E. 61st Street,
August 24, 1942.

Col. J. E. West,
Suffolk, Va.
Dear Bro. West:

Having learned from The Christian Sun that you are striving to reach $20,000.00 for missions, I am enclosing a check for $10.00 to be applied on the final round up.

Congratulate you on the great work you are doing for the church and the kingdom of God. You have always been a great inspiration to me.

Sincerely yours,
J. W. Harrel.

Let us all go forward to greater goals next year.

J. E. West.

MISSIONARY OFFERINGS.

WEEK ENDING AUGUST 28, 1942.

Sunday Schools.

Mt. Carmel, Walters, Va.	$ 1.70
First, Portsmouth, Va.	9.52
I. W. Johnson Class, Oakland Church, Chuckatuck, Va.	3.00
Christian Light, Fuquay Springs, N. C.	1.65
New Center, Seagrove, N. C.	.20
Ingram, Va.	5.37
Lebanon, Semora, N. C.	.81
Pleasant Ridge, Ramseur, N. C.	4.95
Bethlehem, Suffolk, Va.	2.53
Oakland, Suffolk, Va.	10.00
Linville, Va.	5.49
Ether, N. C.	3.35
Pleasant CCross, Asheboro, N. C.	1.25
Oak Grove, Sunbury, N. C.	1.89
Newport News, Va.	9.14
Total	$ 60.85

Individuals and Churches.

Berea (Norfolk), Norfolk, Va.	$ 45.00
Windsor, Va.	50.00
Christian Light, Fuquay Springs, N. C.	4.80
New Center, Seagrove, N. C.	5.80
Elon Community, Elon College, N. C.	221.00
Total	$ 326.60

Specials.

Mr. C. D. Johnston, Elon College, N. C.	$ 5.00
Rev. Robert Lee House, Richmond, Virginia	1.00
G. C. Hardesty, Richmond, Va.	5.00
Dr. G. O. Lankford, Elon College N. C.	1.00
Dr. J. W. Harrell, Huntington, California	10.00
Mrs. Shepherd Speight, Suffolk, Virginia	5.00
Total	$ 27.00
Total for the week	$ 414.45
Previously acknowledged	19,685.57
Total since Sept. 1, 1941	$20,100.02

We thank every Church, Sunday School, Society, Class, and Individual for their fine contributions to Missions and for their loyalty, cooperation, and liberality in helping us to reach our goal of $20,000.00. It has been a good year and we are grateful to you all. Our fiscal year closes August 31 and no doubt there will be several more offerings to be counted on this year's work. Please accept our thanks.

Mattie Cox Parker,
Secretary.

QUARTERLY REPORT.

Following is the Fourth Quarterly Report of the Woman's Mission Board, Virginia Valley Conference:

Balance in Treasury		$ 2.85
Bethel	$ 8.35	
Bethlehem	5.00	
Leakesville	40.00	
Linville	46.61	
New Hope	13.60	
Newport	8.82	
Winchester	39.96	
		162.34

Young People.

Antioch	$ 44.36	
Linville	2.60	
New Hope	4.05	
Timber Ridge	5.35	
Winchester	10.00	
		66.36

Juniors.

Antioch	$ 5.00	
Winchester	2.50	
		7.50

Rallies.

Rockingham	$ 4.90	
Page	6.17	
		11.07

Cradle Roll.

Antioch	$ .30	
Leakesville	5.00	
Linville	6.00	
New Hope	2.25	
Winchester	2.50	
		16.05
Total		$266.17

Disbursements.

Mrs. W. V. Leathers	$261.16
Rev. P. B. Sanger	1.00
	$262.16
Balance in Treasury	$ 4.01

Verdie Showalter,
Treasurer.

ANNUAL REPORT.

Following is the Annual Report of the Woman's Mission Board of the Virginia Valley Central Conference:

Bal. in Treasury July 29, 1941		$ 6.83

Women's Societies.

Bethel	$ 20.00	
Bethlehem	5.00	
Dry Run	15.00	
Leakesville	72.10	
Linville	84.81	
New Hope	21.20	
Newport	22.58	
Winchester	85.00	
		325.69

Young People.

Antioch	$ 81.23	
Linville	21.25	
New Hope	5.30	
Timber Ridge	15.35	
Winchester	10.00	
		133.13

Juniors.

Antioch	$ 5.00	
Leakesville	2.05	
Winchester	2.50	
		9.55

Cradle Roll.

Antioch	$ .30	
Leakesville	5.00	
Linville	6.00	
New Hope	2.25	
Winchester	2.50	
		16.05

Rallies.

Rockingham	$ 4.90	
Page	6.17	
		11.07

Special.

Atkinson Memorial Fund	72.38
Total	$574.70

Disbursements.

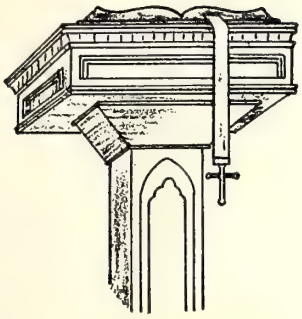
Mrs. Leathers	$144.97
Burke and Price	2.50
R. L. Williamson	5.00
Mrs. A. W. Andes	1.48
Mrs. Leathers	118.00
Mrs. Leathers	66.58
Mrs. Leathers	261.16
Rev. P. B. Sanger	1.00
	570.69
Balance in Treasury July 30	$ 4.01

Verdie Showalter,
Treasurer.

NEWS FROM NORTH CAROLINA WOMEN'S SOCIETIES.

The newly organized Women's Missionary Society of Mt. Bethel Church held its August meeting on the spacious lawn of Mrs. Robert Simpson's home. The pastor, Wal-

(Continued on page 13.)



DIVINE STRATEGY.

By Rev. Charles S. Jones.

A sermon preached before the Annual Meeting of the American Board of Foreign Missions.

Text: The Book of Jonah.

. . . The hero of the Book of Jonah represents Israel. But may we not find ourselves and the church of this century in this intriguing character? Is he not the modern provincial prophet who does not believe in world wide missions? Is he not the typical church of today, thinking that the religion of Nineveh is all right for Nineveh? Is he not a pattern of "unloving exclusiveness"? He is an effigy of the elect of God who flees from the divine summons. He is a prototype of penitence. He is the resemblance of restitution, rescue and renewal. He is the study in self-centered preaching and the provocation which God's grace gives to the man who serves his personal pride. He is an example of the recurrent need for renewal. But here in this Book we also see the all-embracing love of God, the convincing work of first generation converts, the reflex on the church at home of the church abroad, the shadow of cycles of expansion and intensification in the growth of the kingdom of God—a paradigm of the divine strategy in judgment and salvation.

. . . God's initial call to Jonah was to a foreign field. "Arise and go unto Nineveh," was the summons. Perhaps his refusal had the usual plea, "There is so much need at home." But as the story stands, it seems to be simply fear of a hard task which makes him try to flee to Tarshish. He later learned why he needed to go abroad, as well as the need of the city to which he was sent . . . The divine initiative in missions is the conclusion which may legitimately be drawn from the introduction of this story. Jonah is called by a righteous and all-reaching God, and he is appointed the herald of God's world purpose. Here the universality of God is suggested. The corollary of this truth is that there is a universal moral law. When the Divine Fatherhood had been fully revealed in His Son, the utterly inclusive commission was stated, "Go ye into all the world and preach the Gospel." The Christian religion is inherently a missionary faith. It was foreshadowed as such.

One of the great purposes of the Book of Jonah was to rebuke the isolationism of Israel. This same need still exists, and for us the Book may serve the same purpose. This tract was designed to teach that God cared just as much for the Ninevites as for the Jews. Of course, it is not possible to measure God's love. The faith of Israel was in practice narrow, nationalistic, and haughty. But from the beginning to the end, the Book of Jonah reveals God as of such a character that His worshippers must be missionaries. The universality of the love of God is one of the inescapable teachings of the Scripture.

The "gifts" given to the truly committed Christian are significant of a distant journey. To enlist as a desciple of Christ means to undertake the redemption of the world; therefore new members of the church lacking in missionary zeal cause us to raise the question, "Is the branch severed from the vine?" Jesus said, "I am the vine; ye are the branches. He that abideth in me and I in him, the same bringeth forth much fruit; for without me ye can do nothing." Let every church remember these words of Jesus, "If man abideth not in me, he is cast forth as a branch and is withered, and men gather them and cast them into the fire and they are burned. . . .

A large portion of socalled Christians practice the very doctrine to which we point with scorn when we speak of the faith of the Nazis. They worship a national God, or a racial God, one whose scope is limited and whose favors are confined to the people of a particular nation or race. They decry all internationalism and they suppress all activity of a religious nature which pre-supposes the recognition of all men as brothers and of a common obligation to a common father. Do we have a right to protest this doctrine in the light of our own life? It may be that the subconscious source of our hate and our fear consists of our own haughtiness and failure. This suggestion should make us no less zealous to suppress this evil in the world, but rather more ardent to put it out of our own hearts. An increasing and consuming missionary passion is the sword of the spirit with which the Christian church is called to arm itself today. . . .

The vitality and value of first generation Christians is suggested in the story of Nineveh and the response of the people in repentance and sacrificial deeds to Jonah's message. In like manner, in China, in India, in Australia today we see the strength and vitality of the Christian church as we are not likely to see it at home. So pronounced are the works of first generation Christians that John R. Mott was able to say after the Madras conference that if Christianity were to die out in the West it might be reestablished by missionaries from the East . . . Just as children renew the life of parents, so missions renew the life of the home church. Missionaries at home on furlough offered excellent positions in this country give testimony to the greater return on the investment of their lives in the foreign field when they refuse to stay here, and go back because of the fascination of being engaged in the great on-moving enterprise of the Kingdom of God.

Jonah was born again. With him as with Nicodemus this was the condition of "seeing" the kingdom of God. There is an inescapable necessity for an inner change—something happening inside a man other than naturalistic, integrating on a higher level, transforming "egoness" into "otherness," if the possibilities within us are to be realized. Those who declare a message of redemption must first be redeemed—individuals, churches, ministers, missionaries, layworkers. What happens to the church must first happen to the individual. What happens on the foreign field must first happen in the home church. We cannot give that which we do not possess. An unregenerate church cannot regenerate the world. The root of our missionary difficulties lie, not in the intractible material with which we work in the world, but in the alloyed life in the home base. We who preach the Gospel are too often just silver-plated ministers, not sterling. It is as a picture of the transforming power of the grace of God in the life of His minister, Jonah, that I chiefly value this Scripture.

The time has come for the Christian ministry and the Christian church to emphasize evangelism. The world is caught by the waves of Divine Judgment. The church, like Jonah, is asleep in the field. Perhaps it is the pagan zeal to do something about such a world which is manifest today in the Nazi program which has come to the church and awakened it with a cry similar to that which came to Jonah, "What meanest thou, O sleeper? Arise and call upon thy

(Continued on page 15.)

Pilgrim Fellowship

"Youth at Work in the Church"

A. LANSON GRANGER, JR., *Editor*

JUNIOR HIGH CAMP.

Neither difficulties of transportation nor the sudden cold weather chilled the spirits of the sixty-three young people from twenty churches in North Carolina and Virginia who spent last week together at Junior High Camp.

The old-timers—those who were at camp last year—had a great time on Monday afternoon, showing the newcomers what a lovely place Crabtree Creek Camp is. After an evening of getting acquainted with the camp and with each other, and of trying to make every blanket do the work of three or four, we were ready to begin the week's schedule on Tuesday morning. With few exceptions, our daily schedule was as follows:

7:30 Morning Dip.
8:00 Breakfast.
8:30 Clean Cabins.
9:00 Personal Meditations.
9:30 Classes:
Missions, Miss Angie Crew,
Christian Leaders Silnce Jesus' Day, Rev. Grieg Ritchie,
The Bible, Rev. W. J. Andes.
10:30 Free Time.
11:00 Classes:
What It Means to Be a Christian,
7-8 grades, Mrs. L. Granger,
9 grade, Mrs. W. J. Andes,
10-11 grades, Rev. F. C. Lester,
Rev. A. L. Granger, Jr.
12:00 Assembly.
12:30 Lunch.
1:30 Rest.
2:30 Recreation.
4:00 Swimming.
6:00 Supper.
7:00 Vespers.
8:00 Evening Program.

Things We Will Not Soon Forget:

The Campfire on Friday night and the inspiration we got there.

The Vesper Services led by Rev. W. J. Andes, Miss Angie Crew, and Rev. Grieg Ritchie.

The Communion Service on Saturday morning.

Dean F. C. Lester's genial good natured supervision.

That first cold night, and the cots with no mattresses.

Washing dishes and building fires.

The grand times we had in the afternoons under the direction of Miss Margaret Fonville and Rev. Grieg Ritchie. Especially the Yellow Jackets and the Hornets, the baseball game on Friday afternoon, the swimming meet, and the hikes—both long and short.

Stunt Night and Granger!

Mrs. Martin's cooking — f r i e d chicken and ice cream—and, among others, "table best of all."

The genuine helpfulness and real friendliness of Hariet Askew and Walstein Snyder.

Ghost Stories.

Suggestions from This Year's Campers for Next Year's Camp:

The older members of this year's camp particularly requested that they be given another opportunity to go to Crabtree next summer. This would necessitate the institution of a Hifh School Camp at Crabtree.

Various suggestions were made relative to the further comfort of campers, and to some slight changes in schedule.

We're particularly glad that the camp now owns hymn books and china.

FRANCES GRANGER.

SUBSTITUTES FOR THE SAVIOR.

Not long ago, in Piacenza, Italy, the daughter of the principal notary was found, on a post-mortem examination, to have swallowed, on the advice of her father confessor, a large number of medals of a madonna, locally celebrated for powers of cure in cancer. We Protestants smile at such superstition. Having grown in intelligence, having broken loose from all trust in relics, we assume a superior air and look with pity on our ignorant brethren of the Catholic Church. Then we turn about and fancy that people are better for having swallowed certain saving doctrines. We put our trust in a formula, an attitude, an act of baptism, a combination of words. It is only a more subtle form of the belief that relies on the efficacy of the prophet's staff, without the prophet's spirit.

—Rev. George H. Ferris.

War is not an end in itself, but a means toward an end: the establishment of a peace which will be more acceptable to the world than the peace we know the enemy is aiming at.

—Maj. General J. F. C. Fuller.

BETWEEN BOOK COVERS.

CHRISTIAN ENDEAVOR TOPIC FOR SEPTEMBER 13, 1942.

SCRIPTURE: Proverbs 4: 5-13.

Daily Readings—

Monday—Reading and Resolving.—Ex. 24: 7, 8.
Tuesday—Painstaking Perusal.—Joshua 3: 34, 35.
Wednesday — Urgent Understanding. — Neh. 8: 2, 3.
Thursday—Foresayings Fulfilled. — Luke 4: 16-21.
Friday—An Ethiopian Enlightened.—Acts 8: 30, 31, 35.
Saturday—Devoured and Digested.—Rev. 10: 10, 11.

This is the second topic in the series: Using Leisure Time Well. In dealing with our Reading let us be open minded and very frank in our discussions.

Here is a statement that was written in 1344 by Richard de Buoy, on the meaning of books: "These are the masters who instruct us without rods and ferrules, without hard words and anger, without clothes or money. If you approach them they are not asleep; if investigating you interrogate, they conceal nothing; if you mistake them, they never grumble; if you are ignorant, they cannot laugh at you. Books, therefore, are more precious than all riches, and nothing that can be wished for is worthy to be compared with them. Whosoever, therefore, acknowledges himself to be a zealous follower of Truth, Wisdom, of Science, or of Faith must of necessity make himself a lover of good books."

Charles Kingsley said: "Except a living man, there is nothing more wonderful than a book! . . . I say we ought to reverence books, to look at them as useful and mighty things. If they are good and true, whether they are about religion or politics, farming, trade, or medicine, they are the message of Christ."

Let different persons discuss:

1. How to select a good book.
2. What books do for us.
3. When books are our friends.
4. What makes one book more valuable than another?

Exchange ideas about good books you know something about. Discuss what magazines are best for Young people. Give some classification as to their use. Let each person name the "Magazines that Come Into My Home."

Have a general discussion.

S. E. M.

Prosperity cannot be divorced from humanity.

—Calvin Coolidge.

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

THE ALCOHOL PROBLEM: PAST AND PRESENT.

Lesson X.—September 6, 1942.

Golden Text: *"The way of the wicked shall perish."*—Psalm 1:6.

Lesson: In Ancient Sodom.—Genesis 13:13; 1923-25; Deuteronomy 32:31-33. In Ancient Israel—Amos 6:1-7.

The topic of the lesson reminds me of a joke which the late Dr. Poulson told in one of his addresses on temperance at a session of the Eastern Virginia Conference several years ago. A boy was playing with his pet cat before the fire-place when the cat by accident scratched the little fellow quite severely. Knocking the cat across the room with a sweeping blow he cried "You d..... cat." His mother quickly reproved him, but his grandmother who was also in the room insisted that he should be punished severely, and she was so insistent that the mother finally gave the boy a sound spanking, emphasizing the fact that he was never to say that terrible word again. A few nights later the boy and the cat were playing again before the fire-place, and again the cat scratched the boy. Drawing back his hand he was about to strike the cat, and to say the same words again, but recalling his punishment of a few nights before in time he simply said "You are the same kind of cat you were the other night." And that is a parable of the liquor business and alcohol problem.

What is the difference between the Alcohol Problem, Past and Present? No difference, no essential difference. To be sure there are differences in the way the people who buy it and use it dress, in the kind of buildings in which it is sold, in the medium of exchange, even in the types or names of the drinks themselves, but essentially there is no difference—it is the same old liquor business. It still deals in poison, it still puts profits above persons, mammon above man, gold before God. It still debauches men, women, and young people, breaks homes and hearts, cripples production, corrupts politics, bribes officials, perverts truth, ruins character, damns souls. If anything it is worse, for in an era of mass production and modern advertising and transportation, it has the facilities for reaching increasing numbers of people. As someone has said "It is clear that alcohol has flown down through the ages in a stronger and ever-widening stream. Neither legislative action nor other efforts have succeeded in effectively damming the current, so that now in our own civilization and culture, alcoholism constitutes a great social and personal hazard than ever before in our history."—*Hygeia.*

Another writer puts it thus: "In many respects the intoxicating liquor problem is more serious now than in any age before. Alcoholic drinks have never been so widely advertised as now by papers and periodicals, radio and billboard. Never before have women indulged as they now do. The cocktail problem is the new social issue. Liquor is dispensed in respectable places as never before—hotels, cafes, restaurants, drug stores, department stores, food stores, hardware stores, and homes. And a drink or two has never before been so dangerous to life and limb as it has become since autos have come into such general use. Every driver of an auto who has been drinking is a potential murderer. The Superintendent of the Bowery Mission in New York City declares that there is three hundred per cent more drunkenness since the repeal of the Eighteenth Amendment than during the prohibition era. During the prohibition days the Mission received chiefly chronic drunks, but today skilled workers, musicians, lawyers, professional men of all sorts drift into the Mission, men who started with cocktails and thought they could stop there."

Here are some more striking and sobering facts—and we need something to make our nation sober in these days:

"Liquor is being sold at retail in numberless places.

"There are eleven saloons to every five churches.

"There is one tavern or liquor bar for every seventy-one homes.

"From April 6, 1933, to January 1, 1940, we spent more than 20 billion dollars for liquor. This is more than has been spent for public relief by the government.

"The indirect cost of the liquor traffic is continuous and is based upon authoritative estimates of crime, accidents, disease, and lost earning power caused by liquor."

Another feature that makes the situation more serious is that drinking is now so usual, expected, unnoticed, commonplace. In other days no woman who thought much of herself would go into a saloon or liquor joint for a drink. But now women and anybody else can get a drink with a meal at most any eating place from the swankiest to the cheapest. The cozy blue and silver cocktail terrace in a lovely, softly lighted hotel holds quite another sort of appeal than did the "ladies entrance" of a decade or two ago. So far have we gone that cocktail dresses, hats, lounging apparel, parties are in vogue. We have dressed up this evil with shining silver and lovely glass until we have raised it to the point of respectability and usualness.

"Drink is the mother of and the nurse of crime."

"Ease is the mother of indolence and grandmother of vice."

CONSIDER AFRICA'S POST-WAR PROBLEMS.

(Continued from page 7.)

titude toward land and crops, better community health and sanitation, evangelism, and education. They advocated the Christianizing of the whole community in all its phases of life rather than the training of a few individuals from a given village or tribe.

In its findings—which are recommended to the African Committee, the Foreign Missions Conference of North America, and the several de nominational boards—the Conference suggested a new emphasis on a movement for adult education in Africa: adequate elementary schooling by governments and missions for every African child; the organization on a union basis in Africa of schools of medicine, theology, agriculture, and education on a college and university level; the merging of missions and their supporting bodies where possible within a given territory; the organization of a single evangelical church in each area (as now in the Belgian Congo) with transfer of members from church to church no matter what the denomination of the mission; and the organization of Christian councils of the churches in each area.

It takes a lifetime to build up a good reputation; it may be lost in a moment. —*Euripides.*

A man finds he has been wrong at every preceding stage of his career, only to deduce the astonishing conclusion that he is at last entirely right.

—*Stevenson.*

By Chaplain H. E. Rountree

MONDAY.

The Happy Man.

"A man's life consisteth not in the abundance of the things which he possesseth."—Luke 12:15.

Then Jesus spoke a parable of the rich man who thought he had a plenty and that he would be happy the rest of his days, but then his soul was required of him. Horace says: "Not him who possesses much, would one rightly call the happy man, but him who knows how to use with wisdom the blessings of the gods, and to endure hard poverty, who fears dishonor worse than death, and is not afraid to die for cherished friends or fatherland."

Prayer—Our Father, forbid that we shall be satisfied to rest and take it easy, but whatever our condition we would be a good soldier for Thee. *Amen.*

TUESDAY.

Teach Me.

"And when thou prayest, enter into thy closet, and when thou hast shut the door . . . after this manner pray ye . . ."—Matt. 6:6-15.

We are accustomed to the Lord's prayer, so let us today pray in the words of one Thompson, as follows:

Prayer—

"Father of light and life! Thou good supreme!
O teach me what is good! Teach me Thyself!
Save me from folly, vanity and vice,
From every low pursuit: and feed my soul
With knowledge, conscious peace, and virtue pure;
Sacred, substantial, never fading bliss."

Amen.

WEDNESDAY.

A Rule for Happiness.

"Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God."—Ps. 146:5.

Among the twelve rules for happiness as given by Grenville Kleiser, the following is quoted for your prayerful meditation today: "Keep close to God. True and enduring happiness depends primarily upon close alliance with Him. It is your privilege to share His thoughts for your spiritual nourishment, and to have constant assurance of divine protection and guidance."

Prayer—O Lord God, our God, who giveth unto who ask of Thee abundantly, we come to Thee to be close to Thee now and always and to be conscious always of Thy assurances which always make us happy. *Amen.*

THURSDAY.

Fullness of Joy.

"In Thy presence is fullness of joy."—Ps. 16:7.

It has been said that joy from without is false, precarious and short. It is like a gathered flower fair and sweet for a bit, but is soon withered, dead and offensive. But joy from within is like the rose on the tree, sweet, fair and enduring. Christ gives to thee this inner joy and that makes it immortal.

Prayer—Dear Father of love, light and eternal joy, grant unto us the consciousness of Thy presence all the way of life, the inward peace of Thy spirit and the abiding glory of Thy love. *Amen.*

FRIDAY.

Wisdom.

"Happy is the man that findeth wisdom."—Read Proverbs 3:13-18.

Wisdom is greater than knowledge. Knowledge is something that one has received; but wisdom is an inner, finer power which sees the way to go and directs the right use of knowledge. Knowledge may err, but wisdom never does. Therefore wisdom is something divine given by the Divine, and he who has wisdom can think divinely.

Prayer—Dear Father, Father of all wisdom, and giver of that divine power, grant unto us both knowledge and truth and the power to live right and for Thee. *Amen.*

SATURDAY.

What a Loss.

"Thy Father which seeth in secret shall reward thee openly."

We kneel in prayer in weakness, but we rise in power. If we do not pray we can have but little knowledge of this power. French has well put this in the following verse:

"We kneel, how weak; we rise, how full of power!
Why, therefore, should we do ourselves this wrong,
Or others—that we are not always strong,
That we are ever overborne with care,
That we should ever weak or heartless be,
Anxious or troubled when with us is prayer,
And joy, strength and courage are with Thee?"

Prayer—Dear heavenly Father, forgive us for the sin of prayerlessness. We would have Thy power, and Thou knowest we pray for it. Teach us to pray more and more sincerely, and grant Thy blessings of power. *Amen.*

SUNDAY.

The Sabbath is a gift for every man. It is a gift from the creation of the world. It must have been given because man needs it. On the seventh day thou shalt rest from all thy labors. This necessity of our physical and spiritual wants has been consecrated by our Saviour and His example. Can we do less than to seek an understanding of how He would have us use it and then do our utmost to do His will.

It is the privilege and duty of the present generation to pass on to its successors, unimpaired, the heritage of liberty bequeathed to it by the founders of the Republic.

—*George B. Cortelyou.*

NEWS FROM N. C. SOCIETIES.

(Continued from page 8.)

stein Snyder, and his mother, visiting her son for a few weeks, were present. Mrs. W. E. Wisseman, president of the N. C. Women's Conference, was present to bring greetings to the new society from the conference and to speak briefly of the great challenge of our missionary work today. All who were present caught the keen enthusiasm of this newly organized group for the work they hope to do; enjoyed the gracious hospitality of Mrs. Simpson; and looked forward to similar meetings to take place during the coming year. The society voted to set their financial goal for the coming year at $12.00, and decided to send at least $3.00 in to the treasury before this year's work closes in October.

Four other Women's Societies have been organized or reorganized during the past year: Berea, Bethlehem, Seagrove and Pleasant Cross.

The Women's Society of the First Church, Greensboro, held their annual supper meeting in August. Rain forced them indoors, but in spite of the weather over 50 women were present for the supper and the program which followed. Misses Dorothy Cox and Dorothy Hendrix, delegates to the National Pilgrim Fellowship Meeting in Deering, N. H., were in charge of the devotional part of the program; and Mrs. Lanson Granger of Asheboro reviewed the book "The Seed and the Soil." It was a most inspiring meeting.

The Society from Palm Street Church, Greensboro, held its August meeting at the Country Park, the annual picnic supper to which the society looks forward each year. About 30 women were present for the supper and for the vesper service which followed by the side of the beautiful lake. This society is taking out a Life Membership in the name of their pastor and his wife, Rev. and Mrs. M. A. Pollard.

Burlington women are looking forward to their mite box opening which comes this year on September 21. It is at this annual meeting that these women bring in their boxes filled to overflowing, gifts of sacrifice and love.

Burlington women will entertain the Annual Women's Conference on October 13. Our guest speaker for the day will be Dr. Arthur Rinden, missionary on furlough from China.

REPORTER.

No man can deliver the goods if his heart is heavier than the load.

—*Frank I. Fletcher.*

JOHN DOE, MARINE, IS DEAD.

John Doe, marine, scrunches down inside a landing boat as it drives in toward a south sea beach.

He feels the boat ground. He hears a command. He jumps out into armpit water. He wades forward.

A 50 calibre slug from a machine gun hits him.

He is dead.

John Doe, marine, has given his life for the United States.

That happened last month, last week, yesterday, and is happening tomorrow, and God only knows how many more times in the days to come.

It is happening to John Doe, marine, John Doe, engineer, John Doe, pilot, John Doe, artilleryman, John Doe, tanker seaman, John Doe, bombardier, John Doe, tank driver and all the other John Does in the service.

In the death of John Doe is the answer to why those of us who have not as yet been asked to give our lives for our country should be willing to give everything else we have.

John Doe didn't want to die. He liked life, too. Not many months ago he probably was an insurance salesman in California, or a bank clerk in Georgia, or a college student in New York, or a voice teacher in Illinois, or a farmer in Iowa. He loved his family. He had a girl. He wanted to marry and have a home and raise a family. He was like millions of the rest of us. He wanted to follow the Yanks and Dodgers, sing songs in the kitchen, root for his football team, go fishing, save his dough to buy a house.

But now he's dead.

He didn't owe any more to this country than any of the other millions of Americans.

But he gave all he had.

The reading of casualty lists is tough going, but they should be required reading in this country today.

The industrialist who worries about his profits should be made to read them. Death makes percentages seem pretty small.

The labor leader should be made to read them. He won't be able to think so much in terms of hours when eternity stares him in the face.

The politician should be made to read them. There are no party lines in the battleline. When a man faces death for his country he doesn't face it as a Democrat, or as a Republican, or as a new dealer, or as a party man. He faces it as an American.

The citizen who complains about rationing should be made to read the casualty lists. How would he decide if he were given the choice between no luxurious living standard and—no tomorrow? You can bet that he would choose to walk, to take his coffee black, his house chilly, cold, his days meatless.

Those who sit around round tables and talk big talk on what the world of tomorrow will be like should be made to study the casualty lists. For listed on them they would find the names of the men who are dying to make possible a world of today. Let beauty and truth and sweetness and light come—but only after those who are sworn to destroy such virtues are conquered.

Harsh as it may sound, we can picture no greater force of inspiration that could be unloosed on the people of this country than to have read to them over the radio and printed on the front pages of the newspapers, the names of the americans who died that day for America.

Who could but rise and respond with his best after roll call of the gallant men who loved this country and what it stands for, and offered up their lives?

The spoken words of men, no matter how beautifully said, or the written words of men, no matter how beautifully chosen, can never summarize patriotism, loyalty, and sacrifice, as well as the simple line in a casualty list reads:

Died in action: John Doe.

—*Henry McLemore, in Greensboro Daily News.*

WE CALL UPON OUR FELLOW CHRISTIANS.

To bow in penitence before the judgments of God who is Ruler of nations and the Father of mankind.

To devote themselves to preserving and strengthening the ideals of freedom and democracy.

To withstand any propaganda of hatred or revenge and to refuse it the sanction of religion.

To manifest Christian goodwill toward those among us whose origin was in nations with which our country is now at war.

To succor with generosity all who suffer from the ravages of war.

To minister to the deeper needs of men in the nation's service.—*Federal Council of Churches.*

These three things—work, will, success—fill human existence. Will opens the door to success, both brilliant and happy. Work passes these doors, and at the end of the journey success comes in to crown one's efforts.

—*Louis Pasteur.*

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

The children at the Christian Orphanage had a great treat last week. Mrs. W. W. Sellars and Mrs. J. H. McEwin of our Burlington Christian Church, conceived the idea of giving the children a real treat. Mrs. Sellars has a summer home about two miles from the Orphanage which has a beautiful lake. There is also a boat and a swimming pool.

All the children, both large and small, and the Matrons and Superintendent and a number of friends from Burlington including Dr. and Mrs. J. H. Lightbourne, were invited to a weiner roast and swim which they enjoyed very much. The first thing was a dip in the pool followed by a boat ride. Dr. Lightbourne assumed the roll of captain of the boat. Of course all the children wanted to go first and it was necessary for the writer to designate who would go and in what order. There were fifty little fellows who wanted to ride and only five could go at one time. We finally got it worked out so that each child could make one trip and the fun began and ended with everyone satisfied. While some were boating others played games.

The boating and games over the children were called together at the table and Dr. Lightbourne returned thanks after which the children were served weiners with all the fixings that go with them including doughnuts and lemonade. After a heavy meal water melon was served but the little fellows had not saved much space for water melon to their sorrow, for the melons were delicious.

After the feast the children were loaded on the Orphanage truck and started for home with hearts full of joy and appreciation for Mrs. Sellars and Mrs. McEwin for the grand treat they had made possible for them, and we feel sure when they say their prayers at night the children will ask God's blessings on these two wonderful friends. Each and every child deeply appreciated the picnic and the rest of us enjoyed both the picnic and seeing the children have a good time.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR SEPTEMBER 3, 1942.

Amount brought forward $10,174.72

Sunday School Monthly Offerings.

Eastern N. C. Conference:

New Hope	$ 1.00
Beulah	1.60
Pleasant Hill	2.80
Wentworth	28.00
	33.40
N. C. and Va. Conference:	
O'Kelley's Chapel	$ 5.00
Bethlehem	9.35
	14.35
Western N. C. Conference:	
Hanks Chapel	$11.00
Pleasant Grove	5.50
Smithwood	2.65
Big Oak	6.50
	25.65
Eastern Va. Conference:	
Oakland	10.00
First, Portsmouth	4.81
Mt. Carmel	7.52
Oakland, I. W. Johnson Bible Class	3.00
	25.33
Va. Valley Cent. Conference:	
Linville	7.13
Alabama Conference:	
Pisgah	1.75

Special Offerings.

Mr. Fespermon	$ 5.00
Reliable Bible Class, Bus fare and shoes for Margaret and Jo Blackwood	6.00
Mr. Fespermon	5.00
	16.00
Total for week	$ 123.61
Grand total	$10,298.33

The wise man is wise in vain who cannot be wise to his own advantage.
—*Ennius.*

It is great, and there is no other greatness—to make one nook of God's creation more fruitful, better, more worthy of God; to make some human heart a little wiser, manlier, happier, more blessed, less accursed.
—*Carlyle.*

ELON COLLEGE

A CO-EDUCATIONAL INSTITUTION OF HIGHER LEARNING OF THE CONGREGATIONAL CHRISTIAN CHURCH

West Dormitory Will Be Used for Girls This Year.

Elon College is located in the piedmont section of North Carolina. The climate is invigorating and healthful. The natural beauty of the campus is enhanced by careful landscaping.

The rates are most reasonable.

LEON EDGAR SMITH, President

Elon College **North Carolina**

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.
A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational and Christian Churches.

BOARD OF EDITORS.

R. L. HOUSE, B. D.....Editor
S. C. HARRELL, D. D.....Associate
W. T. SCOTT, D. D.....Associate
F. C. LESTER, B. D.....Associate
I. W. JOHNSON, D. D.....Contributing
L. E. SMITH, D. D., LL.D....Contributing
ALLYN P. ROBINSON.....Contributing
J. T. KERNODLE.....Managing Editor

DEPARTMENTAL EDITORS.

H. S. HARDCASTLE, D. D..Sunday School
H. E. ROUNTREE.....Quiet Hour
S. E. MADREN.....Christian Endeavor
A. LANSON GRANGER.....Young People
MRS. A. C. TODD.....Children's Page

SUBSCRIPTION RATES.

Six Months.....$1.00
One Year.....$2.00

Published by the Board of Publications, agent for the Southern Convention of Congregational and Christian Churches, and printed every Thursday by the Central Publishing Co., Inc., Richmond, Va.

Entered as second-class matter at the Postoffice at Richmond, Va., July 25, 1922, under Act of March 3, 1879.

Remittances for subscriptions should be sent to the office of Promotional Secretary, Elon College, N. C.

All other matters of business should be addressed to **"The Christian Sun,"** 1536 E. Broad Street, Richmond, Va.

For the Children

DON'T BOTHER ME NOW.

Jo Ann looked up from her book with a frown.

"What's the matter now?" She demanded as she twisted impatiently in the soft chair.

Becky held up a broken doll. Her eyes were so full of tears she didn't see the scowl on Jo Ann's face.

"Oh, she was old anyway. You've had her at least two years!" the older girl snapped in a disgusted tone.

"But she was one of my dearest dollies," Becky said slowly, trying hard to keep the tears from flowing.

"Well, you have three more. Go play with them! And for goodness sake stop bothering me tonight!"

"But it won't take you very long to fix her," Becky insisted, lifting her pleading eyes to Jo Ann. "You can fix her, Jon Ann. I know you can fix her."

"Of course, I can fix her," Jo Ann said with an impatient wave of her hand. "But not tonight. I want to finish this beek, see? Now be a good girl and get ready for bed. I'll come upstairs in a few minutes and tuck you in."

"But I always take Mary Lou to bed with me," Becky said in a choking voice as big tears rolled down her tiny face.

"My word, Becky!" snapped Jo Ann crossly, closing her book with a slam. "Don't be so babyish. You're six years old now and it's about time for you to begin growing up. Hurry upstairs and get ready for bed; It's enough I had to stay home with you tonight, let alone patch your dolls!"

Without another word, Becky left the room. The dull thud of her little feet could be heard as she slowly made her way up the front stairs.

Jo Ann nestled deeper into the folds of the big chair and opened her book once more. She tried to find her place. Thud—thud—thud. What a big baby Becky was! And six years old, too! Thud—thud—thud. It was bad enough to have a baby sister, let alone to be nursemaid to her.

She tried to get settled once more, but always Becky's face seemed to be looking at her from the pages. Finally, Jo Ann closed the book almost angrily. She had better see what the "baby" was doing. And Becky had better be ready for bed, or it would be too bad for her!

Jo Ann stopped abruptly at the top of the stairs. Perhaps it was the little flannel-clad figure kneeling by the bed or perhaps it was the soft shadows on Becky's face, but suddenly a strange, uncomfortable feeling chilled Jo Ann. She tiptoed to the open door.

"And dear Lord Jesus," the little voice was saying, "please forgive me if I made Jo Ann cross. I really didn't mean to, but I do love Mary Lou so much. Jo Ann can do everything, and I know she could fix Mary Lou." Two big tears pushed their way between Becky's tightly closed eyelids and slowly rolled down her freshly washed cheeks. "I know Mary Lou will be so lonesome for me tonight. I left her down in the playroom, and please, Lord Jesus, help Jo Ann to fix her up like new, 'cause I know Jo Ann can do everything!"

Jo Ann turned and hurriedly tiptoed down stairs to the playroom.

DIVINE STRATEGY.

(Continued from page 9.)

God, if so be that God will answer us that we perish not." We must have a movement of new life in the churches at home or face extinction.

But Jonah became like salt which has lost its savor. Perhaps he committed the error of so many well-meaning Christians, thinking that the first change that came to him was the final and complete change, and forgetting the very nature of the life with God which calls for endless change and renewals. It is interesting to note that success seems to be what turned Jonah's head. Jonah's disaffection also illustrates that God's mercy is harder for us to bear than his justice. God's mercy shames our selfishness. Because of pride, we become angry. There are many causes of course, of arrested spiritual development. Some which are operative now were not in Jonah's time. When the curtain fell on this little story, we see him in a tragic situation.

Ours is none the less tragic. Our need for renewal and reconsecration is as great as was Jonah's. The radiance characteristic of the early life of the convert has disappeared.

Missions abroad and evangelism at home are inextricably interwoven. There is a reciprocal relationship. As the kingdom grows outside, there must be a corresponding growth inside. At least, there is a challenge to it. As the kingdom grows inside, there is inevitable a corresponding growth outside. The individual learns more of the love of God from those to whom he proclaims that love, and their response, like that of the Ninevites, shows him heights of character which he himself had not attained. So the divine strategy in building the kingdom of God is seen in action and reaction, the interdependence of evangelism and missions, the mutual dependence of both, upon the grace of God, the common and universal source of strength and help.

Evangelism is a prerequisite of missions. Missions furnish new goals for evangelism. Evangelism is both antecedent and consequent to missions, and missions are both antecedent and consequent to evangelism. Missions without evangelism, or evangelism without missions; in either case we have an abstraction, something unreal, an arbitrary separation. There can be no true regeneration which does not issue its missionary zeal. There can be no Christian missionary zeal which does not both presuppose and express evangelism. These salient characteristics of inferiority and exteriority are suggested by the Book of Jonah. This is the hour of judgment. Judgment does not mean death, but life. Our pain may be our joy because we are judged by Christian standards. Our failure may be our reward, for the Christian church has been the means of producing the Nineveh, the higher standard which now condemns her. Our discouragement may be our hope, for we need not stay outside the walls of Nineveh. Christ is risen, and who can resist His call to the more abundant life?

A Labor Sunday Message

ISSUED BY THE FEDERAL COUNCIL OF CHURCHES.

Christianity judges economic practices by ethical standards. The economic order is not an end in itself. Materials and machines are means to be used by man for the production of that which is necessary, useful or beautiful to the end that human personality may be enriched. Men and not things are the goal of social living. All men are of worth and belong to one family. Progress is dependent upon cooperation, and true social unity is achieved by the good will that emerges from love.

Christianity demands a society wherein the universal obligation to work is recognized, and all engage in some socially necessary service. It sees work in terms of its spiritual significance as making fullness of life possible for all men. It challenges the assumption that self-interest is the only sufficient motive to drive men to real achievement and repudiates the pagan axiom that moral right must bow to ecenomic necessity. In the Christian view, division of class, race and nation are concepts too small to unite men for effective community life. A class can be temporarily united by hate or fear to fight another class but such a house is built upon sand. Mankind cannot be permanently united to build a better world upon the basis of class consciousness. The Christian ideal of solidarity of the human family is essential to a better ordering of society.

The general recognition of the right of collective bargaining, long advocated by churches, has now placed labor in a position to defend itself from many former practices of exploitation. Labor has achieved a power which matches the power of management and ownership. The churches cannot be satisfied, however, with a situation in which two massive powers approximately balance each other if their relationship is one of tension and frequent hostility, each merely defending its own rights or privileges. If a stable and sound democratic life is to be achieved, consonant with Christian principles and promoting the general welfare, the interests of all groups must be brought into more effective harmony. The democracy for which American soldiers are dying is the same democracy for which other American citizens should be living.

Our churches must have both sympathetic and critical relationships with all economic groups and an understanding of their purposes and problems. In their relationships with labor, especially, our churches are handicapped by two limitations: first, the ranks of labor are not adequately represented in the membership and leadership of our churches; and second, church people generally are uninformed concerning the purposes and problems of the labor movement.

It is incumbent upon our churches, therefore, to seek more energetically to bring the laboring people into the churches and to give them positions of leadership along with others on the basis of Christian stature and spiritual achievement. Church groups should also obtain the counsel and participation of representatives of labor in the educational and social action programs of adult classes, missionary societies, young people's groups and other organizations. Labor, on the other hand, should be reminded that, although the achieving of a reasonable standard of living may be a factor contributing to the good life, the truly good life cannot be found apart from the spiritual and moral resources of character. Labor needs the church.

The church belongs to no group, race or nation. It has a concern for every group and is committed to the achievement of a society of justice and good will for all. It should, therefore, have such a relationship with both labor and employers as to be able to assist them both in the task of eliminating those practices which impair their integrity and their service to the community, such as the resort to violence, racketeering, autocratic methods, monopolistic practices, internal dissensions and disregard of democratic controls.

There is real hope for the future in the present general collaboration for production on the part of labor and management, their voluntary agreement to eliminate strikes and lockouts in war industries, and their cooperation in many industries through joint production committees. This increased cooperation during the war crisis should be continued in normal times.

The development of stronger and more responsible producers' associations, farmers' organizations, labor organizations, professional groups and consumers' cooperatives is to be encouraged. From both employers' and labor groups there have come suggestions that such organizations be integrated into some form of voluntary national economic council for planning, in cooperation with government, for maximum production and consumption, the abolition of unemployment, and for devising methods of cooperation in post-war economic reconstruction. Churches can support such suggestions in principle as furthering the kind of democratic collaboration which is in harmony with Christian principles. Such councils alone, however, will avail little if the right spirit is lacking. The great contribution of the churches is to assist all groups to attain more the spirit of Christ and so to achieve a new tolerance, understanding, friendliness, good will and cooperation for the common good.

Southern Convention of Congregational Christian Churches

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCIV. RICHMOND, VA., THURSDAY, SEPTEMBER 10, 1942. NUMBER 36.

This Issue Is Dedicated to the Interests of Churches, Chaplains and Service Men

THIRD ANNIVERSARY: COMMITTEE FOR WAR VICTIMS AND SERVICES.

By BOYNTON MERRILL.

We are beginning our third year. We wish to acknowledge your patience with us and your care for us. The Congregational Churches gave us life at Berkeley because they desired to have a child specially set apart to render such services as these fateful years might call for or even desperately need. Although we are quite young and although we are quite ready to take our place in memory when these fateful days are over, we have done, and wish still to do, our best to reflect credit on our parents.

Money is the one easiest way to measure the strength of our service, although that service has sought to be above money. Two hundred fifty-seven thousand dollars have passed through our hands, most of it going swiftly to the tragic victims of this ruthless war. The hungry are being fed, the homeless sheltered, strangers welcomed. And in addition now, we are helping scores of our Churches and chaplains to be graciously and wisely helpful to thousands of our own American boys in the armed services, in the camps and in great industrial centers.

What lies ahead? No one knows. But we hope, with all the power of hoping which we possess, that you will continue to work with and through us. We believe we have begun a good work. We do not want those who need us or the good name of our Church to suffer. Remain steady in your giving. Urge Congregational Churches and ministers (and there are still nearly 3,000 of them) not sharing in this great cooperative movement of mercy to add their strength to yours. Do these two things and our third birthday will be happy indeed.

NEWS AND VIEWS

The fall session opened at Elon College this week. We wish for President Smith and the College a most successful year.

The Editorial this week is by Rev. Allyn P. Robinson, who was elected an associate editor at the last session of the Southern Convention.

Dr. John G. Truitt contributed a devotional article to "Strength for God and Country," a publication designed for men in the armed forces.

Miss Charlotte Helfenstein, daughter of Dr. and Mrs. Roy C. Helfenstein, and Ensign William H. G. Warner were married on Monday, August 17.

Chaplain Henry E. Crutchfield, Reception Center, Jefferson Barracks, Missouri, writes, "Men are coming and going all the time at the Reception Center. I am very busy giving four or five lectures each day. I am on duty seven days each week."

A letter from Chaplain Harlin M. Compbell states that "At the present time four of the chaplains from Camp Pickett are attending the Chaplains School at Harvard University. No one has been sent to do their work, hence I am acting as Post Chaplain and at the same time carrying on my own work and that of a chaplain whose area adjoins mine."

The correct formal way to address a chaplain is by the use of the title "Chaplain," advises the General Commission on Army and Navy Chaplains. "Chaplain Smith" is correct. "Captain Smith" or "Major Smith" is incorrect. Whatever his rank a chaplain should be addressed as "Chaplain."

The General Commission on Army and Navy Chaplains has been asked to obtain enough qualified candidates for navy chaplains so that 400 may be appointed by the end of December. Applicants are needed from the following denominations: Baptist, Congregational Christian, Disciples of Christ, Episcopal, Lutheran, Methodist, Presbyterian, Reformed, Unitarian and United Brethren.

The corrections for the mailing list for September were received from the office of Promotional Secretary this week, but too late to revise the list itself. It is customary to prepare enough lists for the month, and this had already been done. There will, therefore, be some delay in the changing of your label this time, but if your renewal has been sent in, the change will show on the issue of October 8.

Rev. Robert Lee House, Richmond, has announced the following series of sermons for September:

Mornings: "At School With the Saints." 6. Learning Love With John. 13. Learning Faith With Paul. 20. Learning Work With James. 27. To the Saints Who Are in Richmond!

Evenings: "Psychological Sermons." 6. Do You believe in Faith Healing? 13. Can one Determine His Emotional Moods? 20. What is the Subconscious and How Can it be Used? 27. Psychological and Aesthetic: Orchestra Concert with Orcenith Smith of Camp Pickett as Soloist.

DEDICATION OF A SERVICE ROLL.

For the preserving of the heritage of our fathers:

For the assurance of liberty, the establishment of truth and justice, and the safeguarding of good-will;

For the winning of a peace that will enable little children to grow up without fear, and men and women to enjoy the fruits of their labors;

For the healing of the nations, and the building of an honest and friendly commonwealth of peoples as in the sight of God—

We dedicate the service, the courage, the sacrifice of these dearly beloved of our families and friends—

Together with our own loyalty, our prayers, and the full devotion of our lives—

Humbly pledging to those who have gone, and the Father who watches over them and us, that we shall not fail in our task or our spirit.

Chaplain James G. DeLaVergne writes the following letter to parents of each man in his jurisdiction:

"Each soldier has just received his permanent assignment in the..... Division.

"The new assignment and official address for you is.....

.....

"Rest assured that no stone will be left unturned to provide for his spiritual and physical needs.

"I consider it a privilege to share with you the responsibilities of this critical hour in our nation's history.

"As his unit chaplain, if at any time I can be of any service to you, please do not hesitate to call on me."

Sincerely yours,

.....

PORTSMOUTH VICTORY SUPPER.

The Planters Club on the Nansemond River was the scene of a Victory Supper held by thirty-two members of the First Christian Church, Portsmouth. Mr. J. T. Daughtrey, Director of the Debt Retirement Campaign, was the toastmaster. Harry H. Harcum, Secretary and Treasurer of the campaign reported $3,000.00 raised in cash and pledges, with $1,432.00 in cash. This amount will retire the debt and establish a Parsonage Fund. Victory speeches were made by Mr. H. W. Lee and Rev. B. L. Sawyer, C. W. Parker, Mrs. C. F. Rudd, Mrs. R. F. Edwards, Mrs. O. C. Hartung, Miss Caroline Gort.

A Service Roll was presented to the Church last Sunday bearing the following names: Eugene D. Brinkley, Charles H. Brinkley, Jr., George Earle Whitley, Claude Whitley, Douglas Whitley, Floyd Redding, Clarence E. Mays, James Wesley Parker, Frank S. Leake. The last named sent a pledge of $25 with $10 cash on the Debt Retirement Campaign from "somewhere on the Pacific." James Wesley Parker recently spent a week with his parents in Portsmouth and played a violin solo for the Sunday morning Church service.

Mrs. W. M. Ricks, for many years a devoted member of the First Christian Church, died on Thursday, September 3.

PASTOR'S ASSISTANT, NEWPORT NEWS.

Miss Virginia Webber, B. S. Rel. Ed., went to Newport News on September 1, as director of Religious Education and Pastor's Assistant.

Miss Webber is a graduate of Schauffler College of Religious Education and Social Work, Cleveland, Ohio. While there she devoted much time to the study of music. She is an excellent soloist as is evidenced by the fact that she was soloist in the college choir which annually tours New England and the middle-west. She was soloist also in the college church choir.

During the summers, Miss Webber did Religious Education field work. She has studied and had practical experience in week-day schools of Religious Education, Vacation Church

(Continued on page 15.)

The Office of Promotional Secretary

News from the Field by Rev. F. C. Lester.

HERE AND THERE.

Pastor Brittle and the fine people of Union (Southampton) made the Rev. J. L. Neese very happy at the close of the meeting last week with a liberal offering of money and things to eat. This is right good evidence that the meeting had been a revival.

Miss Angie Crew spoke at Salem Chapel last Sunday morning. Ray Day, an Elon College ministerial student has been serving the church during the summer, and was home in Norfolk for a few days of rest before starting the fall term of college work.

Members of the College faculty are gathering on the beautiful campus early this week, and seem to be ready for a good year. President Smith even took a few days rest and appears to be refreshed. (Came home with no broken ribs. Better luck than on a previous occasion.)

This writer preached, ordained two deacons and held communion at Mt. Bethel last Sunday. On the same day he brought a student to Elon to begin as a freshman. Rev. Walstein Snyder has served Mt. Bethel this summer to the satisfaction of the people who have attended the services. He was home near Elkton, Va., for rest before starting the Sophomore year at Elon.

Next Tuesday the Prudential Committee of the American Board will meet in Boston to consider finances and other problems concerning the mission work of our church around the world. The next day the Southern Convention Mission Board will meet in Suffolk, Va., to consider its program for the next year. It is not easy to carry on a constructive church program around the world today, but it is a thrilling experience to try.

The Rev. J. L. Neese is holding a revival meeting at Bethlehem (Altamahaw) this week and next. This fine old church has had no pastor since the Rev. G. C. Crutchfield left for Old Zion in Norfolk. We shall all wish and pray for a successful revival, and for the time when the church may have a minister.

PROMOTION AND RALLY DAYS.

The new school year begins with October. Good schools promote their pupils who deserve it. This is usually done on the last Sunday in September so the pupils are ready to begin the new year in new classes.

Many churches and church schools make the First Sunday in October Rally Day, and try to get as many pupils as possible present for that day. Some use the month of October as a time for working on attendance.

The International Council of Religious Education and the forty denominations working through it are suggesting to churches this year that the week including the last Sunday in September and the first Sunday in October be used as Religious Education Week.

This office will be glad to furnish suggestions for such observance of either day or the week. Why not write us telling what you want?

THE JUNIOR HIGH CAMP.

Sixty-four youngsters and eleven leaders had a delightful week at Crabtree Creek Recreational Area two weeks ago. Leaders were hard to get, mattresses were not to be had, and travel was difficult, but the hardships make the golden memories a little more brilliant—memories of quiet morning meditations, of lovely twilight vespers, of study and instruction, of fellowship in play and work, of the happy camp-fire, and of the breakfast communion service.

Those on the top side of the age limit insist that the limit should be lifted next year so they can get three years in camp. Well, maybe! We'll see what next summer brings forth.

Financially the camp was a glorious success. No one thought we could satisfy those ravenous appetites, buy cooking utensils and dining table furnishings, pay for the use of the camp, and break even with the payment on the part of each camper of $5.00 and one-half pound of sugar. Well, we seemed to have plenty to eat that included steak, ham, fried chicken and ice cream; we bought $29.00 worth of supplies; and we have $21.00 to add to our profit of last year. Now we have nearly enough things to use in camp, and have some money with which to start next year. Let's hope there is a next year for our camp!

CHRISTIAN SUN SUBSCRIPTIONS.

Subscribers did right well with renewals during the summer. Many others should notice their labels. Since the last report this office has received the following subscriptions up to the end of August:

Renewals.

Mrs. Jeremiah W. Holt, Burlington, N. C.
C. D. Harton, Henderson, N. C.
J. S. Kagey, Norfolk, Va.
Mrs. W. R. Cole, Newport News, Va.
Mrs. O. T. Travis, Newport News, Va.
Mrs. W. G. Edmonds, Norfolk, Va.
Mr. L. W. Vaughan, Norfolk, Va.
F. M. Brewer, Norfolk, Va.
J. H. Newman, Richmond, Va.
Mrs. J. D. Luke, Suffolk, Va.
J. A. Kagey, Edinburg, Va.
Mrs. Mahlon Clem, Edinburg, Va.
Rev. R. E. Newton, Luray, Va.
Mrs. J. E. Frazier, Elkton, Va.
Mrs. Lydia Pickering, Broadway, Va.
Mrs. Paul Painter, Luray, Va.
Mrs. W. H. Byrd, Suffolk, Va.
Miss Mary A. Thomas, Haw River, N. C.
D. J. Bowden, Richmond, Va.
H. B. Carleton, Winter Park, Fla.
J. A. Kimball, Manson, N. C.
B. J. Earp, Albemarle, N. C.
Mrs. L. A. Wright, Windsor, Va.
Mrs. J. F. Atkinson, Mullins, S. C.
Geo. F. Whitley, Smithfield, Va.
Mrs. J. S. Rollings, Suffolk, Va.
Mrs. D. I. Stephenson, Raleigh, N. C.
Mrs. W. B. Warrington, Suffolk, Va.
Mrs. J. B. Gatling, Suffolk, Va.
Mrs. H. E. Seymoar, South Norfolk, Va.
G. E. Rountree, Sunbury, N. C.
P. H. Richetts, Danville, Va.
Mrs. F. B. Schulernd, Norfolk, Va.
J. R. Daughtry, Norfolk, Va.
Mrs. Ida Adams, South Boston, Va.
Mrs. J. R. Brownie, South Norfolk, Va.
Charles H. Davis, Norfolk, Va.
Mrs. R. R. Auman, Steeds, N. C.
Frank Curling, Norfolk, Va.
Edith Dickens, Burlington, N. C.
Mrs. Russell V. Powell, Newport News, Va.
Mrs. E. R. Smith, Suffolk, Va.
Mrs. Lydia Ireland, Elon College, N. C.
Mrs. Roy Bear, Portsmouth, Va.
Mrs. Carro Jones, New Hill, N. C.
Mrs. Geo. W. Nurney, Suffolk, Va.
E. L. Jones, Durham, N. C.
Mrs. H. H. Butler, Suffolk, Va.
Paul E. Coble, Liberty, N. C.
Mrs. L. H. Lawrence, Jonesboro, N. C.
Mrs. Richard Nelms, Windsor, Va.
Mrs. E. E. May, Shenandoah, Va.
Miss Mary I. Thomas, Burlington, N. C.
Mrs. A. Y. Allred, High Point, N. C.
J. A. Craven, Asheboro, N. C.
W. H. Burckett, Suffolk, Va.
J. L. Goodwin, New Hill, N. C.
Mrs. R. L. Baker, Newport News, Va.
G. G. Givens, Newport News, Va.
Mrs. W. L. Flenniken, Seagrove, N. C.
Miss Faye Simpson, Burlington, N. C.
Miss Mary Webster, New Hill, N. C.
Mrs. A. B. Jarvis, Norfolk, Va.
Mrs. A. M. Johnson, Norfolk, Va.
Allen Miles, Burlington, N. C.
Rev. C. C. Thomas, Rensselaer Falls, N. Y.
Mrs. W. J. Sanborn, Southern Pines, N. C.
J. E. Eubank, Jr., Newport News, Va.
Mrs. W. E. Spain, Hampton, Va.
Mrs. Pattie H. Howell, Holland, Va.
Rev. Richard L. Jackson, Waverly, Va.
Miss Sallie E. Taylor, Harrisonburg, Va.

New.

W. B. Fuller, Harrisonburg, Va.
Mrs. E. E. Foltz, Broadway, Va.
Mrs. Fannie Riddick, Durham, N. C.
Mrs. Dora Michael, Charlottesville, Va.
Miss Mettie Brady, Ramseur, N. C.
Mr. Marvin Jones, Bennett, N. C.
Mr. Earnest Jones, Bennett, N. C.

CHURCHES IN CAMP COMMUNITIES FIND NEW DUTIES.

"Say, Southern hospitality is no myth!" The words were those of a stalwart Yankee from New England and the look in his eye was convincing. The young soldier was smacking his lips over some good old Southern fried chicken and a pretty girl was pressing him with some home-made cake which he would hardly have the heart to refuse. On his first leave from neighboring Fort Bragg he had found himself invited to a church party.

Camp communities, I find, have been taking their "welcome-soldier" job very seriously. When once they have overcome their first shock at discovering that they have been practically "taken over" by men in uniform and that life can't go on quite as usual, they have faced their new tasks not with resignation but with enthusiasm. Long before the Chambers of Commerce in most cities realized that their search for new business and tourists had to give way to soldier entertainment, the churches of these communities had already hung out the welcome sign. Indeed if the South is keeping its reputation for hospitality, much of the thanks must go to the churches.

Fayetteville, North Carolina, is a prize example of the way in which our camp communities are facing up to their new war-time job. Located only eight miles from the largest military camp in the country, which is now a sprawling metropolis that covers some 125,000 acres, Fayetteville's population according to the last census was only 17,000. While Fort Bragg was growing from a peace-time post with about 3,500 men to a war-time training camp of over 65,000, Fayetteville, it is true, doubled its population but it did not double its resources. So enough new problems have come to this once quiet Southern city to leave the city fathers dizzy.

Take the problem of housing alone. Every empty room is filled with some sort of furniture and rented. The old Southern mansions still seem to maintain their quiet Southern dignity, yet even they have in some cases have turned into rooming houses or apartments.

And housing is just one problem. Into the city over the week-ends pour thousands of boys from the nearby camps eager for some release from army routine. He is a lucky soldier who can find food to eat without standing in line until he's lost his appetite or a movie to entertain him before he is worn out by the long cue. But what you really want if you are a soldier is the friendly welcome that the ordinary attractions of a town's main street can't give very well. It was here that the churches stepped in to say in no uncertain terms "Welcome, soldier!"

Unlike a large city which has social agencies and community planning groups well organized during peace time that are converted easily for entertaining such a mighty host of armed forces, Fayetteville was entirely unprepared. Community recreation was little more than an idea. When the community began to fill up with soldiers with time on their hands, the W.P.A. supplied some recreational workers including one energetic and imaginative young man who was later added to the city's payroll as Director of Recreation. Among the best resources he found at hand were the churches.

The church in any small Southern community is a pretty important factor and the church, despite its conservatism, has a history of pioneering. Long before the U.S.O. came to town the Hay Street Methodist Church had contributed its downtown parsonage for a "Soldiers' Town Home," an institution which proved so popular that when the U.S.O. clubs did make their appearance, the home was kept by popular demand. A rambling old house with plenty of room for almost anything that a soldier might like to do, from cooking himself or his buddies a meal in the fairly well stocked kitchen to painting a portrait (as one soldier artist likes to do) in a quiet upstairs room. On a Sunday afternoon I found the place thronged with service men singing around the piano, playing ping-pong, listening to the radio, or "just sitting," an occupation often greatly appreciated, particularly by the soldier recently come from guard duty. The well-filled cookie jars supplied by a committee of church women, are often a poignant reminder of home, but the one fact that above others makes the old house a home, is the presence of Mrs. Florence Hall Highsmith. Mrs. Highsmith, who directs the home's affairs, is genial, motherly and good-to-look-at. Typical of the service the home renders was a lovely wedding held there recently with a lovely improvised altar with candles, flowers and all the "fixings," including a wedding cake. It was just the kind of wedding that the couple had looked forward to for five years. A few hours before that they hadn't dared to hope for it since the soldier's leave was brief. The Soldiers' Town Home is now a joint project of the churches of the community, the Recreation Commission and the W.P.A. To make it possible, the Hay Street Methodist Church has given up plans for a much needed educational unit.

The local churches work on the principle that Sunday morning belongs to the chaplain and his service at the camp. Many of the men do attend morning service in town but it is the evening service that bids them special welcome. A "Soldier Service Broadcast" over a local radio station is passed around among the churches with soldiers providing special music, but every Sunday evening finds a soldier service in practically every church in town. Chaplains at the Fort cooperate, often bringing as many as two hundred boys at a time. The rule, not the exception of late, has been packed churches with people standing even after extra chairs have filled almost every available space. After the evening service, the soldiers enjoy a "Social Hour" with the chance to meet some really nice girls and mingle in normal fashion with civilians.

It would be difficult to list all of the activities that the churches have attempted. (Continued on page 13.)

The Home Church and the Soldier

By HARLAN M. FROST.

Exec. Secretary Christian Commission for Camp and Defense Communities.

The number one item of any church program for men in uniform is the obvious one of demonstrating that the home church follows them with its prayers and its interest. The chief medium is the United States mail bag; and the driving motive which gets the letters into the mail bag is the Christian interest in the worth of each individual man.

Army and navy chaplains, men in uniform, those in the last war, USO workers, pastors in communities near training camps—all testify that such interest shown by the home church is a steadying, sustaining resource.

Recently, after I had completed a public address on this subject, a man in the audience walked up to me, mentioned the name of a fellow-townsman, and said: "You know, that man wrote me every single week I was away in the army during the last war. I'll never forget what that meant to me."

Many churches today are carrying on this ministry by mail in a way that glows with warmth and vitality; others, however, are working at it intermittently or not at all.

Recently, Madison Avenue Presbyterian Church in New York City printed on the front page of its calendar a letter from a young man in the navy which read in part:

"Lest I put it off any longer, let me tell you, and through you all the others, how heart-warming a thing it has been to receive your letters from 'Madison'."

Here is a church that so values the importance of this ministry that it writes each of its men in military service every week.

Christian friendship energetically expressed by the home church brings a triple reward:

One—It helps men to retain their sense of individual worth as children of God. The chaplains are rendering significant service, but unremitting interest from the home church is still important in maintaining inner integrity.

Two—This constant interest of the home church reminds men that the Christian community—the church—is a valuable resource for keeping life at its higher levels.

Three—It strengthens the hand of the chaplain and the pastor in the camp community. A chaplain at a Virginia camp told recently of dropping into a religious church service, there to find a half dozen army men whom he knew for their religious interest. "Every one of the six had from one to two buddies with him," he said. "That's the way it works."

How does a given church go about carrying forward such a ministry? Following are the high points of a typical program that many churches have used to advantage:

Before the man leaves for service it is important to arrange a pastoral interview with the man and his family, for a discussion of problems to be faced and the values of spiritual anchors. Literature concerning the selective service process is helpful. Three pamphlets, "Is Your Number Up," "Attention to Your Health" and "Training Through Recreation," are very good for this purpose. They are published by the National Committee on Education and Defense, and may be obtained from the Bureau of Publication, Teachers College, Columbia University, New York, New York.

When a man leaves, the procedure being widely used calls for:

One—Announcement of the fact in bulletin or calendar, and in public service.

Two—Gift of an inscribed New Testament and identification card. This card gives the man's church affiliation, and lists the phases of church service in which he has been active, and commends him to any chaplain or pastor. Cards are available from most denominational headquarters, or from the General Commission on Army and Navy Chaplains, Washington, D. C.

Three—A letter from the pastor sent to the chaplain at the reception center or other unit to which the man is going and a similar letter to a pastor in a near-by community.

From this point on the heart of the matter lies in organized provision for letters every week. They must be as personal and newsy as possible. Some will come from the minister, but not all. Groups within the church can take turns. In one church the Service Men's Committee has a member for each man in the armed services. Each month the committee members draw from a hat the name of the absentee with whom they are to correspond each week for that month.

The address list of men in service is of paramount importance. One pastor now on leave for service as a chaplain left these instructions with his church secretary: Scan the paper each morning for the names of new inductees related to the church; call each man's home, obtain his correct address; thereafter call each week to obtain any change of address.

The army frowns on the posting of names and addresses too openly, therefore many pastors keep the lists in the office, but post the names and announce that letters to these men will be forwarded to the proper address.

Another excellent means of keeping in contact with absentee men is in sending regularly church bulletins, mimeographed news notes, and occasional gifts of devotional literature or books. The Christian Commission for Camp and Defense Communities—the agency which the churches have created for united action through the Home Missions Council, the Federal Council of Churches and the General Commission on Army and Navy Chaplains—is just issuing a devotional pocket-sized booklet entitled "Rations 100 Days." It is composed of pages drawn from the devotional periodicals of nine denominations, and is designed for gift purposes during the summer and early fall.

October 1 the commission will have ready another pocket-sized booklet, a "Spiritual Almanac for Service Men," dated for the calendar year of 1943.

There are also other important jobs "back home" that the church can perform: the pastoral interview with the family, after which the minister writes a word to the absentee; remembering absent ones in public prayer; the special worship or communion service which holds the absent ones before the attention of the entire congregation.

This program can also become the medium for many of the deep concerns of Christian faith. Parents of men in service are doubly concerned with the sort of world that will emerge after the war, which fact offers an opportunity for special study classes.

The program is concerned with the spiritual conservation of men, and is just as much needed by men and families being uprooted and moved to new industrial employment. Follow-up interest will endeavor to relate these folk to churches in the new community, but until they are so related, the home church must follow them.

It is possible that from this wartime emergency the church may discover how to revive that great valley of dry-bones—the non-resident membership list.

CONTRIBUTIONS

SUFFOLK LETTER.

Scuppernong grapes are getting ripe. Years ago when the big Circus made its annual tour of this section the Scuppernong grapes were somewhat associated with that great institution. At least we knew when the grapes turned brown it was about time for the Circus to appear. In the horse and buggy days, the usual means of conveyance for the well-to-do people, people came to Suffolk by the thousands to see the Circus. Carts, wagons and buggies were parked all over the city early in the morning, and the people lined up along the sidewalks, waiting for the sound of that steam musical instrument which always made its noisy contribution to the occasion.

The old fashioned Circus has ceased to come this way, but Scuppernong grapes and peanuts are with us yet. My grandfather had three large Scuppernong vines on his farm when I was a small boy. He sometimes made wine from them, although he used it only for sickness in his own family. He knew something of the medicinal value of certain roots and herbs and made his own harmless concoctions of these herbs mixed with wine. He claimed wine was good medicine for minor ills. One year the foxes made frequent visits to his chickens and he invited some local fox-hunters to kill the fox. As a reward he furnished them a good dinner, and violated one of his temperance rules by offering them a glass of his old wine. The leader of the group, a tall man, seemed to enjoy this wine very much, and when he had drained his glass, said to grandfather: "Uncle Jesse, I wish my neck was as long as that white gander's, so I could enjoy my wine a longer time."

Every active boy should have the privilege of attending one Circus—see the animals, observe the Three Ring acting. And if these boys can have free access to a good Scuppernong grapevine, when the grapes are brown and sweet, life will carry with it some pleasant memories. Grapes are at their best when picked from the vine. Boys are happy when eating this delicious fruit. After all, the farm offers boys a great opportunity and many advantages. The country church is the great bulwark of American democracy and religious liberty. It is a mistake to think country people are mentally inferior or socially unequal to their city neighbors. In every respect they are equal. And young ministers who are willing to accept a challenge and make a real test of their ability should welcome the privilege of being a rural pastor.

What explanation can justify using space in a church paper to write about Scuppernong grapes and other related topics? Here is one viewpoint. In every legitimate realm of life God has provided the means for tempering the adverse winds and curbing the unfavorable forces which threaten His people. The plainest cottage by the roadside can be the background of beautiful flowers and share the fragrance of the blushing roses. Poverty can be clean and inviting. Look for the true, the beautiful and the good, and these will come into the range of your vision. "Seek peace and pursue it." A bee will extract honey from unsightly materials. The humming bird looks for deep-petaled flowers. Hate finds hate in its enemies. Love finds love in the heart of smiling friends. This is the parable of life. And eager eyes should be open while anxious hearts look for some of the blessings provided by a loving Father.

I. W. JOHNSON.

EDUCATION AND WAR.

A National Institute on Education and War wah held at the American University, Washington, D. C., August 28-31. The Institute was sponsored by the United States Office of Education Wartime Commission, Dr. John W. Studebaker, Commissioner of Education. The Institute was composed of presidents and representatives of state colleges and universities, principals and superintendents of public schools in various centers and a small number off liberal arts colleges. Every state in the Union was represented. The purpose of the Institute was to ascertain by lectures, research, and conference, the wartime needs of the country and the extent to which education on all levels could help to meet such needs. The Institute had to do principally with state schools, public schools, universities, and colleges under the direction and supported by state or state agencies, though a number of liberal arts colleges were represented. The program consisted of three lectures in the morning and seminars in the afternoon. All lectures and all seminars had to do with the war effort and the resources of the country—human and material—that might be utilized for the successful prosecution of the war. All speakers recognized the seriousness of the present situation and that it would require the total force of this country to win the victory and maintain the peace. It was made plain by various speakers that education as usual was absolutely "off the record," that those institutions that planned to continue in the field of higher education would of necessity recast their curricula so as to fit into the requirements of the nation at war. We were told to simplify our curricula to teach English, history, math, general science, and mechanics. The country today is badly in need of radio operators, telephone technicians, automobile mechanics and of any and all who understand anything about navigation. The training is to begin with first-year high school for, agreed the speakers, the war would continue sufficiently long to include eventually the boys who are now fourteen and fifteen years of age. Vocational training is to be included and intensified in junior and senior high schools so that when the individual graduates from high school he will go directly into institutions or camps to continue his training for combat service. It was stated in the conference that education would be the deciding factor in winning the war, that already the lack of education is hindering the war effort decidedly. To date more than 200,000 healthy, young men have been rejected by the Army and Navy for the lack of education. The schools have a tremendous responsibility. It is their business to train their students not only in the art of warfare but in the art of self-preservation. It would be a terrible indictment for some wounded soldier before his death to say, "If my college or my instructors had been more thorough in their training, I would not have been mortally wounded." Let no one be optimistic about the duration of the war. There is nothing at this particular time to be optimistic about. We cannot expect to win as long as we are losing and after we are able to turn the tide and begin to win, victory will be still far, far in the distance.

At Elon College we shall endeavor to adjust our program to present-day requirements. My advice to young men and young women is to spend every day possible in school. The more you learn about the grim business of war, the more successful you will be in your efforts against

(Continued on Page 9.)

FOR THE CHILDREN

Dear Friends:

The Todd family made a week-end trip to Norfolk, Virginia, during the last days of August. Contrary to expectations I did not get back in Sanford in time to get the Crossword Puzzle in the mail for last week's SUN. The Managing Editor was kind enough to supply a story for us. It was a good story too, wasn't it?

TO TEACHERS AND PARENTS.

As Superintendent of the Children's Work for North Carolina I'd like to pass along a message which is contained in the September Issue of *Children's Religion:*

TO HELP THE CHILDREN OF THE CHURCH.

1. Begin at Birth.
2. Cooperate with Parents.
3. Enroll More Children.
4. Improve Teaching.
5. Make Children's Rooms Attractive.
6. Strengthen Worship.
7. Express World Brotherhood.
8. Provide Training in Giving.
9. Use More Time.
10. Any Teacher or Parent May "Give diligence to present himself . . . a workman that needeth not to be ashamed . . ."
11. Consult the Children's Department of the Division of Christian Education, 14 Beacon Street, Boston. Mildred C. Widber, Secretary.
12. Join a Leadership Training Class in your local church or community.
13. Read.

Emphases of Children's Religion for 1942-43 are:

September: The Church and Children; United Christian Advance.

October: Training Children in Giving; The Home Mission theme for the current year, Children of Varied National Backgrounds in the United States.

November: The Use of Pictures in Religious Teaching; Beauty Corners in Home and Church School.

December: Christmas Plans and Enterprises.

January: Music and the Spiritual Growth of Children.

February: The Foreign Mission theme for the Current year: Mexico.

March and April: Easter Interpretations and Suggestions; Children and their Ideas of God.

May: The Use of Play and Drama in Religious Teaching.

June: Story Telling; Children's Reading and the Library Table in the Church School.

CHILDREN OF SANFORD CHURCH.

The first Sunday in September found the Children of the Sanford Church all at the Services of the Church. The Junior Department of the Sunday School had charge of the Closing Service of Worship of the School. They carried out a well thought out and carefully planned worship service with dignity and beauty. They made the church feel happy about her children. The whole church family came together in the worship inspiring auditorium for this service.

Many of the children remained for the morning service. Two children were brought to the altar for dedication at this service. Little Virginia Ann McIver had an unusual Christening. She smiled up into the minister's face as he christened her. She was happy because in the service with her were: her parents, Mr. and Mrs. Jack McIver of Sanford, her paternal and maternal grandparents —Mr. and Mrs. A. H. McIver of Sanford and Mr. and Mrs. Riddick of Durham; two great grandmothers— Mrs. McIver of Jonesboro and Mrs. Riddick of Durham; two aunts—Miss Riddick of Durham and Miss Virginia McIver of Sanford. All of these relatives were members of the Congregational Christian Church. Just before her christening Virginia Ann's mother united with our Sanford church coming to us from Dr. Harrell's church in Durham.

Andrew Martin Wicker's parents were happy in bringing their young son to the church for dedication and consecration.

Miss Edna House represented the High School Age Group as she united with the Church.

You can understand why the Communion Service which followed was truly A Thank You Service to God!

The Cradle Roll Department of Sanford is having it's annual program and guest day on September 18. Unconsciously we find ourselves in step with the Emphases of Children's Religion for September.

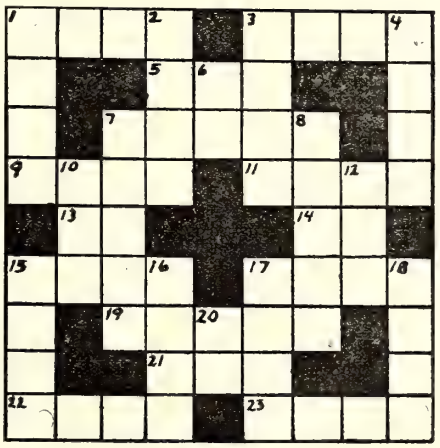
CROSSWORD PUZZLE.

ACROSS.

1. They form the ends of our feet.
3. We see with them.
5. A girl's name.
7. Tempest; heavy fall of rain.
8. 1,760 yards.
11. Past tense of sell.
13. North East. (Abbr.)
14. New England. (Abbr.)
15. Part of body.
17. An age.
19. A species of violet.
21. Rear Office Key. (Abbr.)
22. The first garden.
23. External covering of the animal body.

DOWN.

1. Neat; compact.
2. Ground-plot.
3. Organs of sound.
4. Contents of seed pod.
6. Negative.
7. To slumber; rest.
8. A medium of exchange.
10. A lodging place.
12. .... the lion.
15. A cabbage with open curled leaves.
16. To obtain by working for.
17. Requests; petitions.
18. Middle of the day.
20. Number. (Abbr.)



ANSWERS TO LAST PUZZLE.

Across—1. Cain; 3. Abel; 5. E. H. Q.; 7. Cloud; 9. Will; 11. Arid; 13. O. I.; 14. Id.; 15. Dumb; 17. Snag; 19. Brook; 21. Oil; 22. Blow; 23. Even.

Down—1. Crow; 2. Nell; 3. Aqua; 4. Loud; 6. Ho.; 7. Climb; 8. Drink; 10. I. O. U.; 12. Ida; 15. Drab. 16. Brow; 17. Sole; 18. Grain; 20. O. I.

WANT CHEERFUL LETTERS.

The women of the United States, wives, mothers, sisters and sweethearts, can make or break the morale of any army, and our present army is no exception. This fact is being brought out by information that comes to the officers.

When the baby gets a toothache, when finances at home have gotten into a tangle, when bad news from abroad is relayed to the men in our services, these all add up to making the soldiers feel blue.

This is a condition which the women's organizations of the country can and must correct. Not all women write depressing letters to their men folks. Thousands of women, no matter what hardships they face at home, are filled with patriotism and the type of letter their men folks receive is one calculated to make them fight, proud that they have that kind of sweetheart or wife to fight for. They are made to feel that the country needs them and that the wife wishes she, too, might be in there fighting;

(Continued on page 14.)

MISSIONARY OFFERINGS.
THROUGH AUGUST 31, 1942.

Sunday Schools.

Liberty Springs, Suffolk, Va...	$	5.00
Newport News, Va.		9.25
Mt. Gilead, Louisburg, N. C....		2.00
Tim. Ridge, High View, W. Va.		1.33
Hebron, Nelson, Va.		15.00
First, Reidsville, N. C.....		14.88
Antioch (R), Seagrove, N. C...		1.60
Liberty (Vance), Henderson, N. C.		9.19
Total	$	58.25

Individuals and Churches.

Christian Temple, Norfolk, Va..	$	50.00
First, Reidsville, N. C.		30.00
Total	$	80.00

Specials.

Miss Pattie Adams, South Boston, Virginia	$	3.50
Mr. Cyrus Shoffner, Liberty, N. C.		2.00
Mr. O. D. Lawrence, Seagrove, N. C.		5.00
Mrs. J. C. McAdams, Elon College, N. C.		1.00
First, S. S., Burlington, N. C...		26.13
Mr. and Mrs. Russell T. Bradford, Suffolk, Va.		5.00
Total	$	42.63

Total through August 31, 1942	$	180.88
Previously acknowledged		20,100.02
Total since Sept. 1, 1941..		$20,280.90

BALANCE OF WEEK ENDING SEPT. 4.

Sunday Schools.

Browns Chapel, Hemp, N. C....	$	2.25
Henderson, N. C.		3.94
Shelton Mem., Portsmouth, Va..		11.25
Cypress Chapel, Suffolk, Va....		11.00
Sophia, N. C.		2.00
Total	$	30.44

Individuals and Churches.

Moore Union, Jonesboro, N. C..	$	5.00

Specials.

Mrs. Benj. T. Holden, Louisburg, N. C.	$	10.00
Total since Sept. 1, 1942..	$	45.44

Our sincere thanks and deep appreciation to each of you for the splendid work you have done for Missions.

MATTIE COX PARKER,
Secretary.

We are troubled on every side, yet not distressed; we are perplexed, but not in despair. Persecuted, but not forsaken; cast down, but not destroyed.—II Cor. 4:8, 9.

NEWS FROM NORTH CAROLINA WOMEN'S SOCIETIES.

SHALLOW WELL CHURCH.

The Missionary Society of the Shallow Well Church, Jonesboro, N. C., has tried to attain the Standard of Excellence for the past two years. It has failed mainly because of not reaching our financial goal. Our church is rural and our membership is widely scattered. In order to increase our Missionary Membership we combined with the Ladies Auxillary of the church. The combined organization has one president and two secretaries. When the groups were combined the Missionary dues were cut from 25 cents to 15 cents. The Ladies Auxiliary dues were left at 10 cents per month. Making the total dues for both groups 25 cents per month and at the same time enabling all of the women of the church to have the current Missionary Education each year. The financial goal for our group was left at the previous amount of $80.00. The goal was too high to be achieved by the monthly dues of members plus a cent for each year of their age at their birthdays. So, this year we determined to do something extra to enable us to hurdle the financial difficulty.

We checked up on our standing at our August meeting and found that we have met all of the requirements for the Standard of Excellence except our subscription list for THE CHRISTIAN SUN and the *Missionary Herald* and the sending in of this news item—up to this date. Our financial goal will be reached this year and we determine to go at least 25 cents beyond our apportionment. Our members were asked to bring money for renewal subscriptions to our next meeting.

Our outstanding meeting of the year was our Birthday Party which we turned into a Measuring Party because we were already giving a cent for each year of our age. This meeting was held at the home of Mrs. R. E. Cockrell with Mrs. Jack Campbell as joint hostess. When the members arrived they found a lovely altar with candles and all white spring flowers. The huge birthday cake was on a lace covered table in the center of the room.

We transacted our usual business but after that was over we had a great time measuring the waists of all members. The largest and smallest were consoled with appropriate prizes. When we had completed our devotional and the dedicating of our gift of money we spent the remaining hour playing games. At the close of our party the hostess served delicious fruit punch with our birthday cake.

We are hoping that there will be enough wear left in our tires to get some of us to our Fall Conference Meeting at Burlington on October 13. Meet us there!

Sincerely,
MRS. ABNER THOMAS.

UNION CHURCH.

At a recent meeting of the Missionary Society of Union Church, Burlington, N. C., the President, Mrs. L. L. Hooper, checked through the activities of the society using as a guide the Standard off Excellence, and she is happy to report that every requirement has been met. The women of Union, like the women of the Southern Convention, regard it a privilege to work toward this goal. And even though the goal set by man has been reached there is yet a greater one set by Jesus, the building of the Kingdom of God here on earth. One of the most responsive channels through which this work may be done is our children and young people.

For the past year a Church School class led by Miss Bruce Walker has been studying various phases of missions one Sunday a month. A recent book they have reviewed is "Children of the Promise" by Florence Crannel Means.

The Pilgrim Fellowship has also devoted one Sunday a month to missions both in study and in giving. Mrs. L. L. Cates representing the Missionary Society has undertaken to lead them. We feel that the young people have profited by this experience for many have expressed themselves that way. The August program concerned itself with the evacuation of the Japanese from the west coast, and at the July program Mrs. J. H. Lightbourne reviewed "Seed and the Soil," the Y. P. Mission Study book for 1941.

Every member of the missionary Society feels the tremendous challenge presented in working with the young people and the children of the church, and in a small way are try-

ing to meet it. Our new year begins October 1. May we have your prayers that efforts will be worthy of the Christian heritage that is ours?

THE REPORTER.

BETHLEHEM WILLING WORKERS.

We, the Willing Workers Junior Missionary Society of Bethlehem Church (E. Va.) look back and review our year's work.

We enjoyed our study book, "Children of the Promise," and from it gained a sympathetic understanding of the Jews, their customs and problems. We now look forward to each study of our second book, "We Gather Together," when we join in worship with our fellow Christians in every part of the globe. In doing this we feel such a friendly warmth toward boys and girls everywhere that it is hard to understand about wars and hate. Somehow we believe if there were more handclasps around the world through lovely books like these, that evil would have to go.

In trying to live up to our name we strive to be willing doers as well as hearers. We were happy to have a place on the World Day of Prayer program of our church, when we offered sentence prayers for peace. We also look forward to the third Sunday evening services when we occupy the choir. On one Sunday morning it was our privilege to conduct the opening Sunday School exercises.

Our apportionments have been regularly met and we were able to donate besides, three dollars to the Elon fund and one dollar toward the religious education of Nansemond county.

Next year we are going to work harder because we think that mission work was never more important than now and that we are not a bit too young to begin using our hearts, minds and hands in the great effort of making the world into one big understanding family.

WILLING WORKERS.

ROANOKE, ALABAMA.

The Woman's Missionary Society of the First Christian Church, Roanoke, Alabama, has enjoyed a very successful years work. Last October we installed new pulpit chairs in the church. In November we held our Thanksgiving program. In December our President, Mrs. L. H. Huey, entertained the Society in her home with a Christmas party, each member carrying a gift for which numbers were drawn that all might receive a gift.

An Easter box of dresses and anklets was sent to the Christian Orphanage.

The flower committee and members have been very active in sending flowers and cards to the sick. We feel that this is a part of our mission work. We endeavor to remember all shut-ins and those less fortunate.

A very interesting study of the book "On This Foundation" was given by the President and other members of the Society, using four meetings. We have met all requirements for the Standard of Excellence.

We have raised our financial quota and in addition we have given more to special causes. Our members are very generous. We hope to continue to carry on in the Master's name.

MRS. JOHN SLEDGE.

FIRST CHURCH, PORTSMOUTH.

The Woman's Home and Foreign Mission Society of the First Church, Portsmouth, Va., has had a very good year. We have held twelve meetings which have been made more interesting by the use of the Year Book which has been enjoyed by all. We took up the study of the life of Peter and his writings. We have also used each month in our programs the study books "Christian Roots of Democracy in America," and "A Christian Imperative." The first of these two was reviewed by Mrs. J. F. Morgan. We enjoyed her teaching very much.

We observed the World Day of Prayer which was very impressive. We had good attendance at the Spring Rally and we have reached all the requirements for the Standard of Excellence. I feel it has been a good year.

MRS. C. F. RUDD.

SUPERANNUATION.

Previously acknowledged	$ 351.04
First, Burlington, N. C.	18.00
Antioch, Elams, N. C.....	3.00
Grace's Chapel, Sanford, N. C....	16.40
Morrisville, N. C.	2.00
Total to September 4, 1942....	$ 390.44

BOARD OF SUPERANNUATION,
By Mattie Cox Parker.

I'm going your way, so let us go hand in hand. You help me and I'll help you. We shall not be here very long, for soon death, the kind old nurse, will come back and rock us all to sleep. Let us help one another while we may.

—*William Morris.*

SHOULD THE CHURCH BUY WAR BONDS?

Many of the churchmen who have been advocating that churches should not encourage the sale of war bonds would do well to study the investments of some of their own denominational boards and religious institutions. There probably is not a single issue of government bonds which does not directly aid in financing wars, past or present. Yet in most of these institutions there is a good amount of United States bonds and an even larger percentage off stock in institutions which are engaging in the war effort.

To be consistent these agitators should start a crusade to force their own denominational agencies to dispose of all their holdings in United States bonds and, also, in the bonds and stocks of industrial concerns which are contributing to the war effort.

But who ever heard of crusading churchmen trying to be consistent?

So far as we are concerned an investment in United States war bonds is an investment in a world which will be friendly to democratic religion. It is an investment of protection against a Nazi controlled world which would mean the curbing of both free religion and free thinking.

—*Editorial in Church Management.*

EDUCATION AND WAR.

(Continued from page 7.)

the enemy and in your efforts to preserve your life. As one has said, "We must go into this war not to lay down our lives for our country, but to see that the enemy lays down his life for both his and our country." This is a difficult philosophy but aggression that threatens the destruction of everything that makes life worthwhile forces that kind of a philosophy upon even a Christian nation. If we question our part in the war, we might ask ourselves if the lad who today is at the front whether on land, or sea, or in the air, is under any more obligation to lay down his life for our country than are we. If there are to be personal benefits, there must also be personal sacrifices and personal hazards, and I am not expecting the other fellow to take all the hazards.

By the time this article reaches the public, Elon College will have opened its doors for its fifty-third session. It will not be too late, however, for young people to enroll. You may matriculate as late as September 15. You should, however, come at the earliest date possible.

L. E. SMITH.

Pilgrim Fellowship

"Youth at Work in the Church"

A. LANSON GRANGER, JR., *Editor*

OFF TO A GOOD START.

September. Vacations are over. School days return again. And we begin to slip into high gear once more after the easy gliding of the summer. Time now to start things going—not *just* going, but somewhere, and with a purpose. In your young peoples' group, I mean.

A lot of us have been off to summer conferences. We came back home with a bunch of new ideas and suggestions, inspiration, and an eager enthusiasm which keeps prodding us to be doing more in our group—and do it better. At least that's how one boy felt. "Our group has been pretty rotten," he said. "But when I get back home . . ." What?

To get things started, why not call together the officers of your group and those who have been away for a week of camp or conference. If you can get away to a "retreat" where you'll be uninterrupted and have time to do some reflective and objective thinking, all the better. See what ideas everyone has. Try to think through your whole purpose and program—and the problems you face. What is our reason for living, or do we simply exist? How shall we reach those who ought to be in our group? How can we keep those who are indifferent? What are the important things we should do now?

The best program will be one which is planned to match the group's problems and needs. If you can agree upon the particular emphases which should be made throughout the year, this will give you a better perspective and a sense of direction. From this tentative blueprint you can begin to sketch in the definite plans for the next three or four months.

As helps, it will be valuable to have along copies of *The Pilgrim Highroad,* the Deering Report, and the Program Guide of the Southern Convention P. F. Council. The program should include:

1. *Worship:* Well-planned services, conducted in an atmosphere of simple beauty and dignity. This will necessitate a committee or a person responsible for the services who will plan them well in advance. The *Highroad* contains plenty of helpful material. Also, the Pilgrim Fellowship Council of the Southern Convention plans to issue soon additional suggestive aid.

2. *Study:* Towards the development of the religious life, understanding of the Christian faith, facing personal problems, meeting social needs, etc. Here the Christian Life Topics or the Junior High Program or elective material may be used as a guide.

3. *Service Projects:* Missionary and social action in local community, mission areas, camps of the armed forces and conscientious objectors. Simply to study and analyze is never sufficient. It should lead to the dedication of ourselves to eager facing of human needs.

4. *Recreation and Good Times:* Parties, hikes, trips, etc., on holidays or school vacation periods.

Once you get started, you'll have more to add, and more details to fill in. Let's really make this a good year. The best.

PILGRIM FELLOWSHIP COUNCIL TO MEET.

The Pilgrim Fellowship Council of the Southern Convention will meet in its fall session at Elon College, Saturday and Sunday, September 19 and 20. Raymond Andes, President of the Council, sends an urgent appeal to all the representatives to be present when the meeting opens on Saturday evening at 7:30. Young people who have been recently elected to serve on the council—presidents of conference fellowships, the president of the Intercollegiate Council, and one representative at large from each of these groups—are especially urged to attend. The Council expects to help in the expense of those who come.

REQUEST.

A few groups have already sent in the $1.00 which the Council has asked to promote its work. If your Sunday School class or local society has not done this, the Council will greatly appreciate your share if you will send it immediately to Mrs. Lanson Granger, Box 6, Asheboro, N. C. There are also a number of questionnaires which have not been sent in. The Council would appreciate having these before its meeting.

CHAPLAINS DISCOURAGE SERVICE MARRIAGES.

The pay increase Uncle Sam gave to soldiers and sailors is enhancing the functions of chaplains. Their work has jumped perceptibly all because the pay hike from $30 to $50 a month has prompted more conferences on love and marriage.

That is the opinion of Senior Chaplain Philip Nicholas at Chicago's navy pier.

"Youths of 19 are impetuous and immature," the chaplain said. "Add the stimulus of wartime—and $20 a month extra pay—and the result is astonishing."

The chaplain says an average of 50 youths taking training at the navy pier consult the chaplain every day. The young sailor's usual approach is something after this pattern:

"I want to get married. I just got a raise in pay and I love my girl She wants to get married as much as I do. We've talked it all over."

The chaplain squares his soulders and starts on argument form No. 1:

Does the sailor realize that $50 a month isn't enough to provide for a wife, especially after $10 is deducted for insurance and other expenses?

The sailor explains that his wife will work. The chaplain points out that if a child is born, the wife may be unable to work and financial needs will be greater.

If that doesn't provide enough to stop the impetuous young sailor, the chaplain says:

"Do you realize that after a while all your wife may know about you is that your address is 'Care of Postmaster, New York?' She will be worrying constantly about your whereabouts and whether you are dead or alive.

He points out that the wife may suffer nervous tension from anxiety over the sailor as a husband and possibly the father of her child, far more than if he remained her fiance.

The sailor learns that chances for a successful marriage are slim without a home and companionship. He hears about the unfortunate results of many hasty marriages by men in service during World War I.

The chaplain sanctions marriage only for those of second class petty officer rating or above—on economic grounds alone. Pay for that rating is $96 per month and $35.60 additional for support of a wife.

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

JOSEPH SOLD INTO SLAVERY.

Lesson XI.—September 13, 1942.

Golden Text: "Love Envieth Not." I Cor. 13:4.

Lesson: Genesis 37, 39-41.

Devotional Reading: Psalm 130.

Fatherly Favoritism.

"Now Israel loved Joseph more than all his children, because he was the son of his old age: and he made him a coat of many colors." You couldn't blame the old man in a way, for this boy had come along late in his life, and as the baby of the family, he had a hold on the old man's heart. But favoritism in a family is potential dynamite. It is not fair either to the favored child or the other children. The home life of many families is often under tension and in dissension because of real or fancied favoritism. The seeds of discord take root and grow, and ripen into full grown plants when any child is given special privilege over other children. Parents must not be respectors of persons as touching their treatment of children, that is in the sense of showing favoritism.

Strutting His Stuff.

Joseph was unpopular enough already with his brothers. (By the way his brothers were guilty of envy and jealousy, another root of tension and discord in the home.) He did not add to his popularity with his brethren when he flaunted his dreams before them. With all the bravado and bluster of which a seventeen year old young fellow can command he told of how the sheaves of his brothers did obseisance to his sheaf, of how the sun, moon and stars also made obeisance to him. That was rubbing it in with a vengeance. The brash adolescent was not very tactful or diplomatic, and thus he added fuel to the fires of resentment and envy that were already burning in the hearts of his brethren. Indeed his good old daddy "observed the saying" himself—he probably felt that there is such a thing as too much of a good thing. In any event, the feeling that dad played favorites, the special privileges that were given to the young man, and the way in which he blatantly lorded it over his brothers, fanned the fire of envy and jealousy in the hearts of his brothers, until it burst forth in the flame of a dastardly deed.

The Plot Thickens.

Israel sent Joseph to visit the other sons who were with the flocks in Shechem, on a kind of tour of inspection as it were. All unconsciously he was playing into the hands of the conspirators. When they saw him coming and realized that they had him in their power, they decided to get rid of him. Contemptuously referring to him as "this dreamer" they plotted to slay him, throw his body into a hole in the ground, say that an evil beast had devoured him, and thus to "see what will become of his dreams." Sin when it hath run its course bringeth forth death. Envy is a deadly thing, not simply, or even primarily, to the person who is hated, but to the hater.

Reuben, one of the brothers is of a gentler mould than the other brothers, and he suggested that instead of killing the lad, and throwing his body into a pit, they throw him alive into the pit, and leave him there. (The writer or teller of the story then adds that Reuben had it in mind to go back later and deliver the young man and take him back to his father). His counsel prevailed and when the young man came up to his brethren, they quickly stripped off the coat of many colors, and threw him into an empty pit, which fortunately was not filled with water. And that was that.

Cashing In.

One of the brothers, Judah, had an eye for the main chance. He had no special love for Joseph and he was as willing as the other sons to do away with him. But why not get a little cash out of the thing? "What profit is it if we slay our brother and conceal his blood? Come let us sell him to the Ishmaelites, and let not our hand be upon him." A sharp moral distinction to be sure. There was perhaps a difference between going into Africa and bringing out slaves, and going there and killing them outright, but in principle there was not much difference after all. What psychologists call "rationalization" finds an early expression right here in this ancient story. If one is going to do wrong one might as well get something out of it. One might as well get his "rake-off" if there is any "rake-off" to be had. Strain at a gnat and swallow a camel. Here was that ugly spirit of selling another for gain that has wrought so much misery in the world. How cheaply do men hold their fellowmen! How quickly some men will sell and buy their fellowmen! How sordid is the motive that thinks of people only in terms of profit! And today as of old, men buy and sell their fellowmen, sometimes for more, sometimes for less than twenty pieces of silver.

The Spawn of Sin.

It is interesting to see how sin spawns and spreads, how one sin leads to another, how sin takes other sins into its bosom. In this case the brothers sold Joseph, and then to carry out the deception they dipped his coat in the blood of a young goat and taking it to the aged father they said they had found it. They were not sure they said whether it was their brother's coat or not, or whether a wild beast had torn him up or not. Sin never stays put. Like a rotten apple it corrupts everything it touches.

A Young Man Who Had What It Takes.

Joseph was a spoiled young man, but he had some good stuff in him. He was a dreamer but he was willing to work to make his dreams come true. He had ideals and he was willing to pay the price of loyalty to his ideals. By his fine spirit and by his efficient work he rose to a position of trust and influence in Potiphar's house. He got ahead. He made good. But when the wife of Potiphar tried to seduce him, he refused to have anything to do with her, and he was willing to go to jail. He was even willing to face death rather than deny his ideals or to betray his trust. Many a young man in service needs to be as resolute in the hour of temptation as was this young man of long ago.

Open Doors to Service.

There is an opportunity for service everywhere if one has the spirit of service. They put this young man in jail because he refused to stultify his conscience and to betray the confidence of his master. Instead of griping and whining he set about to serve in the prison. He found in the place he was, even if it was not the place he wanted to be or deserved to be, an open door to service. He dreamed and he did. He knew where he wanted to go and he was willing to pay the price of getting there.

He who endeavors to control the mind by force is a tyrant, and he who submits is a slave.

—*Ingersoll.*

By Chaplain H. E. Rountree

MONDAY.

Later Than You Think.

"Thou fool, this night shall thy soul be required of thee."—Luke 12:20.

Our text is taken from the parable of the rich man. They are the words of our Lord who is preaching against worldly carefulness. The rich man thought that he was all set, that he had much, and that he had many years to live yet, he would plan great things for himself. His end was nearer than he thought.

In last Sunday morning's Temple Choir sermonette by the announcer, this gospel was set forth beautifully. Time is shorter than we think; the end is nearer than we think. Time lost for accomplishing God's purposes is lost forever; we cannot recover it. If we delay, it will be too late, for "it is later than you think."

Prayer—Our Father, who art the source of all inspiration for good, be Thou the inspiration of our souls each day to do our best for Thee, before it is too late. *Amen.*

TUESDAY.

A Victorious Face.

"And all that sat in the council, looking steadfastly at him, saw his face as it had been the face of an angel."—Acts 6:15.

Stephen, a man full of faith and the Holy Ghost, because of this qualification, had been appointed to the deaconship of seven chosen men to care for the poor. His ministry therein was characterized by his faith and through the power of the Holy Ghost. For this he suffered much like his Lord, for they killed him. But in his last hours, even unto death, his face shone with all (and more) that was within—the Holy Ghost. Though dying as a martyr, he contributed more to the power of the Gospel than had he lived. How much of the Holy Ghost have we, and how far can we go in sacrifice to do our job for the Lord?

Prayer—"O dear Jesus, blessed Redeemer, fresh from the heart of God," come Thou into our souls with great power, this day and every day. *Amen.*

WEDNESDAY.

The Whole Man.

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind."—Luke 10:27.

"Take heed therefore that the light which is in thee be not darkness."—Luke 11:36.

Epicurus once said, "I can find no meaning which I can attach to what is termed good, if I take away from it the pleasures obtained by taste, the pleasures which come from listening to music, the charm derived by the eyes from the sight of figures in movement, or other pleasures produced by any other senses in the whole man." When all these senses are turned into such an account there is a godward man.

Prayer—O Lord, bless us in all the departments of our being, which now we dedicate to Thee. *Amen.*

THURSDAY.

Hitched to a Star.

"If thou wilt be perfect, go and sell that thou hast, and give to the poor."—Matt. 19:21.

Christ instructeth how to attain and perfect eternal life. Appropo this, Richard Cabot said, "When we try to serve the world (or to understand it) we touch what is divine. We get our dignity, our courage, our joy in work because of the greatness of the far-off end always in sight, always attainable, never at any moment attained. Service is one of the ways by which a tiny insect like one of us can get a purchase on the whole universe. If we find the job where we can be of use, we are hitched to the star of the world and move with it."

Prayer—Dear Lord and Master, blesser of our souls, so bless us that we may each day render the best and an acceptable service unto Thee and to mankind. *Amen.*

FRIDAY.

The Purpose of All Experience.

"Learned he obedience by the things which he suffered."—Heb. 5:8.

In this world of beauty and ugliness, heat and cold, sickness and health, joy and sorrow, the sweet and the bitter, comfort and misery, pride and shame, and all the varied experiences of life, we learn a fellow feeling with other persons. Jesus became the perfect Saviour by sharing the common lot of life. The apostles of the apostolic day, the apostles and saints of later days, and the Christian today learns obedience through suffering.

Prayer—Our Father, we would enter into Christian fellowship and at last into heaven, if it is by the way of suffering, help us to see it that way, and praise His holy name even in suffering. This we ask for Jesus sake. *Amen.*

SATURDAY.

When Sin Departs.

"If thy whole body be full of light, having no part dark, it shall be wholly full of light, as when the lamp with its bright shining doth give thee light."—Luke 11:36. Read Matt. 12:24-45.

Our scripture is a story of what results when we fail to occupy the temple of the soul with busy, holy things. Sin cannot stay where goodness is any more than darkness can stay where light is. Paul's injunction was to "think on these things"

(Continued on page 15.)

EDITORIAL.

(Continued from page 4.)

They take their turn conducting "open house" at one of the U.S.O. clubs, plan picnics and parties, and open up their homes to the men, allevating homesickness in a way that only a real home can do it. One church has recently offered its front lawn as space for a much-needed Information Center.

More than a year ago I heard J. W. Faust, a field representative of the Federal Security Agency who had come down from Washington to help out, pay his tribute to the churches and in particular to Dr. John M. Alexander whom he termed "a human dynamo." Dr. Alexander, pastor of the First Presbyterian Church, very early began to consider the men of Fort Bragg as part of his parish but he was impressed also by an obligation to the families whom officers were bringing to town in increasing numbers. A new community sprang up almost over-night in West Fayetteville. Here were large numbers of children without Sunday School and parents are not too likely to make the trip to town for church. Recognizing the immensity of his task, Dr. Alexander appealed to his Presbyterian Synod for assistance. While the Presbyterians were planning to act, the Southern Baptists sent to the field a most enterprising young man, the Rev. Edwin F. Perry. Immediately he became a kind of unofficial laison officer between the chaplains at camp and the ministers in town but along with his direct ministry to soldiers, he proceeded to organize and build a church for non-commissioned officers and their families. He started services in a tent with nine in attendance at his first meeting, so he says, "the minister and his wife, the bugler, three children and four dogs." From that beginning in less than a year, Immanuel Baptist Church has been organized with a membership of over sixty and a Sunday School with an enrollment of over three hundred. With the help of the Baptist Mission Board, a most attractive colonial church has been built.

The Presbyterians waited for the completion of a building before they started services but they already have a thriving Sunday School and the prospects of a fine church organization. By a strange turn of fate the Rev. C. Rees Jenkins, who serves this congregation composed mostly of the families of non-commissioned officers preparing to fight Japan, was himself a missionary to Japan until quite recently. This quiet-spoken minister who also serves a Chapel nearer the Fort, is much distressed by the war but he still has faith in his Japanese Christian friends and he told me that he looks forward to a chance after the war of helping to build with them a new kind of world society. He would like to make his church a community institution without too much emphasis upon denomination.

The Lutheran, Christian Science and Methodist Churches, along with Presbyterians, and Baptists, have brought new men into the field to work either with soldiers or their families, and the fine cooperation that exists between the religious ministry at the camp and the ministry of town churches is in good part due to these men who serve in a kind of laison capacity between the two groups. One denomination is now raising a special discretionary fund for the Reception Center Chaplain to help needy new recruits until they have their first pay check. At the suggestion of Ed Perry, the Federal Council of Churches conducted a Preaching Mission at Fort Bragg recently with marked success, particularly in the Reception Center where the chapel was filled to capacity, sometimes twice nightly and the chaplain reported several hundred conversions.

In fact many of the chaplains wish that they had contact with more civilian ministers for they know full well that the soldier's morale does not depend upon their ministry alone but upon the attitudes of the folks back home. At the conclusion of the Preaching Mission, Dr. Jesse Bader asked the chaplains to express the things they would like to say to ministers and others in civilian life. One youthful chaplain made this amazing statement: "Tell the preachers back home to stop preaching hatred! I've heard a number of sermons over the radio recently that were calculated to stimulate hatred. We don't need that and we don't want it. We chaplains realize that if a new world order is to be built after the war, it will be our boys now in uniform who will have to help build it. We have a grim job on our hands now and we'll see it through but we want our boys to be ready to reach out their hands to the enemy when this thing is through."

Despite all this excellent cooperation Fayetteville is, of course, up against a well nigh overwhelming task. When on week-ends the town literally overflows with service men, it is small wonder that boys do come in and out of the city without finding much of a sense of welcome. I talked with a number of them. They come into town enmasse and they do not happen to find their way to the churches or to the activities sponsored by the churches or similar groups. They hardly see any civilians at all because the civilian population of the city has learned from experience that it is a good thing to shop early on Saturday and pick other times than the week-end for one's movie-going. When the boys return foot-weary to the Fort, they haven't much love in their hearts for the little Scotch city of the South. All of which doesn't prove a thing except that the friendly forces of the city, though they compose the majority of the population, are a small force compared with the army that besets them.

The program of soldier entertainment is considerably more than a sentimental gesture. It is a seriously assumed responsibility to provide counter-action to what the church regards as the destructive forces that gather in the wake of the army. Law enforcement is important but in the meantime and all the time, constructive forces are needed as well as direct attacks upon specific evils. And that must include, they feel, not merely recreation which the U.S.O. and other groups can give but forces that strengthen resolve and give our boys in the army a sense that there are those who care. One man put it this way: "There are about 20% of the boys in the army who'll indulge in some form of prostitution no matter how good your laws or your enforcement or anything else; there are about 20% who because of their background and training will hew to the "straight and narrow" no matter what we do or don't do; but there are 60% in between who will go one way or the other depending upon our law enforcement upon the one hand and the quality and effectiveness of the constructive forces on the other." It is this sixty percent that church groups particularly feel responsible for.

Recently I saw a new definition of a soldier displayed on a church bulletin board: "A soldier is one of our boys away from home." That's the way the churches feel about it and they are doing a really magnificent job in trying to create an atmosphere of home in our new camp communities. They deserve a vote of thanks and all the help that can be mustered.

A. P. R.

"Many are the wonderful things which Thou hast done."

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

We rejoice with Dr. L. E. Smith in reaching his goal of one hundred and five thousand dollors for the College. We also rejoice that the Mission Board reached its goal of twenty thousand dollars for its fiscal year.

We know something of the thrill one has who has the responsibility of reaching these financial goals. We also know something of the mental strain one goes through when it looks like the goal cannot be reached.

Now, if the writer can reach his goal of twenty-five thousand dollars for the Christian Orphanage by December 31st, he will be happy too, and will enjoy the thrill of having reached a goal.

We have the finest group of little children we have had in a long time. We have taken in some of the nicest little girls lately that we have taken in in quite a while. We still have room for girls from ten years of age up to thirteen. We have received some fine little boys, too.

It is interesting to see how near even we run—the boys are now in the lead by just one. We are to take in a little girl next week, and that will make our number even again.

We are beginning to look forward to our Thanksgiving Offerings. So far, this year, we have raised only $10,518.51; while last year at this same time we had a total income of $11,169.20. We lack $650.69 of being up to last year at this time. To reach our goal of $25.000.00, we will have to raise between now and December 31, the sum of $14,481.49. We have nearly four months in which to do it. We want to urge all of the Sunday schools to start now to help us reach it. Many of our churches are in the country, and crops are good this year. Tobacco and cotton are bringing good prices—higher than for a number of years.

We have many fine little boys and girls here in the Christian Orphanage—nice little fellows. Don't you want to help your orphanage give them an opportunity to develop into fine citizens. If you do, when the collection is taken in your Sunday school next time for the orphanage, make your offering in accordance with the way God has blessed you. Remember these little children have not been blessed with this world's goods as you have. Divide with them.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR SEPTEMBER 10, 1942.

Amount brought forward		$10,298.33
Sunday School Monthly Offerings.		
Eastern N. C. Conference:		
Liberty Vance	$14.89	
Hope Mills	25.00	
Plymouth	6.89	
Youngsville	3.00	
		49.78
Eastern Va. Conference:		
Berea, Nansemond	$ 6.00	
Windsor	9.46	
Mt. Carmel	6.94	
Liberty Spring, Bible Class and Sr. Boys and Girls	1.50	
Newport News, Jul.-Aug..	9.50	
Liberty Spring	7.00	
		40.40
Special Offerings.		
John Morrison Bible Class, Rosemont, for Billy and Rose Marie Phillips....	25.00	
Mrs. W. F. Lawrence, bus fare, Gladys Kinton...	2.00	
Mr. May	$ 3.00	
Mr. May, hospital bill...	3.00	
Mrs. T. F. Mitchell	5.00	
C. S. Clayton	25.00	
Mr. Cooke, Gdn.	18.00	
Soc. Sec., Margaret Bayliff	10.72	
		130.00
Total for week		$ 220.18
Grand total		$10,518.51

WANT CHEERFUL LETTERS.

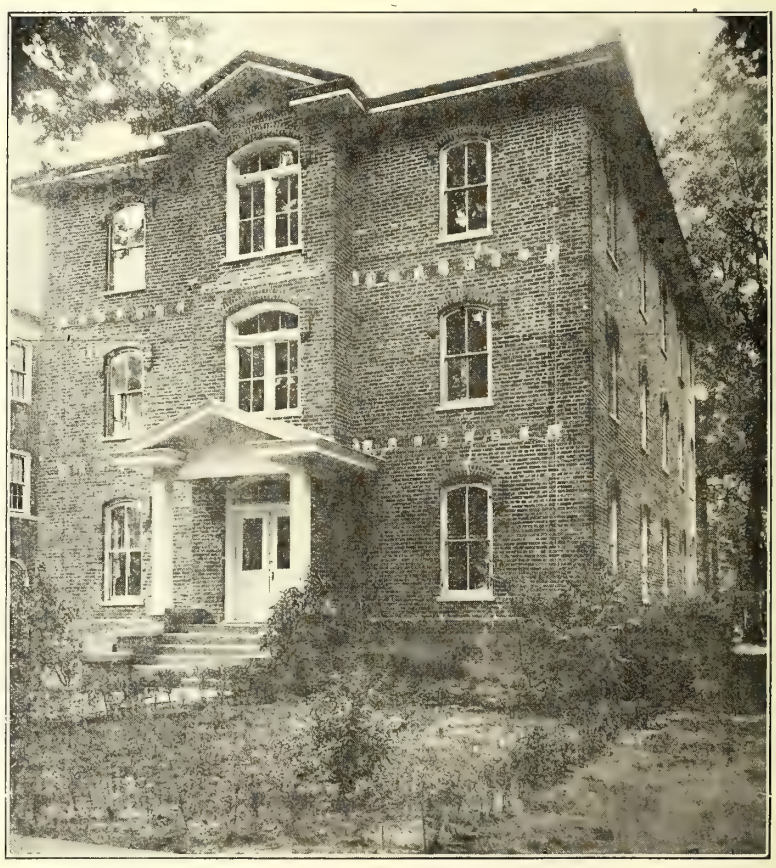
(Continued from page 7.)

that if this war is lost, their home will be gone and that this is no time to be complaining about their personal woes. When a soldier receives that kind of a letter, he feels as though he could take on the whole German Army with one hand and thrash the Japs with the other.

Depressing letters are worse than no letters at all. —*S. W.*

ELON COLLEGE

A CO-EDUCATIONAL INSTITUTION OF HIGHER LEARNING OF THE CONGREGATIONAL CHRISTIAN CHURCH



West Dormitory Will Be Used for Girls This Year.

Elon College is located in the piedmont section of North Carolina. The climate is invigorating and healthful. The natural beauty of the campus is enhanced by careful landscaping.

The rates are most reasonable.

LEON EDGAR SMITH, President
Elon College North Carolina

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.
A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational and Christian Churches.

BOARD OF EDITORS.

R. L. HOUSE, B. D.....Editor
S. C. HARRELL, D. D.....Associate
W. T. SCOTT, D. D.....Associate
F. C. LESTER, B. D.....Associate
I. W. JOHNSON, D. D.....Contributing
L. E. SMITH, D. D., LL.D....Contributing
ALLYN P. ROBINSON.....Contributing
J. T. KERNODLE.....Managing Editor

DEPARTMENTAL EDITORS.

H. S. HARDCASTLE, D. D..Sunday School
H. E. ROUNTREE.....Quiet Hour
S. E. MADREN.....Christian Endeavor
A. LANSON GRANGER.....Young People
MRS. A. C. TODD.....Children's Page

SUBSCRIPTION RATES.

Six Months.....$1.00
One Year.....$2.00

Published by the Board of Publications, agent for the Southern Convention of Congregational and Christian Churches, and printed every Thursday by the Central Publishing Co., Inc., Richmond, Va.

Entered as second-class matter at the Postoffice at Richmond, Va., July 25, 1922, under Act of March 3, 1879.

Remittances for subscriptions should be sent to the office of Promotional Secretary, Elon College, N. C.

All other matters of business should be addressed to **"The Christian Sun,"** 1536 E. Broad Street, Richmond, Va.

NEWPORT NEWS.

(Continued from page 2.)

Schools, Sunday School work, Young people's Conferences and camps.

She was an honor student at Schauffler, being chosen on the House Committee, chairman of Social Activities, was "May Queen" of the college in her Junior year and president of the Senior Class. She is a member of the Honor Sorority of Theta Kappa Phi, and a Cum Laude graduate of the class of 1942.

Her duties in Newport News will be many and varied. She will work with the children and young people the major part of her time. She will organize a Junior Choir, plan weekday programs for the children of the community, work with all young people's groups and will have general supervision of all activities in the field of Religious Education. She will work under the direction of the pastor, Rev. Jesse H. Dollar, and will assist him with the ever enlarging program of the church.

LETTER TO THE EDITOR.

To the Editor:

I congratulate you on the issue of THE CHRISTIAN SUN dedicated to "The Place of Church Architecture in Worship and Religious Education." I find myself in hearty accord with Elbert Conover in his "Churches Must be Beautiful," and also with Scotford in "Adding Beauty to Holiness," not forgetting your own editorials. You are all right in every detail.

I am very glad that there is a trend toward more ritualistic services, with special reference to altar technique. I am committed unequivocally to the altar in the center at the back, with a cross, etc., and with pulpit and lectern, one on either side.

During my last two years of my ministry in the Navy I used an Episcopal altar set-up altogether. I found it to be most desirable for several reasons. I found it to be, first of all, conducive to quiet and worshipfulness upon entering the church, greatly reducing the hubbub of sociability among the worshippers assembling. That was a great achievement. In the next place is takes the preacher out of the center of the picture and substitutes instead the symbol of the spirit of Almighty God. Third, it gives the preacher the same sort of influence that it does the people. It takes him away from himself as the center of attention and gives to him that symbolic Presence, beyond and above him, which he would represent to the people.

So superior is this arrangement to that which I have been previously used to, and so delightful is it as a medium of the ministry of worship that I could never again return agreeably to the old fashioned way of a pulpit and a "Throne Chair."

I think you have begun an education that is timely and I trust that it can be kept before the people until they themselves may feel that way about it, and until all churches may have something of this order. I am even in favor of uniformity in the general plan.

I believe that perhaps some strong prejudices will have to be broken down before this altar attraction can be realized, especially in some localities. But it can be done and once the people get the feel, the force and the inspiration of such an arrangement, it is believed that they will forget their prejudices in the satisfaction they will have in the beauty of worship.

H. E. ROUNTREE,
Chap. U. S. Navy, Ret.

FIFTH SUNDAY OFFERINGS.

Already several churches and Sunday Schools have sent in their fifth Sunday offerings. The number of churches and Sunday Schools to participate seems to be increasing. We are grateful. This is a fine way for the churches to get a part of their conference apportionments paid in advance of the annual conference session. When payments are made in advance not only is the local church's budget being lessened but the college's needs are being effectively met.

The following offerings have been sent in:

Previously reported	$2,970.66
Churches.	
N. C. and Va. Conference:	
Shallow Ford	10.00
Shallow Ford	12.00
Eastern Va. Conference:	
Windsor	35.00
Va. Valley Conference:	
Concord	2.31
West. N. C. Conference:	
Mt. Pleasant	.54
Sunday Schools.	
N. C. and Va. Conference:	
Union Ridge (N. C.)	5.00
Lebanon	1.00
Happy Home	4.61
Durham	14.79
New Lebanon	3.60
Eastern Va. Conference:	
So. Norfolk	17.86
Oak Grove	2.38
Eastern N. C. Conference:	
Mt. Auburn	2.11
Western N. C. Conference:	
Pleasant Hill	6.20
Pleasant Ridge	4.03
Ether	2.00
Needham's Grove	1.75
Big Oak	2.60
Va. Valley Conference:	
Newport	10.25
Total	$ 138.03
Grand Total	$3,108.69

L. E. SMITH.

THE QUIET HOUR.

(Continued from page 12)

lest sin overcome thee. With good thoughts drive out the base ones, the low desires and the trivial interests. Fill thy day with normal wholesome living. Crowd thy time with high thoughts and worthy tasks. Live with a sense of the Lordship of Christ within thee.

Prayer—O blessed Lord, "Deliver us from evil," by filling our time with things that befit our Lord Jesus Christ. *Amen.*

SUNDAY.

"As ye go preach."—Matt. 10:7.

And today is the day. The churches are open; religious education is in swing, divine worship lifts the soul; throughout the earth this is His way. Eternal results are expected. One of the greatest contributions of man is the support of the Sabbath as the Father hath sanctified it, and the support of the church—His kingdom in a bit of concrete form. The turning of the people to God is the most desirable thing on earth or in heaven. Are we left out?

My Reaction to the "Statement on the Church and the War"

By DR. DOUGLAS HORTON.

Since I had nothing to do with producing the "Statement on the Church and the War" at Durham, about which so many winds of opinion are eddying, it may not seem in poor taste for me to say that I think it a remarkably relevant and far-seeing document. It is one of the first and best illustrations of the new churchmanship which is bringing hope for a better future all over the world under the slogan, Let the Church be the Church!

The Church, unlike all other bodies of men under heaven, exists for the sole purpose of learning and by word and deed proclaiming the will of God. When it or any part of it passes a resolution it does not ask what the masses of men will think, nor our British brethren, nor even (pace, D.E.!) John Milton: it asks only what God thinks.

1. This document declares the Church to be united in the conviction that God wills a world knit together by the love of Christ. Judgment is involved against all who stand against this love. Tremendous and not tepid is the word to describe the implications of this fundamental unity of purpose. The Church is on the march.

2. It is to be expected, however, that the Church, being composed of human beings far from omniscient, should be divided as to the method it should use in working out God's purpose. At Durham a very large majority were ready to express their support of the national government in the war. They were opposed by a minority of 135. It was in face of this fact that the Council rose to its full spiritual grandeur.

It was the attitude and action of the majority, who commanded the situation from the start, which gave the delegates present, or most of them, the peculiar sense of having been witnesses to a great transaction. The majority was so preponderant that the question of preserving fellowship by appeasement did not even enter their heads. There have been gatherings of men in which the majority, on an occasion like this, would have silenced the minority by killing their resolution in committee or by resorting to some other similar parliamentary device. One honored editor of another denomination would have wanted our majority, as I understand it, to have recorded the minority report in the minutes but to have published their own statement abroad as representing the mind of the Church. The majority at Durham did none of these things.

It was a bitter sight to them to see those 135 against the background of the "young men sinking in the Atlantic, falling from the skies, dying on the battle field." They could not but regard the minority as having done their part to bring on the war—in the manner of the Oxford oath and its known encouragement to Hitler and his circle—and as now voting for defeat through non-participation. But they kept their heads.

They remembered the one reason for the existence of the Church: they were not going to block any channel through which the Holy Spirit might enter the world, even a channel that seemed to them so muddied with wrong judgment. They let the entire Church there present speak as God gave its members utterance. They maintained their own right to throw their weight to the support of the nation but did not force the Church as a whole into the war. That is Christian freedom. That, though some fail to recognize it, is precisely what we are fighting for as a nation. Our history as Congregational Christians has made us sensitive to it.

HISTORICAL SOCIETY. 1955.
Southern Convention of Congregational Christian Churches.

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCIV. RICHMOND, VA., THURSDAY, SEPTEMBER 17, 1942. NUMBER 37.

Your Responsibility

By DOUGLAS HORTON.

God had been planning to make this a world of glorious perfection. . . .

But he saw this human race which he loved and to which He had given intelligence and freedom of choice using His gifts not in mutual helpfulness but in selfish and sinful ways leading to war and destruction! What would you have done in such a situation? Being human, you might have decided to dash the whole creation back into chaos. But the plain historical fact is that God did not do that. The Bible tells what He did do.

"God so loved the world that He gave His only begotten son . . ." and you know how that son lived and died. Without going into the theology involved, take the matter as simply as the Bible doubtless intended it: the agony which you would suffer if you saw your only son tortured on a cross—the ultimate in agony for any loving father—that is the measure of the agony God was willing to undergo in order to let the world know how much He cared. That is the meaning of the cross.

And God is still planning for the salvation of the world. As a leader in the Church you are in a place where God has put you and He needs you to help Him. He cannot do His work without you! You and your work in the Church are a part of God's eternal plan. He needs Christ to reveal Himself, His Church to carry on the work of Christ, you to carry on His Church.

NEWS AND VIEWS

Miss Ruhanna Foard, Direcor of Religious Education and Pastor's Assistant, began her duties in Suffolk, this week.

Congratulations to Chaplain and Mrs. F. Ervin Hyde on the arrival of Paul Robert Hyde, who was born on Saturday, September 5.

The editor assisted the Rev. Herbert Councill, Jr., in the funeral services of Mr. L. S. Dunn of Portsmouth, Va., last Sunday afternoon.

The excellent article by Chaplain Hyde which appears in this issue was intended for the special issue of last week, but due to delay in the mail was not received in time.

The Southern Provisional Council will meet at United Church, Raleigh, N. C., on September 23, 24, 25, 1942. Rev. Alfred W. Hurst of Chattanooga, Tenn., is chairman of the council.

Smithfield Avenue Congregational Church, Pawtucket, R. I., is sending a $3 kit to each man entering the armed forces, in addition to a Bible and frequent letters from the minister and others.

Holy Neck, Eastern Virginia Conference, reports: During evangelistic meeting large auditorium crowded, a real revival of the church, and 16 new members. Rev. Arnold Slater, pastor, was assisted by Dr. John G. Truitt.

The Richmond Church will have the first of its season of orchestra concerts on next Sunday evening. Chaplain Harlin Campbell of Camp Pickett will be the speaker and Private Orcenith Smith will be the soloist. Corporal Grant Harden will give a short organ recital immediately preceding the regular orchestra concert.

A LETTER FROM REV. J. L. NEESE.

Since Uncle Sam says "no more gas for the evangelist" I will close my evangelistic meetings with a city wide revival in the First Christian Church, Graham, N. C., beginning Sunday night, September 20, for four or six weeks. I am now in a great meeting at Bethlehem Christian Church near Burlington, N. C. God is blessing in a great way, large crowds, and souls are being saved almost every night. I will close there Friday night September 18. This has been the greatest year of my ministry. Hundreds of souls have been saved and church people have rededicated themselves to the Lord Jesus. Here are the names of the churches I have held evangelistic meetings in since March 23: Mt. Bethel, Timber Ridge, Lebanon, High Point, Salem Chapel, Morrisville, Belew Creek, Liberty, Leakesville, Haw River, Little Creek, Ocean View, Southampton, Bethlehem. I have also held several services in camps, jails, work houses, county homes, mission halls, radio and personal work. I covet the prayers of my friends for a great meeting in Graham.

J. L. Neese.

MISS FOARD ASSUMES DUTIES AT SUFFOLK CHURCH.

Miss Ruthanna Foard has recently become Director of Religious Education and Pastor's Assistant at the Suffolk Christian Church.

She has the B.S. degree from Bridgewater College, and the Master's degree in Religious Education from the Assembly Training School, Richmond, Va. She will live at the home of Mrs. Laura M. Dawson, 230 N. Main Street, and will arrive on Tuesday, September 15th.

We shall gladly give her the same sort of real cooperation, respect and esteem that we have our pastors, and other workers. The Church has a very great deal to do with making the worker. Our Church believes in our folks—we are noted for that. Miss Foard is to be our folks. Therefore we shall stand by her, help her, encourage her, bless her, and make her to become one of the finest directors and pastor's assistants in the whole land. Let us be proud of her, and proud of the work we enable her to do, and of the worker we enable her to become.

It will take time for us to get acquainted with Miss Foard, to get accustomed to having her on our staff, and for her to get acquainted with our work. Her position in our church is new. It takes a good while to grow an oak, or to see seed grow a worthwhile harvest. This Church has been growing here for eighty-two years. Let us all give it our best in our time.

John G. Truitt.

GENERAL PROGRAM—NEWPORT NEWS CHURCH.

By Rev. J. H. Dollar.

September—Stewardship Month.

Sept. 6—Morning Subject, "The Church Needs Me." Evening Subject, "I Must Work."

Sept. 13—Morning Subject, "I Need the Church." Evening Subject, "The Great Command."

Sept. 14—Monday—Worker's Council supper meeting.

Sept. 16, 17, 18—Stewardship Institute, The Rev. John G. Truitt, D.D. leading.

Sept. 20—Morning Subject, "The Church Needs What I Have." Every-Member Canvass in afternoon. Evening Subject, "Only a Layman."

Sept. 27—Morning Subject, "I Must Have What the Church Has." (Rally Day in Sunday School.) Youth Week Begins. Evening Subject to be supplied.

October—Church Loyalty Month.

Oct. 4—Promotion Day in the Sunday School. Morning Subject, "A Charge to Keep I have." (Installation of Officers and Teachers.) World Communion Day. Evening Subject, The Pastor will begin a series of sermons on the Book of Revelation.

Oct. 7—Wednesday—Annual Business Meeting of the Church.

Oct. 11—Morning Subject, "A Job to Do I Have." Evening, continue series on Revelation.

Oct. 18—Morning Subject, "A Church to Love I have." Evening, continue series on Revelation.

Oct. 25—Morning Subject, "A Christ to Share I have." Evening, continue series on Revelation.

November—Brotherhood Month.

(Orphanage Period Begins.)

Nov. 1—Morning Subject, "I Am My Brothers Keeper?" Evening, continue series on Revelation.

Nov. 8—Morning Subject, "Who Is My Neighbor?" (Armistice Sunday.) Evening, continue series on Revelation.

Nov. 15—Morning Subject, "Brothers All." (Men and Missions Sunday.) Evening, continue series on Revelation.

Nov. 22—Morning Subject, "My Father's Son." (Thanksgiving Sunday.) Evening, continue series on Revelation.

Nov. 29—(First Sunday in Advent) Subject, "Christ Prophesied." Evening, continue series on Revelation.

(Continued on page 15.)

The Office of Promotional Secretary

News from the Field by REV. F. C. LESTER.

NEW CONDITIONS.

This office and the churches are facing new conditions. We had thought that if we had the money we could buy things, go places and do almost anything we wanted to do. That was true, but not now.

There is no rubber for us to buy. We have been riding on rubber, and going at high speed. Now we will use what rubber we have and quit. Public transportation is overloaded. Miss Crew expected to ride a bus to speak in a church, but the bus driver said he could not take her and went on leaving her standing by the roadside. That is a new type of courtesy in North Carolina. It is a new problem, and a real one.

TEST INTELLIGENCE.

We may decide to stay home and let the Church die. Well, it may be a very fine thing for families to get acquainted with each other again, and for neighbors to know each other. That can be a real help.

But most of our churches were built in the famous "horse and buggy" days. They are close enough to where we live to walk to them. Yes, it is much nicer to ride in a beautiful car, but the prayer may be more real and fervent if we walk. At least we will have more time to think about the prayer as we go and come.

The new conditions under which we live—and the changes are just beginning—will test our intelligence. We can find ways of carrying on our church work without automobiles. God and the Church are not dependent upon rubber. They depend upon human beings like you and me. Can we be trusted?

COMING CONFERENCES.

September 25—Young People's Missionary Conference—Suffolk.

October 2—Eastern Virginia Woman's Mission Conference—Christian Temple.

October 28-30—Eastern Virginia Conference—Cypress Chapel.

November—4-5—Western North Carolina Conference—Seagrove.

November 10-12—North Carolina and Virginia Conference—Liberty Church (Halifax).

November 17-18—Eastern North Carolina Conference—Sanford.

All these conferences are going to be important. They cannot be held without people. Every church should get the benefit of the conference, and can do so only if it is represented. Plan early for your delegation.

Since it will be more difficult to attend, the program should be a bit better so those who go will be the more richly rewarded. This is a hint to program committees, those who make reports, and those who have the honor to speak.

ARMY AND NAVY STILL CALL.

The army is calling for soldiers and the navy needs sailors. These great opportunities are growing by leaps and bounds. They are taking the best of our manhood.

These military organizations cannot draft ministers to be chaplains for their soldiers, sailors, and marines. Within a year there may be ten million men under arms. They will need the ministry of the church, and the message of Christ.

This month the Rev. W. A. Grissom leaves a fine pastorate composed of Long's Chapel, Haw River and Providence churches to become a chaplain in the navy. The Rev. C. L. Moody is already there. The army wants another hundred Congregational Christian chaplains this year. The Southern Convention should furnish three or four. Who will go for us?

What will these additional vacancies mean? They will mean that we must rethink our plan of service. We will need to combine more churches under the ministry of a man. If the war continues two or more years we may learn that we cannot afford the luxury of denomitional overlapping. One man could be heard by Baptists, Methodists, Presbyterians, Episcopalians, Congregational Christians, and all the rest in most of our rural and small town communities. In the cities great combinations could be made to good advantage.

You are afraid of this? You don't think it will work? It is working in Japan, in China, and other mission fields. We are not too old to learn.

SUN SUBSCRIPTIONS.

Subscriptions have not come in a grand rush in September, but we are still hopeful that the month will bring its usual number. If you, kind subscriber, will notice your label and send your subscription if it is due, it will save the office the trouble of sending a reminder on or about the twentieth of the month. Thank you everyone.

Subscriptions received this month up to the twelfth are:

Renewals.

C. A. Blair, Greensboro, N. C.
Mrs. A. C. Hingerty, Suffolk, Va.
Mrs. J. Davis Reed, Jr., London Bridge, Va.
Rev. Harold L. Sharp, Seagrove, N. C.
Mrs. W. E. Cox, Jonesboro, N. C.
Mrs. J. W. Freeman, Winston-Salem, N. C.
R. E. Rogers, Suffolk, Va.
L. M. Clymer, Burlington, N. C.
Mrs. R. C. Luke, Hampton, Va.
Mrs. W. R. Mason, Burlington, N. C.
Mrs. J. F. Cook, Franklin, Va.
Mrs. I. W. Pritchard, Chapel Hill, N. C.
Mrs. Ralph Foushee, Sanford, N. C.
Mrs. R. W. Iseley, McLeansville, N. C.
Mrs. Robert Sahnow, Richmond, Va.
Miss Amy Louderback, Shenandoah, Va.
J. I. Summers, Burlington, N. C.
Mrs. C. V. Hargrove, South Norfolk, Va.
Mrs. R. C. Marshall, Dyke, Va.

New.

Mrs. E. C. Skinner, Suffolk, Va.
J. V. Simpson, Burlington, N. C.

FIFTH SUNDAY OFFERINGS.

We greatly appreciate the thoughtfulness on the part of an increasing number of our Sunday Schools and churches that are sending in their fifth Sunday offerings. As a rule these offerings are small, certainly they are not large, but if two hundred would send in even small contributions when the amounts are totaled it would be quite a sum and would help the college in the face of approaching needs. Our institution has never faced more uncertain or more tragic conditions than it faces today. It needs the sympathetic cooperation and the generous assistance of every individual, church, and alumnus if it is to maintain its high standards of service and its maximum usefulness.

We greatly appreciate your contributions:

Previously reported	$3,108.69
Sunday Schools.	
N. C. and Va. Conference:	
Ingram	5.38
Eastern Va. Conference:	
Mt. Carmel	2.83
Newport News	10.00
Windsor	4.39
Eastern N. C. Conference:	
Liberty, Vance	6.91
Hope Mills	12.00
Wake Chapel	3.40
Western N. C. Conference:	
Sophia	1.00
Va. Valley Cent. Conference:	
Bethel	6.21
Antioch	8.47
Leakesville	3.36
Winchester	5.43
Mt. Olivet (G)	3.36
Mt. Olivet (R)	3.00
Linville	5.83
Total	$ 81.57
Grand Total	$3,190.26

L. E. SMITH.

PLAN YOUR WORK AND WORK YOUR PLAN.

There are some who fail to plan their work and others who fail to work their plan. Both are necessary. Both require foresight and initiative. A Plan Book for Congregational Christian Churches has recently been published by the Missions Council and is available at ten cents a copy. The diligent and systematic use of this book by ministers and church officers will result in an integrated and progressive church program. The Foreword which was written by Dr. Horton appears on the front page. We also quote the following:

"Your local church, being part of the Congregational Christian fellowship, which in turn is part of the great Church of Christ throughout the nations, shares in the vast program of winning the world for Christ. This suggests the dual aspect of your work which must be recognized in all your plans: the Church is concerned not only (1) with maintaining itself as a pattern of the society God desires, but also (2) with extending this society to the world at large." With reference to the former there is added this version: "To the time-honored rules of organization and administration, (1) Plan your work, and (2) work your plan, let us add two others for work involving a number of people: (3) Divide your work, and (4) Assign responsibilities."

Churches both large and small will profit greatly by the study of the Plan Book. The "General Church Program" by the Rev. J. H. Dollar in this issue is an excellent example of systematic and comprehensive planning for the local church.

ELON AND CHRISTIAN EDUCATION.

The announcement that Miss Helen Boyd has been added to the Elon College faculty is a most welcome one for at least two reasons. First, Miss Boyd is a member of the Congregational Christian Church and it is the first time in many years that Elon has had a member of our own denomination as Dean of Women. Her experience, as Director of Religious Activities in the Woman's College of the University of North Carolina during the past two years has enabled her to become acquainted with our young people and their organizations. Elon's Dean of Women has a superb opportunity in the stimulation of denominational morale and the wholesome development of youthful personalities.

The second reason for attaching importance to this announcement is the plan of the administration to have Miss Boyd teach practical courses in religious education. This may not be an important announcement from an academic standpoint, but, viewed from the needs of the average church which Elon was founded to serve, it assumes added significance. Our churches need help just here. Our young people and our churches need basic training in the materials and methods of religious education. Young students, and especially ministerial students, have too often been trained in the theory of Christian education with little attention being given to its practical expression and administration.

Elon can render a great service just here. Scattered throughout the Convention are Sunday Schools limping for the lack of leadership, handicapped by inefficient and antiquated methods. These Sunday Schools and churches look to Elon for leadership and guidance. Elon is equipped to render this basic, elemental, essential training. The more advanced and complicated theories of religious education may properly be left to their rightful place, the seminary. We need to begin at the beginning and concentrate on the rudiments of Sunday School and church organization. It is for this reason we welcome the announcement by President Smith that "The present plan is to add subjects in the Department of Christian Education that have to do with the practical side of Christian work in the local church. This is just only the beginning of enlargement for this particular field."

A PRAYER FOR THOSE WHO HAVE A LOVED ONE MENTALLY ILL.

Eternal Mind, expressed in Creation, tortured on Calvary, we open our minds to Thee. Our thoughts at this very moment are made possible by the minds which Thou hast given us. They are intricate beyond understanding. Forgive us when we have misused and abused them. We cannot completely understand our own minds, with their own powers of vision, memory, manifold consciousnesses, but we can use them for noble ends. Help us, we beseech Thee, to think Thy thoughts after Thee. Enable us to cherish those things that are pure, true, lovely and of good report.

We pray for those who are in mental agony, those who have lost the thread of memory, who can no longer "see life steadily and see it whole." Illumine the darkness of their minds and let the truth of every conscious moment be the reality of Thy love and may that fact restore order in the place of chaos, and bring sanity and healing to all crippled minds.

Draw near to those who stand by to help. May they not forget the years of normal and efficient consciousness, a fact so marvelous to contemplate. Here and there are still tangible evidences of constructive mental power. These tokens of skill and devotion, artistic ability and affection, remain to be cherished. We know that God, the Giver and Creator, looks down in pity when His handiwork suffers. Closed doors of the mind may yet be opened. God grant it.

Now a new duty appears, to be eyes and mind to these dear ones. Love may do that which nothing else could, restore a lost faculty. Join us in our persistent search for healing, the development of new faculties, the use of unseen resources. Remind us that the things which are seen are temporal, but the things which are unseen are eternal.

And grant us all to look confidently to that promised realm where spirit will not be limited by the flesh, where there will be no need of the sun, neither of the moon, to shine in it: for the glory of God doth lighten it, and the Lamb is the light thereof. R. L. H.

It's Great to be a Chaplain

By F. IRVIN HYDE,
Chaplain United States Army.

Paul spent many of his last days in the company of the Roman soldiers. Although he was their prisoner, he was also their chaplain. No one has been able to measure the effectiveness of Paul's ministry to these soldiers. But the fact that Christianity spread so quickly among the legions of Caesar may have been the result of Paul's ministry.

Under different circumstances, today ministers by the hundreds and thousands have joined themselves to the men of our armed forces. They live with the soldiers, work with them, play with them, and worship with them. They share the soldiers' risks and fortunes. The chaplain is a friend at large with the men of our armed forces. He must be all things to all men and yet *lift* them. He is their counsellor, preacher, comforter, and friend. His is a unique ministry, magnified by the crisis and the great need.

In the first place he is commissioned as a preacher. What does the chaplain preach? That depends upon the chaplain himself, his training, his background, his experience, and the motives that underlie his ministry. He may be a conservative or a liberal, but he must be sincere and tolerant. The chaplain selects his own themes, and the pulpit is still "his throne." "There is no one to tell him what he can say and what he cannot say . . . No instructions are contemplated with a view towards conformity, indoctrination, or propaganda. Every chaplain takes an oath of allegiance to the Constitution of the United States when he receives his commission. And as long as he fulfills that pledge he is at perfect liberty to preach that which his religious training has taught him to say." (Chaplain Aryeh Lev in "What Chaplains Preach.") But the wise chaplain will place the emphasis upon the positive aspects of the Christian religion. The chaplain is under obligation to create in the soldiers a fuller knowledge and a deeper understanding of religion so that its ideals may influence and control their lives.

In the second place the chaplain is a counsellor. In the vernacular of the army, he is a "sympathetic officer." To him the soldiers come with their problems and troubles. Some are discouraged! Some are afraid! Some are disappointed in love and with domestic life! Some have lost their high ideals! All of these come to the chaplain seeking guidance and help. If the chaplain is able to help them he may be able to awaken a religious interest in the one whom he helps. For a large number of these men. it is their first contact with the church. In their desperation and need they are willing to follow whosoever can help them. It is a tremendous responsibility upon the chaplain, but also a golden opportunity. We dare not fail them in their hour of need!

The chaplain serves both God and his Country. Each Sunday as I enter the sanctuary, clothed in an open-front Geneva Pulpit gown over an army uniform, I am aware that I serve both God and my Country. My uniform reminds me that my Country is intensely interested in the spiritual welfare of its fighting men. In a day when the light of religion has been eclipsed in many lands, our Country built over 700 chapels at the cost of more than 14 million dollars, so that men could worship according to their own desires and in the beauty of holiness. On the other hand my robe reminds me that I am the representative of Jesus Christ, the Christian Religion and the Church that endorsed me. It is a tremendous moral responsibility. I remember that the chaplain ought to know Jesus Christ better than any other man in his unit, for he is its Sky Pilot. Men are looking to the chaplain for spiritual leadership.

How do you like it? That is the question that all of my friends ask me. I have only one answer: "It is great to be a Chaplain."

MALTA, THE HEROIC ISLAND.

A dispatch from London informs of the safe arrival of a strong convoy to the hard hit Island of Malta. In the present conflict Malta is considered as one of the focal stations of the Allied Nations and is filling a great role. It is a tiny rock island, a link between Gibraltar and the Suez Canal.

After the fall of the Roman Empire, the Arabs conquered this island, but, in the year 1000, Roger of Normandy landed there and compelled the Arabs to pay toll. Between 1000 and 1500 Malta is not mentioned in the world's history until King Charles of Spain granted it to the Order of Saint John of Jerusalem, later known as Knights of Malta, and the title of Grand Master was bestowed upon the leader of the Order.

In the last part of the 16th century, the Turkish fleet made a strong attack which was victoriously repulsed by Grand Master La Valetta. In commemoration of this national hero the city of Valetta was built and is the capital of the island.

In the 17th century this tiny rock island again came into prominence. Napoleon seized it, when the British fleet was busy in the eastern Mediterranean, expelled all the members of the Order of the Knights of Malta and confiscated all their properties.

At the return of the fleet, the occupation forces were ousted and, at the present juncture, Malta is one of the Empire's most important vanguards.

TO JUDGE NEW HYMNS.

Dr. Reginald L. McAll of 2286 Sedgwick Ave., New York City, executive secretary of the Hymn Society of America, announces that the following have been appointed as judges in the contest which the Society is conducting for three new Christian hymns to be used in the churches: Miss Caroline B. Parker of D. Appleton-Century Co., Dr. Howard Chandler Robbins of General Theological Seminary, Dr. Henry Wilder Foote, of Boston, former president of the Hymn Society of America, Dean Earl B. Marlatt of Boston University School of Theology, Dr. Carl F. Price, of New York, hymn book editor, and the Rev. Philip S. Watters of White Plains, N. Y.

The Society is offering $50 each for the best new humn text submitted in each of the following groups: a hymn of Christian faith in time of distress; a hymn reaffirming the worldwide mission of Christianity; a hymn of personal Christian dedication. All hymns must be in the hands of the Hymn Contest Committee, Hymn Society of America, 297 Fourth Avenue, New York, by October 1, 1942.

PREPARING FOR PEACE.

Realizing that the need of missionaries will be greater after this war than ever before, our churches at the General Council meeting in Durham endorsed the American Board's proposal to send out 150 new workers at the earliest possible moment. Four such workers were consecrated in an impressive service and four others are under appointment. Six more have been commissioned but are kept from sailing only by world conditions.

CONTRIBUTIONS

SUFFOLK LETTER.

This is the age of formulas. Every good meal will cause someone to seek a book or some other source of recipes for cooking. Housekeepers are constantly on the alert for unusual formulas for their menus. How often do we hear the question: "Will you give me your recipe for this desert?"

The world is at war over formulas. Democracy offers one; Totalitarianism offers another. Both of these are as old as organized civilization. Left to themselves neither will alleviate the sufferings of humanity, make the poor rich or satisfy the universal cravings of the human race for peace and liberty. In both systems the burden of paying the bills falls upon the individual citizen. And the interesting discovery has been made that every individual is more or less inclined to want someone else to pay the larger part of the tax bill.

At the present time corporations are being taxed more heavily than the individual on this account. Corporations do not vote on election day, and they are regarded by many as soulless and heartless. It is popular in certain circles to demand the last drop of blood in the form of high wages and heavy taxes to the point of depriving the stockholder of any voice or dividends for money invested. There are many people who favor government ownership or control of everything related to the needs of citizens. This is based upon the desire to escape individual responsibility.

Let us look at one example of government control. Just a few years ago we were told that bootlegging and drunkenness would be reduced and temperance would be increased if the various states were permitted to establish liquor control stores. Well, if all the country is having the same experience as this part of the United States the record is not in keeping with the promises and assurances so widely publicized during the political campaign. Virginia with other states may have to face an unusual record of liquor sales and increasing crime due to drunkenness in the near future. It is time to face the facts of this kind of government control. This is a formula that has not worked for the betterment of our state and it cannot do so.

Humanity does not advance by formulas. There is something in every human being—we call it the soul—which must find its fellowship and its source of higher life in a soul better than itself. Some people say God is the answer to the problem of human life; others say, Jesus Christ is the solution. Both answers are correct. Jesus said: "I am the Way, the Truth and the Life." He is the untried formula, the unknown creed, to many people in our land. He is as old as creation and as new as the dew of this early morning. Why not give Him a time and a place on our program for tomorrow? Include Him in any formula, and do not encumber Him with too many limited interpretations. It would help our present distress if many false books were destroyed and the Bible opened and read in their stead.

The Jesus way of life would mean total abstinence from the use of alcohol as a beverage; it would mean the abolishment of national and international hate; it would mean peace on earth and goodwill among men; it would mean larger Sunday Schools and crowded churches every Sunday; it would mean no unnecessary manual labor on the Lord's Day; it would mean economic justice and social uplift; it would mean missions in every land; it would mean more work and less taxes; it would mean liberty for all and special privileges for none.

I. W. JOHNSON

WHAT NEXT?

I am sure that no generation has been more uncertain and more frustrated than is our present generation of young men and women of college age, particularly those who are ambitious, who have gone through the grades, graduated from high school, and are now ready for college. Above all things else, they would like to complete their college courses as planned that they might be prepared for the positions in life that they have always longed to fill. Many of them are in college now and others are debating what to do about it. They are aware, of course, that the war is on, that it is a total war, that they shall ultimately be included in the war effort in one position or another. They are convinced that they have been told by the government that they will be soldiers and make more significant contributions to our country trained mentally than they otherwise could. They want to go to college not to escape the hardships and dangers of war but to prepare themselves for the eventual struggle.

They have a feeling that they can not only make a larger contribution, but with well-trained minds and disciplined bodies they will be more alert and better prepared to take care of themselves in combat duty. The clouds of war grow darker. Future courses become more uncertain. Our government is cautious that it may take the right step at the right time. Consequently, according to the daily press, it has warned that every able-bodied young man is potentially a soldier and that as events move swiftly they shall all be inducted into the country's service and that no one need feel that he can remain in college for any definite length of time.

With these certainties and uncertainties staring a conscientious, patriotic, Christian young man in the face, what next? What is he to do? What should he do? I have one suggestion to make and that is, if he is already in college to remain there, utilize every possible moment for personal preparation until the voice of his country sounds calling him to definite activities. If he is not already in college, he should enter, select courses that will be of help to him if and when he should be called to the defense of our country, and apply himself diligently until the summons does come. Trained and equipped, and more spontaneous, which may mean the difference between life and death for him. When I suggest that our young people take advantage of every moment in college, I am aware of the frightful responsibilities that rest upon teachers and instructors. It would be an unforgivable tragedy should a young man lose his life because of an institution's failure to give him the proper instruction and guidance while he was on the campus for help. This struggle for personal and national existence and the maintenance of the principles of freedom of Christian liberty is the responsibility of every man, woman, and child. The young man at the battle front is under no more obligation to lay down his life for the things that we love, than am I or anyone else regardless of our feelings, convictions, or beliefs. The responsibility is ours. The question is whether or not we are courageous enough to take our share and bear our part of the sacrifice.

May God bless and keep the young men of our homes, of our church, and of our country.

L. E. SMITH.

FOR THE CHILDREN

Dear Children:

This month many of you are starting back to school. Some of you are going to school for the first time. Others of you started back to school last month. School stories never get old do they? Yet the first day of my life that I spent in school was long ago! But I remember three things about that day as if it were yesterday:

Those two miles to the school house were terribly long and my legs were tired and my feet were warm and uncomfortable in my new school shoes.

Mother thought that there was only to be school in the morning on this first day, so she did not pack us any lunch. I got terribly hungry. The teacher shared some of her lunch with me and I felt better.

During the lunch hour some other little girls asked me to go with them across the road under some pine trees. There were lots of pine needles on the ground. Near the bank of the road there was a carpet of thick, green moss. We had such fun starting us a play house that all of us forgot the unpleasantness of this our first day at school.

Now I will tell you a story that I read about some children who were thinking about going to school. It is a story of a family who were enjoying their last out-door, vacation, picnic. I first read it a year ago. When I read it again today I decided that it would be a real nice one for our page this week. Don't you think it is?

DOROTHY TODD.

FAMILY FUN AND FELLOWSHIP.

"It wouldn't be a picnic without an egg, would it, Mother?" said twelve year old Marjorie, as she carefully piled the deviled yolks in the white nests. "But I am tired of always having them hard boiled or deviled." "I am going to make 'surprise eggs' out of these!" So before pressing the deviled halves together she put a tiny red radish in the heart of Daddy's, a big fat salted peanut in the center of five year old Paul's, a little nibble of crisp bacon in baby Alice's, a long sliver of raw carrot in Mother's filling, a tiny chive from nine year old Richard's chive bed in his.

"Don't forget the boys have a guest for the picnic," reminded Mother. "The new neighbor boy is invited to come down to the brook with us."

"He's a scared looking little fellow," said Marjorie thoughtfully, "I wonder what he would like. I have heard him tell Paul about the onion sets he used to plant in his Vermont garden. Perhaps he would like a baby onion in the center of his egg!" "I'll have a little sprig of rosemary from the garden in mine." Marjorie wrapped the eggs in waxed paper and labeled them. Mother finished the sandwiches and the picnic was all ready to start to the brook. The milk bottles in the carrier Richard would take. The salad and fruit in the wicker basket Marjorie would carry.

Such fun the boys had showing their new friend the treasures of their brook and wooded grove. Marjorie watched baby Alice as she stood beside a still pool of water getting acquainted with her reflected self. Alice became so interested that Marjorie took her hand to be sure that baby remained on dry land. Mother and Daddy sat with their backs against tree trunks, watching their children and thinking back over their vacation month with all its experiences.

Soon everyone was too hungry to play any longer so the lunch bags were passed around. Mother had glued a big round circle on Alice's lunch bag, a big cut-out fish for Daddy and a little one for Paul, they were the fishermen of the family, a football helmet on Dick's, a real zinnia on Marjorie's and a cut-out bunny on the neighbor boy's. Paul said he had rabbits. The bags brought laughs from each one and the deviled eggs were the high spot of the whole picnic supper! Marjorie looking at the surprised grins on the different faces, hugged herself for having had the bright idea.

The sharp edges removed from appetites, Mother began to talk, "Our vacation is over. All of us have had a good time and recreation—"

"By the way," interrupted Daddy, "how do you spell 'recreation', Dick?"

"That's not a fourth grade word Dad, —wait a minute Marj—" as Marjorie started to interrup-t, "W-r-e-c-k, —w-r-e-c-k-"

"That spells wreck, Dick, an auto wreck or a ship wreck," twittered Marjorie.

"I just hoped you'd spell it like that," laughed Daddy. "I've seen folks who had wreckreation for their vacation, haven't you?"

Then everyone told about a wreckreation vacation which he knew about. After that they told of the "One thing that was the biggest renewing of the mind," as Saint Paul said, during their vacation. After which Marjorie started singing, "Day is Dying in the West," Line by line the others joined in—"I see an 'evening lamp alight'," Paul said happily. The older ones searched the sky for the first star. "Don't look so high, It's a firefly!" said Paul.

"Marjorie," said Mother, "it is the children's bedtime. Won't you

(Continued on page 15.)

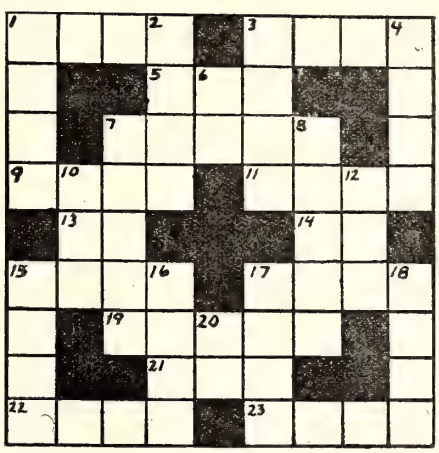
CROSSWORD PUZZLE.

ACROSS.

1. Where a class meets, class.....
3. Seasoning.
5. A unit.
7. Energy; force; strength.
9. Bend or curve in the road.
11. A stubborn, obstinate person.
13. South America. (Abbr.)
14. Dr. Smith's first two initials.
15. Lads.
17. Drop of moisture from the eye.
19. One who sows grain.
21. Grown-up boys.
22. Wooden neck-piece for animals.
23. That which is not alive.

DOWN.

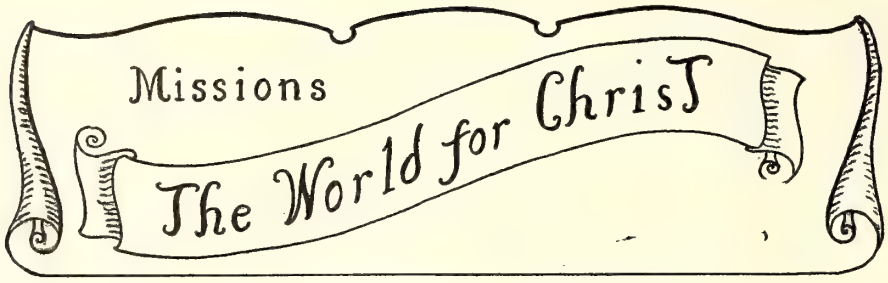
1. A floating framework.
2. The biggest sky-lamp, at night.
3. To appear; pretend.
4. Melody.
6. North West. (Abbr.)
7. Talks with God.
8. One who rules.
10. United Service Organization. (Abbr.)
12. A meadow.
15. A person.
16. Opposite of none.
17. To look after; care for.
18. A highway; a lane.
20. You and I.



ANSWERS TO LAST WEEK'S PUZZLE.

Across—1. Toes; 3. Eyes; 5. Ina; 7. Storm; 9. Mile; 11. Sold; 13. N.E.; 14. N. E.; 15. Knee; 17. Aeon; 19. Pansy; 21. R. O. K.; 22. Eden; 23. Skin.

Down—1. Trim; 2. Site; 3. Ears; 4. Seed; 6. No.; 7. Sleep; 8. Money; 10. Inn; 12. Leo; 15. Kale; 16. Earn; 17. Asks; 18. Noon; 20. No.



$20,620.90 FOR MISSIONS.

On behalf of the Mission Board, we thank the Woman's Board and all auxiliaries, churches, Sunday schools, individuals, societies and organizations for liberal offerings for Missions, which gave us a total for the year of $20,620.90. $340.00 of this amount showing in report beginning September 1, 1942. This is an increase of over 2½% over last year, which was the highest for ten years.

We art gratified at the results and press forward to a greater goal for the fiscal year upon which we have just entered. J. E. West.

MISSIONARY OFFERINGS.

WEEK ENDING SEPTEMBER 11, 1942.

Sunday Schools.

Wake Chapel, Fuquay Springs, N. C.	$	6.41
Linville, Va.		7.43
Antioch, Harrisonburg, Va.		6.17
Liberty (Va.), Nathalie, Va.		2.59
Hanks Chapel, Pittsboro, N. C.		7.30
Mt. Olivet (R), Elkton, Va.		3.00
Newport, Shenandoah, Va.		5.17
Total	$	38.07

Individuals and Churches.

A Friend	$	1.00
Ivor, Va.		4.00
Mr. and Mrs. O. F. Smith, Norfolk, Va.		300.00
Carolina, Burlington, N. C.		1.70
South Norfolk, Va.		40.00
Total	$	346.70
Total for the week	$	384.77
Previously acknowledged		45.44
Total since Sept. 1, 1942	$	430.21

We are especially grateful to Mr. and Mrs. O. F. Smith of Norfolk, and to the South Norfolk Church. These two offerings amounting to $340.00 were offerings for the year 1941-42, making our total for 1941-42 $20,620.90, though they are carried in this report and will be included in the year 1942.

We thank each and every one for making it possible for us to carry on the work and we are now looking forward to another year. With your help, cooperation and your prayers we will do even more for the task of Missions.

Mattie Cox Parker,
Secretary.

ALBEMARLE, N. C.

Our Society is a Ladies' Aid and Missionary combined, meeting every two weeks in the homes of the members. Our attendance at these meetings has been good despite the fact that many of the members are working six days a week.

We have met the Standard of Excellence requirements. The beginning of the year we made our booklets and had them printed; Christmas we had our cake sale; Many articles have been made and sold during the year. Mrs. Lanson Granger gave our Mission book review. We made this a public service and it was enjoyed by everyone.

The Society has purchased two new rugs for the parsonage. A box was sent to the Orphanage at Easter and one to Merom Institute. Our birthday party was also celebrated. Two weeks ago we had a picnic at the City Park here and those that gathered around the table enjoyed a good supper. We enjoyed the Rally and are planning to be at the State Conference in October.

Mrs. B. J. Earp.

HOLLAND CHURCH ACTIVITIES.

The Holland Woman's Society adopted this year a new plan which may be of interest to other societies for the raising of an extra fund in addition to the dues and Mite Box Offering. It is called "The Monthly Donation Calendar." We are using little bags 3x4 inches, made of different colors, which makes them quite attractive. Each bag is drawn up with a cord, to the end of which is attached a card or tag. On one side of the tag is printed the months of the year, and under each month the amount to be put in the bag, as: January 1c, February 2c, March 3c, etc. On down to December 12c, making a total of 78c for the year. On the other side of the tag is the name of the society and the name of the member using the bag. The tags may be secured from any place where office supplies are sold, at 10c for twenty-five tags.

This plan was presented to us by Mrs. O'Neil who had been a member of an organization elsewhere, where it had been successfully used. We think it a nice one, even though an additional offering, it is such a small around at the time that one hardly misses it, and we are looking forward to December, at which time we are planning a special meeting when all the bags will be opened and we hope to realize a fine offering from their contents.

The Holland Junior Missionary Society has had a most profitable year under the leadership of Mrs. I. H. Luke and Mrs. G. G. Holland.

An Easter program was presented and each member of the society participated.

During the year the groups have met in the homes of the leaders. At each meeting, after the business program, a social hour has been enjoyed. All of the requirements have been met.

CONCORD WOMAN'S SOCIETY.

The Woman's Missionary Society of the Concord Christian Church is about to close a very successful year. We have a very faithful group of women who are so loyal about doing their part and attending the meetings of the Society that our programs for each of the twelve monthly meetings have been splendid.

The Conference apportionment has been raised and all the requirements of the Standard of Excellence have been met with the exception of the review of one of the Mission Study Books which we are planning to study very soon. We plan to join Bethel and Mt. Zion societies in the study of this book.

The Thanksgiving Service, Day of Prayer and our Birthday Party were all observed. All of our money has been sent to the causes as designated.

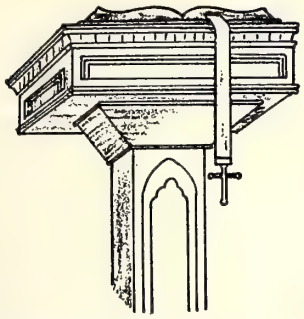
Mrs. A. Y. Allred.

CYPRESS CHAPEL SOCIETY.

The Woman's Missionary Society of Cypress Chapel Congregational Christian Church has had a very good year with Mrs. Wallace Brinkley as President. The World Day of Prayer was observed with a very impressive program, most of the members taking part. All the apportionments for the three societies have been raised and the Cradle Roll has also sent in a contribution. A $10.00 Memorial has been given for one of our deceased members and we hope to give another Memorial before September 15.

We studied the Mission Study Books in our Society, the Home Book

(Continued on page 13.)



THE ETERNAL VOICE IN A TEMPORAL WORLD.

By. Rev. Emmanuel Hedgebeth,
Coconut Grove, Fla.

"While we look not at the things that are seen, but at things which are not seen: For the things which are seen are temporal, but the things which are not seen are eternal."—II Cor. 4:18.

Do you believe things that you cannot see with your own eyes? Most of us don't. We want factual, visible evidence of things we are told before we will believe them. We live in a temporal world, a world of things that we can see, tangible and real. Most of us are not satisfied with moral victories, we want something a little more rewarding for our endeavors. We do not enjoy working unless we can see the fruits of our efforts. The term "spiritual values" to most of us is a hollow phrase without correlative physical and material values.

In spite of this spiritual desert in which most of us live, I am going to ask you to believe in some things which you cannot see, some things that are intangible, and that cannot always be verified by facts and physical existence. I am going to ask you to hear a voice that does not emanate from any physical being. You say it is uncanny and unreal. Perhaps, but not necessarily so.

There is a small rodent that lives in the frozen wastelands of Norway and Sweden. It is unusual to see this rodent down in the populated areas where men live, but every twenty or thirty years they become so numerous that there is not enough food for them in their normal habitat, so they begin a strange migration. In a straight line they head for the sea. Nothing can stop them. They move in a never ceasing line even after they reach the sea. Finally even the strongest become exhausted and drown. They never seem to get anyplace or to find what they are looking for, unless it is death.

Perhaps we need something of the daring and blind faith of the lemming. To be sure we can be more reasonable in our choice of directions than the lemming, but it would be a great thing if the Christian people of our land could decide where they wanted to go and move in an unbroken line in that direction. But most of us act very unintelligently to be intelligent beings. In our pursuit of the things that are seen—our own pleasure, money, our selfish desires, or even fame—we move in a lemming line into the sea of self-destruction and suicide.

There is a story that says that there was a sign by a roadside in Missouri, that read, "Choose your rut, for you will be in it for the next twenty miles." We must choose our rut. Our rut is that way of life that we work out for ourselves and most of us very rarely change it throughout our lifetime. We move as surely and directly to our end as does the lemming. Our choices will determine whether or not that rut is eternal or temporal.

But we must be careful in our choices for all of the things that are not seen are not eternal. There are dark and invisible powers that lead man to destruction, that plot his ruin, and are the enemies of righteousness and truth. These powers are rampant in our time and to them many knees are bowing allegiance, even in this fair land in which we live. Hate, revenge, racism, pride and self worship are only forms of these vast dark powers. These are the powers that corrupt our thinking, that warp our lives and that inevitably will enslave us, no matter how desperately we strive for freedom, if we bow our knees in worship of them. They require as much and more in the way of service as the powers of light, but they lead man in a straight lemming line to self-destruction and cultural chaos.

Jeremiah condemned the Hebrews for their worship of cattle and stones. He chided in his own caustic way, ". . . but in the time of trouble they will say, Arise and save us. But where are thy gods that thou hast made thee. Let them arise if they can save thee in thy time of trouble. According to the number of thy cities are thy gods O Judah." In a temporal world the Hebrews had made temporal gods, but when that temporal world began to shake and crack up, there were no gods save Yahweh, the God of their fathers, on whom to call. He was the one eternal element in their world. No less than the Hebrews, much of our worship is idolatrous. Our worship of money, of power as manifested in the modern political state, and our hedonistic pursuit for pleasure based upon the satisfying of our physical lusts and desires, are all forms of our idol worship—the worship of temporal things, the things that are seen.

And what about what we think of as good? Does it belong to the temporal or the eternal realm? Our goodness is not really good unless it is based upon a faith in an unseen intangible reality—that of a transcendent God. It was the Polish writer, Gogol, who said, "It is tragic to see so little good in goodness." It is tragic to see so much that we have been prone to think of as good disappearing in our world. Our values have been temporal and with the shaking, tottering world in which we live, we are beginning to realize that it is God, the God whom Jeremiah proclaimed, that is the one eternal, unchanging element in our world.

But we do live in a temporal world, and it is within this world that we have to find the eternal. It is a confusing situation, particularly in times like these, and most of us get lost trying to find our way. There are those who have told me that they can worship God better on a lonely hillside watching the setting sun than they can in a hot stuffy church. I doubt it very seriously. Such solitary experiences are not what this world needs. Such experiences never take an individual beyond himself in his relation to his fellowman, and I do not believe that a person's religion can run very deep unless he can enjoy the common act of worshipping God with his fellowmen in public worship. The Christian religion, as well as being a personal religion is a social religion, and social religionists do not watch sunsets to hear the voice of God.

This temporal world is a noisy world and sometimes within it the voice of God is almost drowned out in its clamor. But the eternal voice is forever speaking and challenging men to take up the Cross. We must hear that voice above the noise of our city streets, or the roar of a thousand bombing planes over Europe. We must hear that voice above the non-religious patriots of our land who are crying, "Crucify Him. Crucify Him."

We are living in a world of things that are seen. It is all so very real and so very near. Its ornaments glitter and seek out our faith in them, but the Christian people of our land must not falter, they must know that these things vanish with the times. For the eternal hope of man is God, the same now and forever. He is speaking in all the events of this chaotic world. Would that we were near enough to Him to hear His Voice, the voice of the eternal in a temporal world.

Pilgrim Fellowship

"Youth at Work in the Church"

A. LANSON GRANGER, JR., *Editor*

THE SUFFOLK YOUNG PEOPLE.

Following the suggestion offered on this page last week about a youth group's planning its program for the year, here is a letter which I have since received which, because it may be extremely helpful to other groups, is printed in full. It describes the program of the Youth Department of Suffolk Christian Church—A. L. G.

We are happy here in our Suffolk Church at the success we have had in our work since we have been planning it yearly and I felt the Young People of our Southern Convention might find it interesting to know how one group goes about planning its program.

At a recent meeting of the youth leaders and adult counsellors of the Suffolk Christian Church I was simply amazed at the beautiful cooperation of each in planning the work for the year 1942-43. This is the third year we have planned our work for the entire year, and we have found it works far better than planning monthly because we have the opportunity to secure necessary literature to make the programs most beneficial. We succeed in developing the interests of more workers in planning and leading services and have much less duplication in programs.

For the coming year I feel that our program is particularly interesting and that other young people might derive some help from a study of our outline. Rather than the regular year books we have been using, we are planning monthly calendars which will be drawn and arranged by our own young people to fit the theme for the month.

We are arranging Worship Centers to carry out both our monthly and weekly theme and are following the example presented at Elon of having printed copies of the worship services. That alone has helped me because by it I am learning the use of the mimeograph.

It is our plan to learn at least one new hymn each month to fit in with the theme for the month. These will be learned in our ten-minute song service before our class lessons.

We have chosen from a group of selective courses those which we feel will best interest the groups in our young peoples' work. Of course we are having one course on the International Lesson published by Pilgrim Press. Others we have selected are Life of Christ, Discovering Jesus, Study of the Ten Commandwents, Church History and Stewardship—all of which are published by Pilgrim Press. We are working in this manner in hopes that we may stimulate more interest among the young people by letting them study that subject in which they are most interested.

The pattern of our Sunday morning service is as follows: 9:45-9:55, Song Service; 9:55-10:00 Attendance Records; 10:00-10:30 Class Lessons; 10:30-10:45 Worship Service.

For the year our general theme is "Missions." Our monthly themes are as follows: September—Stewardship; October—Pilgrim Fellowship; November—Study of "On This Foundation;" December—The Birth of the Great Missionary; January — The Home of Missions—Our Church; February — Patriotic Missionaries; March—Study of "Rim of the Carribean;" April—Lent, Easter, Pentecost; May—Study of the book of Luke; June and July—Worship in the Fine Arts. During August we have one teacher for the entire Sunday School and for that reason have to dispense with departmental activities.

Our fun and fellowship periods are scattered throughout the year at times that do not conflict with other activities of the High School students.

We hope other young people will be able to hear about our work and offer suggestions to us to lead us to higher paths and smoother roads.

Sincerely,

OLIVIA YATES, *President*
Young Peoples' Dept.

HOLLAND PILGRIM FELLOWSHIP.

The Pilgrim Fellowship of the Holland Church, while not many in number, is a most active and interested group of young people of high school age. Meetings are held twice a month, on the first and third Monday evenings with Mrs. W. B. O'Neill as leader. The first meeting of each month is planned to include devotions, study book, recreation and refreshments. The other meeting to devotions, and a program by some leader who uses the *Pilgrim Highroad, Missionary Herald, Advance* or other church periodical as a basis for the talk and discussion.

A most interesting Evening worship service was conducted by this group with the assistance of the Junior Choir which appeared for the first time in its robes of maroon and white. Again at Christmas time these two organizations brightened the lives of many shut-ins in town and country through the message of their favorite carols.

It is the pleasure of this group to visit the sick and shut-ins of the community, regardless of denominational affiliation, and to carry some little gift of flowers or fruit, and no other service we render brings a more abiding joy.

We are happy to report that our apportionment has been met in full by free will offerings, and that all other requirements in the Standard of Excellence have been met. We are looking forward with much pleasure to our first fall meeting when we hope to receive some new members and with fresh enthusiasm enter a new year of increased usefulness in the service of the Kingdom.

COUNCIL MEETING.

The Southern Convention Pilgrim Fellowship Council will gather at Elon College at 7:30 on Saturday evening, September 19. The presidents of the five conference fellowships, one representative at large from each, the president of the Intercollegiate Council and one representative at large, the four young adult members elected by the council, the representatives from the Board of Christian Education, the Woman's Board, and adult counsellors are expected to be there. We're anticipating the best meeting yet!

OFF TO BATTLE.

Just before the Japanese occupation a Moro lieutenant came hurriedly up the steps of Mrs. Pearl F. Spencer's home at Dansalan on the island of Mindanao. Asking for a few moments of private conversation, he turned over to her a sum of money and a letter, giving her instructions what to do with both in case he should not return. When she asked if he would accept and read a New Testament he replied that he would gladly do so. She learned that he had formerly been a teacher in the Lanao High School.

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

JUDAH: AN EXAMPLE OF SELF-SACRIFICE.

Lesson XII.—September 20, 1942.

Golden Text: "*Hereby know we love, because He laid down His life for us; and we ought to lay down our lives for the brethren.*" —I John 3:16.

Lesson: Genesis 42:44.

Devotional Reading: I Pet. 2:18, 25.

From Prisoner to Prince.

The story of Joseph reads like a modern, best-seller, success story. It might be called "From Rags to Riches," "From Prison to Palace," "From Prisoner to Prince." Sold as a slave by his brothers, he rose to a position of prominence and power by dint of hard work and because of integrity of character. Obstacles and handicaps developed, rather than defeated him. He looked for opportunities to serve wherever he was, and when they came he took advantage of them. He was faithful, far-sighted, clear-headed, clean-hearted, and efficient. At thirty years of age he was governor of the great empire of Egypt, being second only to the Pharaoh himself. He was what might be called "The Food Commishioner of Egypt." At his suggestion, and under his supervision grain was harvested and stored during the years of fruitfulness, and then husbanded and sold during the years of famine. He undoubtedly saved multitudes from starving. And in it all he remained the same modest, likeable, upright true man that he was. Any young man who wants to learn the secret of character and true success will find it in the life-story of Joseph.

The Worm Turns.

There was a time when Joseph was at the mercy of his brothers. The time came when his brothers were at the mercy of Joseph. There was a famine in the land of Canaan, and because Jacob of Israel had heard that there was plenty of corn in Egypt he sent his sons, except Benjamin, down there to buy corn. By a strange irony of fate these brothers had to buy corn from Joseph, whom they had long since sold into slavery, and whom they did not now recognize. The story of the first meeting makes good reading. Joseph "puts it on thick" but not too thick, and keeps the brothers in hot water all the time they were in Egypt. He makes careful inquiry about his old father and his youngest brother. He not only sells them corn, but he has the money put into the bags in which the corn was carried. He threatened to keep them as hostages until one of them went back to Canaan and returned with Benjamin, but later relented and instead kept only Simeon as a hostage. He solemnly told them that they could never have more corn unless they brought Benjamin back with them. On the whole the brothers were glad to get back home safely; it had not been a very happy experience. It does not do to treat folks too meanly. It is not safe to high-hat folks. Things have a way of turning about in their courses, the worm turns, every dog has his day. I knew a man who strongly objected to his daughter's marriage to a young man and snubbed the young man, although he was a fine young fellow—the great objection was that he was a German. In his later years the father-in-law was pretty much dependent on this son-in-law for his livelihood. The white race has not been too generous or fair in dealing with the colored races of the world, and today we are engaged with a terrific problem growing in large measure out of that mistreatment and injustice. And that goes for the German people too.

A Profiteer Turns Pleader.

Time moves on. The corn bought in Egypt eventually gave out, and it became necessary to go back for more corn. But there was the rub. The brothers knew that it was no use to go back unless they had Benjamin, and Israel was unwilling to let Banjamin go. The scene in which the case is argued is dramatic and pathetic. Only stern necessity finally prompted the old man to send the boy along, and then only because Judah became security for him. Judah, let's see, Judah had entered the picture before somewhere. Yes it was Judah who had scruples about killing the lad Joseph, or exposing him so that he would be killed. It was Judah—do you remember—who suggested that it would be better to sell the lad, get what they could out of the affair. But folks sometimes grow in grace as they grow in years. And now this Judah pledges himself as security for the safe return of his youngest brother Benjamin. Judge not, lest we be judged, at least judge not simply in terms of what men are but in terms of what they are becoming.

And so they go back to Egypt and to Joseph. The space allotted to these Notes will not permit extended description or discussion of all that took place in today's lesson. But if you want to read one of the best short stories ever written, one that throbs with human heart-beats and reaches high heights, read this simply-written, dramatically-acted story.

Joseph entertained the brothers at dinner. It was almost more than Joseph could bear to see Benjamin his youngest brother before him.

When the brothers had bought corn Joseph instructed his steward to put the money back into the mouth of every man's sack, and also to put his (Joseph's) cup in the mouth of Benjamin's sack. Then after the men started back he sent his steward after them, accusing them of stealing his cup. At first they stoutly denied the charge, and then were struck with consternation when the cup was found—above all places—in Benjamin's sack. For they had sworn that if any of them had the cup, the one who had it should die. Confused, crestfallen, conscience-stricken they turned back and faced their unknown brother Joseph. It was then that Judah reaches the heights of both oratory and the spirit of self-sacrifice. In simple, direct, moving language, because he spoke out of a full heart, he tells the story of how his aged father was loath to let Benjamin come at all, how much the lad meant to his father, and how it would be too much for the old man if they went back without him. He told also of how he had become surety for his youngest brother. He offers himself in the lad's stead. "Do anything you please to me," he says, "but spare the lad and allow him to go back to his father." As someone has written, "Here is an address to judge and jury which well repays our study by its forensic quality. Out of the abundance of the heart the mouth speaketh. Let the affections be deeply engaged and the simplest man rises into modes of address which show elements of power."

A collection of scrap metal and rubber was ordered by the Nazis. The Dane patriots, immediately, pasted stickers at the collection depots saying: "Hide your metal, bottle-covers, rubber, iron and rags until after the war when Denmark will need them. If you sell them now you will help Hitler win."

By Chaplain H. E. Rountree

MONDAY.

Living Every Minute.

"I am come that ye might have life."—Jno. 10:10.

We listened the other day to an address on "The Invitation to Live." The speaker introduced his subject by quoting the words of one who extended his good wishes to another in this way: "I hope you will live all your life."

Christ enables one to live every minute of his life. So many people just last as long as they can. Animals live according to what they are. When a man lives like an animal that is tragedy. Man is a little lower than the angels and should live a godlike life.

Prayer—Dear Father, each day brings to us the retrospect of a night of sleep and rest and a new day with its duties and pleasures. If life is suffering help us to bear it and make it rich to us in some way. If life is duty help us to find pleasure in it. *Amen.*

TUESDAY.

One's Place.

"He that saveth his life shall lose it."—Mark 8:35.

If one is not taking his place in the church and the community he will find that the church and the community does not need him. The church and the community calls and if one responds and takes the place he can best fill he will find that the church and the community needs him and wide vistas of opportunity open up to him.

Prayer—Dear heavenly Father, open Thou our eyes to the opportunities open to us for service to our church and our community. *Amen.*

WEDNESDAY

The Practice of His Presence.

"Till we come to a perfect man," —Eph. 4:13,

Men of the armed forces are being trained unto a perfect physical man that they may be able to stand the test of front line service. Likewise we come unto the perfect man spiritually by spiritual discipline, and it is not easy. One of the main disciplines is daily prayer in which we shall visualize His presence and then keep the day with that presence in mind as far as possible. Try to come out of prayer with the determination to live that scale of values which you had in prayer.

Prayer—O Lord Jesus, blessed Redeemer, give unto us the power to be ever rekindling faith in ourselves. In Jesus' name, we ask it. *Amen.*

THURSDAY.

Carry the Glow.

"Pray without ceasing."—I Thes. 5:17.

Our title is found in *The Christian Century*, a sub-head in an article by Gerald Heard. He says that the only way to keep in constant circulation with God is to never leave one's self too far from his prayers; if one does he will stop practicing His presence and then he is in deadly danger of being captured by the enemy, Satan. If you agree, this is the reason for the constant mind of prayer.

Prayer—Dear Father, according to Thy word we can be as holy as we will. Give us the heart, the mind, the will, the courage to find time to open our souls to Thee daily to Thy light and Thy blessings. *Amen.*

FRIDAY.

The Greatest Word.

"But godliness with contentment is great gain."—I Tim. 6:6.

"Success" is a big word to us. "Contentment" is a big word. "Father" is a big word. But Paul gives us another word "Godliness," adding to it "contentment." What would be your greatest word? "Godliness with contentment," means a life earnest, active, aggressive, on the high level of fellowship with God.

Prayer—Our Father, Thou are the greatest for Thou art the Giver of all good gifts. We pray for that greatest character: Thy spirit with a contented mind. *Amen.*

SATURDAY.

Living According to the Temple.

"Ye are the temple of God, and the spirit of God dwelleth in you."—I Cor. 3:16.

We pass along to you a very fine statement from the Methodist daily prayer book, *The Upper Room,* as follows: "We are temples of God, and if we are we should act suitably for that indwelling. In the temple we are courteous and kind to others, we do not there defame the good name of any one, we would not take advantage of any one there; in the temple we are on the highest level of good will and charity toward others. How do we measure up?

Prayer—Dear Father of us all, from Thy Temple we speak. Sanctify our bodies to holy purposes, fit for Thy indwelling at all times. This we ask for Jesus sake. *Amen.*

SUNDAY.

Today is the Sabbath. For what purpose have we come unto this hour? The man who has not anchored his faith on the rock of God's love is indifferent and if life presses him hard, as it may, he prays to be saved from the hour. But the Christian declares "I am here for a purpose, use me to glorify Thy name." O God grant unto us the overcoming and the triumphant life.

I am not a teacher: only a fellow-traveller of whom you asked the way. I pointed ahead—ahead of myself as well as of you.

—*Shaw.*

MISSIONS.

(Continued from page 8.)

being taught by our President, Mrs. Brinkley, and the Foreign Book by the Vice-President, Mrs. Henry Brothers. Mrs. Katie Brinkley led us in our Bible Study which was the First and Second Epistle of Peter.

As special work this year our Society made a contribution of $5.00 to the Religious Education Fund of the County, $1.00 to the Red Cross, and $1.00 to the Cancer Control. A Sunshine Basket was sent to a very sick member, the sick and those in sorrow were remembered by flowers and cards. A public program was also held during the year.

Our Junior Society is doing good work under the leadership of Mrs. G. C. Mann as Superintendent. They gave a Mothers' Day Program and as special work sent a box to the Christian Orphanage. Mrs. Mann encourages the Juniors by giving them a picnic at her home once or twice during the year. We hope for an ever increasing enthusiasm in our work another year.

MRS. NETTIE HARRELL.

REPORT OF WOMEN'S FELLOWSHIP RICHMOND CHURCH.

Last fall the women of the Richmond Church voted to reorganize and combine the missionary and local church work. The result was the Women's Fellowship, which has just completed a good year. During the past year we have had two circles meeting once a month, one in the afternoon, and one in the evening. Due to transportation and heating problems which we all face this winter, we have decided to join the circles and meet in the evening.

The experiment of combining the women's work has been successful with us. We find that carrying on all the phases of our work within one large group eliminates the necessity of so many different meetings, which in a small church, necessarily involve many of the same women.

We have had varied and interesting programs each month. We completed the study of both Mission books, and the scripture study. We have gone over our apportionment, and observed all the Standards of Excellence. Among our local activities we report that we are sponsoring a club for mothers and teachers of young children to meet formally from time to time for the discussion of religious questions and problems. We have furnished a reception room in the educational building of our Church. Members of our group served as the hostess committee for the Southern Convention. We recently gave a supper to raise funds for our various projects—and plan to have more of these, not only for money-making, but also for fun and fellowship.

We look forward to the coming year with the hope that we may make still greater contribution to the life of the Church, and through it to others.

MRS. L. L. BOND.

DENDRON WOMAN'S MISSIONARY SOCIETY.

At the beginning of the year each member was given a booklet with the outline of the programs for each meeting. These booklets have proven most helpful in creating interest in the work of our Society.

The Home and Foreign study classes were held jointly with the Methodist Society.

The other denominations participated in the World Day of Prayer service and the public service was held Easter Sunday with the young people's vested choir rendering special music.

The most outstanding accomplishment was organizing a Cradle Roll. In August each mother and baby were given a special invitation to attend the meeting.

The Society has met the requirements of the Standard of Excellence.

MRS. THURMAN WILLIAMS,
Secretary.

HOLY NECK CHURCH.

The Woman's Missionary Society of the Holy Neck Congregational Christian Church has enjoyed a most pleasant and happy year under the capable leadership of Mrs. B. D. Jones as our president and all requirements have been met.

At the beginning of the year the Society voted to continue working in three circles and the plan proved to be very successful. We have thirty active members. We studied the Life of Peter and his writings, also used as monthly programs studies of "Islands of Brotherhood."

At the regular meeting in October the president, Mrs. B. D. Jones, presented each member with a Year Book which has been very helpful.

Thanksgiving was observed in November by a special Thanksgiving program held the Fourth Sunday evening in the church with a good attendance.

In December a Christmas party was held at the home of Mrs. Shepard Johnson and each member received a gift from their "Secret Pal."

In January a most delightful birthday party was held at the home of Mrs. B. D. Jones, this being the twenty-sixth anniversary of the Society.

January 30th we met jointly with the Holland Missionary Society at the Holland Church to hear Mrs. A. C. Moore review the Home Mission Study Book "Christian Roots of Democracy in America." She said that the need for home missions is greater than ever before due to the perilous times through which we are passing. We also met with the Holland Society at Holland Church for the World Day of Prayer in February.

In April several of our members attended the District Meeting held at Berea Church.

In May the Society was invited by the Bethlehem Missionary Society to meet with them at the church to hear Mrs. John G. Truitt review the Foreign Mission Study Book "The Christian Imperative."

The Cradle Roll party and mite box opening was held in August. There has been good attendance at each meeting and great interest manifested by the members and through cooperation, prayer, faith, and love we feel the Society has accomplished great good this past year. The Young People and Juniors have had a very good year and a fine fellowship has been enjoyed.

MRS. DAVID HOWELL.

REPORT OF FANKLIN CHURCH.

The members of the Young People's Missionary Society of the Franklin Congregational Christian Church are proud of our record for the past year. We have met our Standard of Excellence requirements for the year and are therefore eligible for the Honor Roll.

We began the year's work without one of our most loyal and faithful members, Mrs. Howard Barrett, who had just passed away. She had served as Secretary for the year 1940-1941. Resolutions were sent to the family and recorded in our minutes. Although we have missed her greatly, her memory has been an inspiration to us in our year's work.

We met jointly with the women in November at which time Mrs. John G. Truitt of Suffolk reviewed our Foreign Mission Book entitled "The Christian Imperative," in a most interesting and helpful manner. Miss Stevens, religious instructor of the Southampton County public schools, was our guest speaker at the February meeting. Mrs. Everett Bryant

(Continued on page 15.)

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

Our consolidated public school opened last week. All our children entered except one. He is too young to attend but he doesn't get lonesome. He can take most any little toy and amuse himself for hours.

We are the one who gets lonesome after having the children around all summer, in and out of the office many times during the day, then to have them all leave at once makes a radical change and we miss them so much we feel lonesome.

We are expecting our children to do good work in school. All of them will measure up with the other children in school and several of them made "A" on their grade card on all their subjects last year. If they make "A's" and "B's" on their reports we do not grumble but if they drop below these we want to know the reason why.

Our farmer has had hard luck on saving hay. It seems that it rains every time he cuts a field and then keeps on raining until the hay rots in the field, but we have quite a lot to cut and cure yet. We do hope we will have some clear days from now on until we can get one hay crop in.

Our financial report shows up a little better this week and makes it more encouraging to the writer. Our Rosemont Church still leads them all and encouraged us with a check for $80.28 this week. We hope and pray that other churches will follow Rosemont's lead. Our good friends Mr. and Mrs. C. C. Howell of Jacksonville, Fla., made us happy with a check for a hundred dollars.

We have many people in our church who could send us fifty or a hundred dollars and be the happier by the giving. It would make us happy, too.

We have so much expense from now to Christmas in getting the children all fitted out for the cold winter months. Shoes and clothing are much higher than a year ago. We hope you will remember us when you have money to invest in orphaned and dependent children.

CHAS. D. JOHNSTON.

REPORT FOR SEPTEMBER 17, 1942.

Amount brought forward $10,518.51

Sunday School Monthly Offerings.

Eastern N. C. Conference:		
Bethel	$ 6.40	
N. C. and Va. Conference:		
Greensboro, First	$ 11.40	
Carolina	2.25	
Happy Home	4.71	
Ingram	4.94	
Lebanon	.76	
Durham	16.77	
Lynchburg, Mr. Dunn	6.00	
		46.83
West. N. C. Conference:		
Needham's Grove	$ 4.50	
Pleasant Cross	1.38	
Graces Chapel	10.00	
Pleasant Hill	12.69	
		28.57
Eastern Va. Conference:		
Oak Grove	$ 1.17	
Christian Temple, Templemen's Class	4.73	
Rosemont	80.28	
		86.18
Valley Va. Cent. Conference:		
Timber Ridge	$ 2.41	
Mt. Olivet (R)	3.00	
Concord	1.23	
		6.64
Georgia Conference:		
Vanceville	$	4.00

Special Offerings.

Mrs. Alston, phone bill	$ 1.00	
Mr. Wallace	40.00	
Mr. and Mrs Barney	10.00	
Mr. Fespermon	5.00	
A Friend	5.00	
Mr. Wallace	40.00	
Mr. and Mrs. Howell	100.00	
Mrs. Hathcock	5.00	
		206.00
Total for week		$ 384.62
Grand total		$10,903.13

The business of the church today is not to keep us out of hell so much as to keep hell out of us; and the church, with Jesus as its informing spirit, does that by keeping us alive to God's will and its meaning for all mankind.

—*Dr. Douglas Horton.*

ELON COLLEGE

A CO-EDUCATIONAL INSTITUTION OF HIGHER LEARNING OF THE CONGREGATIONAL CHRISTIAN CHURCH

East Dormitory Will Be Used for Girls This Year.

Elon College is located in the piedmont section of North Carolina. The climate is invigorating and healthful. The natural beauty of the campus is enhanced by careful landscaping.

The rates are most reasonable.

LEON EDGAR SMITH, President

Elon College North Carolina

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.
A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational and Christian Churches.

BOARD OF EDITORS.

R. L. HOUSE, B. D.....Editor
S. C. HARRELL, D. D.....Associate
W. T. SCOTT, D. D.....Associate
F. C. LESTER, B. D.....Associate
I. W. JOHNSON, D. D.....Contributing
L. E. SMITH, D. D., LL.D....Contributing
ALLYN P. ROBINSON.....Contributing
J. T. KERNODLE.....Managing Editor

DEPARTMENTAL EDITORS.

H. S. HARDCASTLE, D. D..Sunday School
H. E. ROUNTREE.....Quiet Hour
S. E. MADREN.....Christian Endeavor
A. LANSON GRANGER.....Young People
MRS. A. C. TODD.....Children's Page

SUBSCRIPTION RATES.

Six Months.....$1.00
One Year.....$2.00

Published by the Board of Publications, agent for the Southern Convention of Congregational and Christian Churches, and printed every Thursday by the Central Publishing Co., Inc., Richmond, Va.

Entered as second-class matter at the Postoffice at Richmond, Va., July 25, 1922, under Act of March 3, 1879.

Remittances for subscriptions should be sent to the office of Promotional Secretary, Elon College, N. C.

All other matters of business should be addressed to **"The Christian Sun,"** 1536 E. Broad Street, Richmond, Va.

Contributions should be sent to the editor at 3206 Grove Avenue, Richmond, Va., not later than Friday preceding the date of publication. Emergency notics will be received at "The Sun" office up to Tues. day of the week of publication.

Marriages

COTTEN-ROBERTSON.

Sunday, September 6, immediately after church services at the Congregational Christian Church, Morrisville, N. C., Miss Frances Cotten, daughter of Mr. and Mrs. E. L. Cotten, and Mr. Johnnie Robertson, of Forest City, entered the church to the strains of the Lohengrin wedding march, and were married by the pastor, Rev. E. M. Powell of Henderson. The ring ceremony was used.

The church was beautifully decorated with palms, seven branch candlebra, tall floor baskets of gladioli and white asters.

The couple will visit the parents of the groom at Forest City before returning to Durham, N. C., where they will live.

LESSIE PUGH.

MISSIONS.

(Continued from page 13.)

presented our Home Mission Study Book in March, and everyone had a clearer knowledge of our home mission work after having heard her explanation of the book. We were represented at the Missionary Rally at Berea, Nansemond, and a report of the Rally was given at our next meeting. In July we had a joint business and recreational meeting. Misses Peggy and Ann Beale were hostesses, having entertained the group in their garden, which surrounds a spacious swimming pool. After the transaction of business matters, we enjoyed swimming, and a picnic lunch was furnished by the society members.

We are proud to bring to the attention of THE CHRISTIAN SUN readers the fact that our Society has at the close of each quarter had ample funds in tht treasury to meet its conference apportionments. This was made possible by the hearty cooperation of the members under the splendid leadership of Mrs. Wallace Lankford, President, and the other leaders in our group: Louise Hastings, Vice-President; Helen Gillett, Secretary; Virgie P. Johnson, Ass't Secretary; Louise Scott, Treasurer.

MRS. VIRGIE P. JOHNSON,
Assistant Secretary.

HINES' CHAPEL SOCIETY.

The Society has had one of the best years yet, under the capable leadership of Mrs. R. W. Iseley.

The various committees have done their work well; all meetings have been well attended. Interest has been unusually good. Missions have been stressed in the Sunday School. On Easter Sunday night a beautiful pageant was presented in the church auditorium by the Society. It was well prepared and the audience was appreciative.

Delegates were present at the Spring Rally at the Reidsville church; both the president and vice-president were in attendance at the Greensboro First Church when our district superintendent held a round table discussion last winter to share experiences and lay plans for a most profitable year. A number of societies in our district participated in this meeting.

We were happy to have a small part in sharing with our State President, Mrs. W. E. Wisseman, financially, on her trip to Evanston.

Miss Angie Crew brought us an inspiring presentation of her work in Japan as a missionary. We welcome her in our meetings and rallies.

We have been blessed in our efforts for our Second Mile Gifts, and for our small efforts to aid the Orphanage and migrant centers with useful articles.

We were most fortunate this year to have Mrs. O. H. Paris and Dr. D. J. Bowden review our study books. The Monticello society shared with us in these two meetings.

The apportionment has been met and the vote cast to have our next year's goal increased. Several new members have been enrolled and are taking active part in the work. We are most fortunate to have our pastor, Rev. Ellis Clarke, and Mrs. Clarke, with us in our work. Rev. Clarke gave us the study of the Epistles of Peter. So far we have met all requirements for the Standard of Excellence and hope to be on the Honor Roll at Conference again this fall.

The Society owes its successful year to the untiring, consecrated efforts of the president, Mrs. Iseley. She truly must be led by the Master in her missionary efforts.

Plans are already under way for our work for the ensuing year. We covet your prayers for greater and more consecrated work for the Cause of Missions in our home church.

VERA L. GERRINGER, *Reporter.*

FOR THE CHILDREN.

(Continued from page 7.)

repeat the psalm you and your friends wrote on the beach last week? It is a good song and a good prayer for the beginning of work and school tomorrow."

Marjorie's clear voice began:

"Truly the Lord is my instructor, Through Him shall I learn. He leads me to a fine school and gives me a good teacher. He renews my body, mind and spirit. He leads me in the paths where I learn the difference between right and wrong; and I try to use this knowledge. Even if I get into difficulties, I shall not be afraid, for He is with me. His power is mine to call upon and use. I am well cared for and happy. Surely His loving care will follow me from morning to evening, from summer to winter, from year to year, and I shall be in His classroom forever. Amen."

GENERAL PROGRAM.

(Continued from page 2.)

December—Advent Month.

Dec. 6—Morning Subject, "Christ Purposed." Evening, continue series on Revelation.

Dec. 13—Morning Subject, "Christ Pre-Eminent." Evening, close series of sermons on Revelation.

Dec. 20—(Christmas Sunday) Morning Subject, "Christ Present." Communion: Offering for aged ministers. Evening, Pageant or Cantata.

Dec. 27—(New Year's Sunday) Morning Subject, "Retrospect and Prospect." Evening, "Are You Satisfied?"

The program for January-June is not quite complete though most of the work is already outlined.

Hate and Love

By REV. WILLIAM C. KERNAN,
Director Christian Institute for American Democracy.

The strong and direct language of the Scriptures is sometimes passed over, possibly on the assumption that there is something unbecoming to religion in the use of strong and direct language. It is in the Scriptures, nevertheless, as the First Epistle of St. John plainly proves when it states that "whosoever hateth his brother is a murderer," and "if a man say, I love God, and hateth his brother, he is a liar." This is understandable, however, to anyone who will consider that only strong and direct language is fit to be used where sin is concerned and that hatred of one's brother is so demonstrably sinful that it is the same thing as murdering him and lying about one's own belief in God.

The sinfulness of hatred is something that many, as indicated by their words and actions where aliens, refugees, and Jews are concerned, have refused to admit. But, that it can be translated into murder not even they can doubt any longer since the Nazis have made hatred of Christians, Jews, Czechs, Negroes, Poles, and "inferior peoples" generally an instrument of national policy.

When Christians denounce hatred as a sin with the seriousness and fervor that they now denounce theft and drunkenness, and state categorically as St. John does that the man who says he loves God and hates his brother is a liar and a murderer we shall be bearing a truer witness to Christ than we now do. We shall also be converting men from hatred to love which, according to the Apostle Paul, is the greatest of all the things that abide in this world and the fulfillment of the law.

By habit we have thought of love, when we have thought of it at all, as a sentiment reserved for very limited spheres in this life. But it is not a sentiment and it should not be limited in its operation. It is the organizing and cohesive principle of human life which everyone knows makes families and friendships possible and which is, as everyone should know, the only principle that can make civilized society possible.

It does not require much insight into the nature of things to conclude that the same people who depend upon love to organize and maintain their homes and their friendships would do well to apply the same principle to organize and maintain their society. Impossible? Revolutionary? What, then, is the alternative? Nazi Germany has provided the answer to that question. It is not yet too late for America, where Christianity may be freely taught, to demonstrate the power of love in all the affairs of men in this time of social crisis.

HISTORICAL SOCIETY. 1955.
Southern Convention of Congregational Christian Churches.

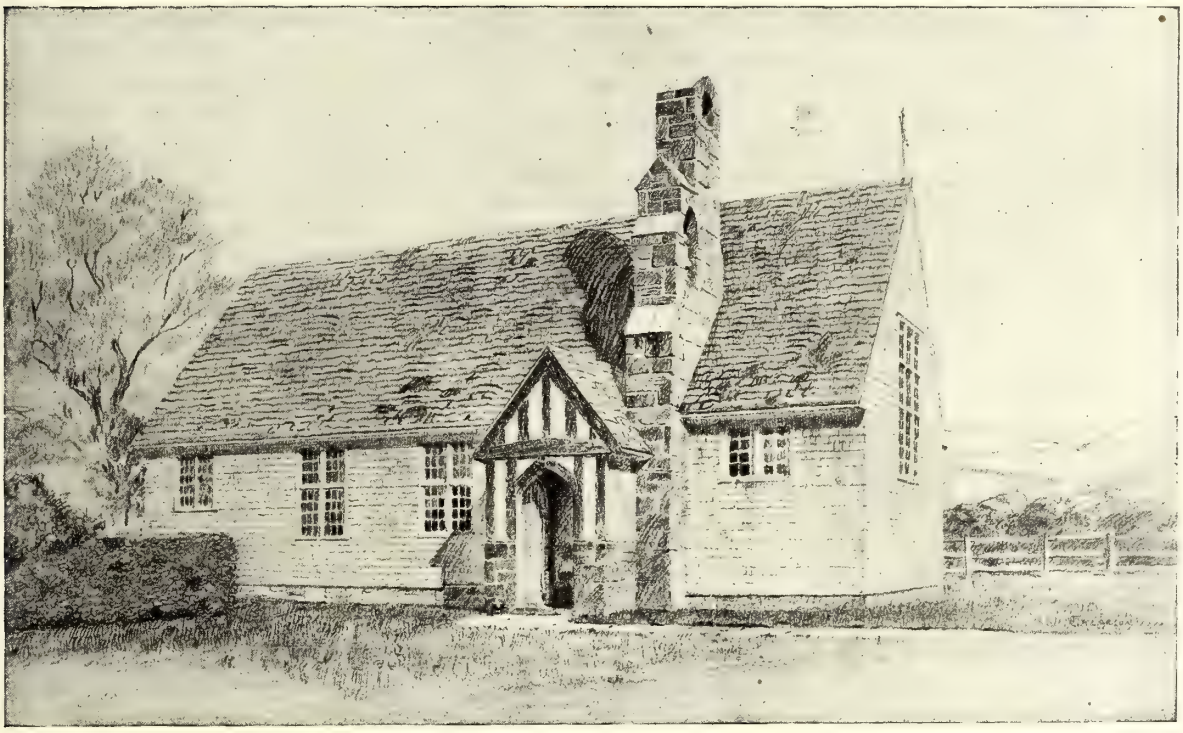
The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCIV. RICHMOND, VA., THURSDAY, SEPTEMBER 24, 1942. NUMBER 38.

The Humblest Church Demands Its Price in Toil and Sacrifice



BUILDING CHURCHES

God builds no churches! By his plan,
That labor has been left to man.
No spires miraculously arise,
No little missions from the skies
Fall on a bleak and barren place
To be a source of strength and grace.
The humblest church demands its price
In human toil and sacrifice.

Men call the church the House of God,
Toward which the toil-stained pilgrims plod
In search of strength and rest and hope,
As blindly through life's mists they grope,
And there God dwells, but it is man
Who builds that house and draws its plan;
Pays for the mortar and the stone
That none need seek for God alone.

There is no church but what proclaims
The gifts of countless generous names.
Ages before us spires were raised
'Neath which Almighty God was praised
As proof that He was then, as now.
Those sacred altars, where men bow
Their heads in prayer and sorrow lifts
Its heavy weight, are Christian gifts.

The humblest spire in mortal ken,
When God abides, was built by men.
And if the church is still to grow,
Is still the light of hope to throw,
Across the valleys of despair,
Men still must build God's house of prayer.
God sends no churches from the skies,
Out of our hearts they must arise!

—Edgar A. Guest.

NEWS AND VIEWS

Raise your Conference Apportionment in full!

Suffolk Christian Church received 14 new members third Sunday in September.

If the soldier forgets the church it will be because the church forgets the soldier.

Rev. Joseph E. McCauley assisted Rev. D. M. Spence in revival services at Sophia, August 2 to 7, and at Flint Hill, August 9 to 14.

Revival services were held at Berea, Norfolk, September 7-12. Rev. O. D. Poythress assisted in the meeting and Rev. B. H. Watkins received nineteen members.

Union Revival Services of the Methodist and Christian Churches in Waverly are being held each night this week. Dr. W. B. O'Neill of Holland is the guest minister.

Rev. D. M. Spence and the members of Pleasant Ridge (R.) enjoyed the services of Rev. B. J. Earp during the revival services held August 23-28. A former pastor, Rev. J. F. Apple, was present for the services and led the singing.

The Eastern Virginia Ministers' Association met in Suffolk Church the third Monday in September. Elected new officers as follows: President, H. G. Councill, Jr.; Vice-President, George Olejar; Secretary, R. L. Jackson; Treasurer, B. H. Watkins. Program Committee: John G. Truitt, J. E. Neese, R. E. Brittle.

The Honor Roll at Holy Neck now includes the following names: Wallace Davidson; John R. Ellis; Elijah N. Jones; William T. Jones; Raby Jernigan; Sheperd Johnson; Emmerson Holland; Junius Holland; Richard Weaver; C. Otis Weaver (desc.); Jessie F. Weaver; Roy W. Weaver; J. J. West; Victor West; and B. Edward Worrell.

MRS. J. PRESSLEY BARRETT DIES SUDDENLY.

Mrs. J. P. Barrett, wife of the late J. Pressley Barrett, a prominent churchman and leader in the Christian Church, and former editor of THE CHRISTIAN SUN, died in Alamance General Hospital September 4. The preceding day she suffered a heart attack at her home in Elon College from which she seemed to be rallying satisfactorily. But a second and very sudden attack took her away almost without warning.

Mrs. Barrett was a very consecrated, active member of the Elon College Community Church, interested in all departments of the church's work. She was also an influential citizen of the community. She will be missed badly in both church and community. Surviving are two daughters, Mrs. E. R. Laine of Windsor, Virginia, and Miss Louise Watkins of Elon College. If there are other near relatives, the writer is not acquainted with them.

In absence of the pastor the funeral services were conducted by Rev. D. J. Bowden of the college faculty, and burial was in Norfolk, Virginia.

L. E. SMITH.

AMBROSE, GEORGIA.

I have been engaged in three revivals so far this summer. We had our first meeting at Pleasant Grove Church in Chambers County, Ala. We had a fine meeting, but not so largely attended, owing to the tire situation. This condition has been a great handicap to all of our meetings. The exceedingly hot weather kept many away from church, so many women and children were not able to endure the heat and the fatigue, however, great good was accomplished in the meeting.

My second meeting was with Ross Ensminger at McGuire's Chapel Church in Tallapoosa County, Ala. Laboring under many disadvantages, we had a fine meeting. This old church building needs some repairs. If there should be anyone who would like to do a noble deed for the church, I know of no better way than to make a contribution to aid this church. It would be highly appreciated. Just any amount that anyone may feel inclined to give will be of great service to the church. They need an organ and some repairs on the building. Ross Ensminger, Wadley, Ala., is the Pastor. Send any offering to him.

I then went to Forest Home Church in Randolph County, Ala. Rev. G. R. Walker is pastor and is doing a fine work with these people. We had a good revival and those people are very much interested in their church.

I am now at Ambrose, Ga., with my son, Geo. S. Hunt. He is holding his revival here this week. He had a fine service yesterday and last night. He is also pastor at Vanceville and Enigma Churches. I plan to be with him at all his meetings, if it is at all possible. This young preacher has a very great responsibility on his heart —pastor of four churches and principal of the High School. His wife will teach in the public school also.

God's blessings be upon all his people and may His Good Providence provide for all our young men who are in training.

G. D. HUNT.

HOME COMING AT MT. OLIVET, ROCKINGHAM.

Home-Coming Day was observed at Mt. Olivet, Rockingham, Sunday, September 13. There was an all day program and the services were attended by a large number of people, some from our neighboring churches. We were very glad indeed to have with us some of our friends from Bethel.

The service of the morning was opened by Rev. George Shivers. He gave a very inspiring message, and the Blue Ridge Singers rendered special music for this service.

At noon a basket lunch was served and we had an hour of real pleasure in meeting some friends whom we had not seen for some time. Some friends who lived outside the community took advantage of the opportunity to come and meet their friends who still remain here. I am sure this proved to be a spiritual blessing to all who attended.

For the afternoon service we had as our guest speaker, Dr. E. E. Miller of the First United Brethren Church of Harrisonburg, Va., who has been giving us services since June 1. He reminded us that we should give willingly of our material goods, for God loveth a cheerful giver.

After Dr. Miller's address the secretary of the Parsonage Fund, Mrs. Oreson Smith, asked all who wished to make a contribution to that fund to give her their name and the amount they wished to contribute. Contributions amounting to $150.00 were made at the services, we previously had in the fund $50.00, making the total for our Parsonage Fund $200.00. We sincerely hope that our group of churches will be able to erect a parsonage and thus provide adequate housing for our pastor so that the problem of locating a house in which he may live while here, and the possibility of his having to pay high rent may be eliminated.

LEONA E. SHIFFLETT.

People In Flight

By Mark A. Dawber.
Home Missions Council of North America.

One of the most disturbing facts in modern civilization is the vast uprooting of peoples. The constant migration of peoples back and forth between city and country in search for a living is not a very encouraging sign. It does not point to an advancing civilization but rather a civilization the tides of which have begun to recede.

Add to this uprooting process within countries, the tragic uprooting of peoples from the land of their birth to some other country as a place of refuge, and you begin to get a world picture of shifting populations, the life of which has never before been witnessed in history.

In the United States the problem of shifting populations was first evidenced by the flight from the land. The industrial revolution that has been taking place during the past twenty-five years has been responsible for the exodus from the country to the city. Other factors have entered in, such as the depression of agriculture following the first World War and the mechanization of agriculture. Farmers in the United States have been steadily losing ownership of their land.

This flight from the land is also a problem of the abuse of the soil. Men have failed to see the spiritual basis of agriculture in the stewardship of the soil. The life and history of millions of people is measured in terms of a few inches of top soil. For centuries the good earth has spelled good lives for men and women who till that soil, while poor earth has brought tragedy, privation, and disaster. The top soil of most nations is rapidly failing. The exhaustion of the fertility of the soil due to man's greed is in part the explanation of uprooted people.

The constant planting of the soil to one crop is another factor in this exhaustion of soil. Today about one fourth of all farms in the United States are cotton farms, and about 75 per cent of these are operated by tenants or sharecroppers.

Another factor in this flight from the land is the mechanization of agriculture. The tractor has displaced millions from the land. It is estimated that in the cotton country a tractor will take the place of seven people.

Tractored out, dried out, or eroded out, some two million human beings, mostly "native whites," are now migrants, following the crops. At wages which would be a disgrace in occupied Europe, pregnant women and small ragged children labor in sugar beets, berries, onions, and other truck crops.

For the time being, of course, owing to the vast expansion of the war effort, some of the worst elements of the migratory labor problem in agriculture are disappearing. In fact, in some states there is a real shortage of labor, and crops are perishing. But this is only temporary, and after the war we may expect the problem to reappear in more acute form.

Flight From the City.

But the migrant movement of the last fifteen years in the United States is not alone a rural matter. The collapse of our industrial system following the first World War was responsible for the terrific problem of unemployment with its consequent exodus of millions of people from industry and the cities.

The present migration to the cities for the purpose of working in the war industries is relieving the situation on its economic side. But on the spiritual side the situation remains unchanged. Most of these people know that their tenure in the city is limited—it is for the duration—and they are not making plans for any long-time residence in the city. Thousands of them are living in trailers, other thousands in temporary homes that will be removed or destroyed when the war production is over. A large proportion of these war industry workers are young married people. In the several cities where studies have been made, more than half the children are under six years old. Most of the families have not identified themselves with the church, and the task of ministering to them is gigantic.

Flight From Europe.

No story about the shifting population could be complete that did not include that tragic migration of refugees from Europe. The aftermath of the first World War, with its terrible depression, its periodic revolutions, its devastating nationalism, suspicion, and race hatred drove hundreds of thousands of persecuted people to this country. The last two years of Hitler's rule have added thousands to the procession of people seeking a new world in which freedom might be gained.

It is impossible to give the exact number of refugees that have come to this country or gone to other countries since the rise of Hitler. The United States immigration authorities do not distinguish between immigrants as such and refugees. But 120,000 is a rough estimate for the past decade. The conditions that now characterize Europe, and that will be intensified after the war, will continue to create a stream of shifting populations and immigrants.

Flight in America.

This story of refugees is by no meanst limited to those from European countries. The war has brought the story very near to all of us since the event of Pearl Harbor. One would not suggest that the evacuation of the Japanese in this country is on a par with the removal of races in Europe. It has been done on a high humane plane here, all things considered, and in many instances for the protection of the Japanese themselves. But just the same we are witnessing a terrific uprooting of people. There are about 127,000 in the United States—some aliens, not by choice but because we have refused them citizenship, many of whom are now required to leave the country; others, citizens, born in this country—a home-loving people who perhaps more than any other race have developed a self-sufficing economy, many of them very efficient farmers. Now they are adrift, as it were. These people now constitute a new great need so far as the ministry of the church is concerned.

The Flight From Reality.

Little has been done as yet to face frankly the realities of the situation. We have been content to accept the ministry of relief to migrants as the only obligation resting upon the church. We now are beginning to realize that an even more important obligation confronts us, that the removal of the causes is equally demanding upon Christians as is ministering to the distress which is the result.

The questions that arise out of our experience with shifting populations are exceedingly important from the viewpoint of the crisis that democracy is now facing and also have deep implications for the Christian Church. The answers to some of these questions cannot long be postponed; we therefore submit a few for consideration.

Must there always be people roving in search of employment, always seasonal employment? Must there always be homeless families? Can they be made permanent on the land?

(Continued on page 13.)

A PRAYER FOR DISCOURAGED MINISTERS.

O Thou Great God of the Prophets, we pray for all ministers of the Gospel who are perplexed and discouraged, for all Elijahs who have contended with mankind's enemies and now find themselves depleted in strength and spirit, for those who have been unable to overcome the deep-seated lethargy of their people, for those underpaid ministers who are weary under long and heavy financial obligations; and especially do we pray for pastors who face constantly growing indifference and even opposition in their parishes and who see no possible solution or escape from their present distress.

Thou knowest, O God, their difficulties. The work of the ministry has never been easy and its problems are at times almost overwhelming. Above and beyond the fire of criticism and the storm of opposition, may the accents of the "still, small voice" be heard. Whisper through the night the words heard by Saint Paul, "Be not afraid." Reassure with the sufficiency of Thy grace. Open new and thrilling doors of opportunity. May the eternal example and presence of the Suffering Servant glow with eloquence unspeakable. Conscious of the eternal cloud of witnesses, may they run with patient endurance the race that is set before them, looking unto Jesus, the initiator and perfector of faith, who patiently endured the Cross and looked with unconcern upon its shame. In the fellowship of Him who endured the hostility of sinners, conscious that they have not yet "resisted unto blood," may they find strength. Amen.

STEWARDSHIP TO THE FORE.

The Annual Stewardship Institute was held in our Newport News Church last week. Dr. John G. Truitt conducted the Institute on Wednesday, Thursday and Friday evenings. The Every-Member Canvass was made on Sunday. This is the beginning of the sixth year of continuous stewardship emphasis under the leadership of the Rev. J. H. Dollar. The total budget for the next Conference year is $7,100.00.

Holy Neck Church abandoned its plan this year for the usual Every-Member Canvass. A canvass of this nature in a rural church involves extensive driving. The plan and program for this year is given by the Rev. Arnold Slater in the following account: "In order to save gas and tires, but most of all to add dignity and weight to Stewardship, we had the members fill their pledge cards during the service and bring them individually to the altar. This resulted in a most impressive service with an increase in the number and amount of pledges over last year." This service was held on September 6. Mr. Slater preached on the subject, "You and Your Church, or Be Good Stewards."

This month marks the conclusion of our Conference year. What is the financial program contemplated in your church for next year? Do you plan to have a larger budget? If so, for what items? How well has your stewardship program succeeded this year? What has been its weakness or strength? The Committee on War Victims and Services is making a generous contribution to one of our churches in a defense area. This important Committee should be remembered in our stewardship program.

Elwood Street, Director of Richmond War and community Fund, was saying to a group of workers the other day, "The old gift should not be the measure today. Wages and salaries are now higher. Many of the old givers were inadequately approached. They establish their giving on a minimum level and it has remained static through the years. Now with some of the older givers and many of the new ones gone in the draft and defense, it becomes necessary to tackle the widespread (Stewardship) inertia. Our slogan must be **Give all you can and pay at your convenience."**

What a good talk for a stewardship institute or a sermon! Think of the uninspired, unimaginative giving in our churches. Think of the people who give no more now than in the days of the depression.

One of the greatest tasks before the church today is the stewardship training of young people. Many of them are making unprecedented salaries, more than their parents ever made. Now is the time to make the proper and adequate stewardship presentation to them. Many churches in our Convention could easily and immediately double their present budget. This is our challenge, our opportunity, to put stewardship to the fore in every church. R. L. H.

MISERLY SOUL.

At the Centennial Convention of Churches of Christ, held in Pittsburgh, in 1909, Mr. W. H. Book said: "At one time I was in charge of a mission. The house of worship was about to be sold for debt, when an old brother, sound in the faith, came to our rescue with the promise of a loan at 10 per cent, and a mortgage on the house. This is what should have been placed on his tombstone:

"Here lies old Ten Per Cent;
The more he got, the less he spent;
The more he got, the more he craved;
If he gets to heaven, we will all be saved."

COWS AND CHRIST.

Two men, a Christian and a sceptic, were discussing the evidences of the Christian religion. The sceptic growing tired of the discourse that seemed to be getting nowhere, frankly and bluntly said: "We might just as well drop this matter, for I don't believe a word you say; and what is more, you yourself don't believe a word of it either for to my certain knowledge you have not given, in the last twenty years, so much for the spread of Christianity, such as the building of churches or for foreign or home missions, or for any other cause which might be called Christian, as your last Durham cow cost."—Christian Endeavor World.

Witnessing With Money

By Rev. John G. Truitt, D.D.

A radio address in a series of morning devotionals delivered over WLPM, Suffolk, Va.

Yesterday morning I talked to you about being witnesses of Jesus, from the text, "*Ye shall be witnesses to Me both in Jerusalem, Judea, and in Samaria, and unto the uttermost part of the earth.*" This morning I wish to continue that discussion by saying there are many ways of witnessing, as for instance the Christian manner in which we undertake our daily task, as I told you yesterday. Today I wish to add, we can be his witnesses by the things we do with our *money.*

Money is one of the most vital things in our modern life. Touch a person's attitude toward his money and you have touched a "touchy" place. Because money is the congealed result of our time, our talent, our toil, and our whole general ability to earn bound into one. Money is an expression of ourselves in our time, our toil, our thinking, and our serving. The scriptures say, illustrating the material philosophy of life: "Money answereth all things." And so just as a man likes to have more strength, more strength of character, more wealth of knowledge, more reserve of power, just so does one like to feel that everybody does not see, and know, the value of his purse, or stocks, or lands, or bonds. There is something about money which holds us, binds us, intrigues us, and according to Jesus *entraps us.* He speaks freely of "the deceitfulness of riches," again He uses the phrase, "Choked with cares, and riches;" and on one occasion he warned his disciples how hard it would be for a man with riches to enter into the Kingdom of heaven. However, many men and women with great riches have learned early to use their riches to the glory of God, and have not only entered the kingdom of heaven, but have helped to build great sections of it on earth, by the good they have done with their money. It was Jesus who saw the possibility of riches eating away the character, and the kindliness of the rich young ruler, and sought to break the shackles of his love for money in order that he might lose him into an abundant life of influence, opportunity, and service, as well as real happiness and joy.

Saul of Tarsus, a young nobleman, judge, and scholar, to the manor born, who renounced his ambitions in order to serve the Lord Jesus completely, said in one of his epistles, "The love of money is the root of all evil." The love of money dethrones the love of God, the love of neighbor, the love of one's children, the love of one's church, home, country. The love of money dethrones eventually one's opportunity to be loved, and creates a place of suspicion, envy, and personal grudge in the end.

No wonder that most of the parables of Jesus, no wonder that much of the teaching of the Master, no wonder a whole space in His immortal Sermon on the mount is taken up with money and wealth. He says, "Lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal; for where your treasure is there will your heart be also."

Now all this does not mean that riches, rightly acquired, are not blessings from God, for they are indeed. All this does not mean that loving and serving God will necessarily keep you poor, on the contrary, it is Jesus himself who says, "The laborer is worthy of his hire," and God's people have been in the main people who have been blessed even with this world's goods. Riches are a tremendous blessing. Honest acquiring of wealth is a Christian privilege, and I shall add, it is for some a Christian duty. That is plainly taught from Genesis to Revelation. It is what a man *does* with his money that is likely to be his downfall.

To bring the matter to a summary: We can witness to our faith in the Christian Way, our belief in the Christ, and His Church, our desire to see the rule of a Christian civilization by supporting the Cause of Christ with our money. It is one, one I say, of the most vital ways. To belong to a church, and not contribute regularly to its ongoing, and life, but rather to withold from it, or give it meagerly of some little pittance is to deny the love of God in our hearts, and to deny our faith in Him.

But how really blessed it is to be a part of the Church, and believe in all that Christianity teaches, and then say so with our money, as well as our lips, and our attendance upon its services! How blessed it is to acknowledge, not meagerly, but proportionately, honestly, squarely, our obligations to God who gives us power to earn, and have, and choose what we shall do with that with which He blesses us. Many of us are shut-ins, and cannot witness for God by our attendance upon the church services, but most of us can witness for Him by the way in which we give of our means to His Kingdom. Even the widow's mite received the supreme commendation of the Master.

OUR CONFERENCES ARE CALLING.

Our church year is closing. Our Conferences are calling. Reports. Reports. Reports. How will yours look? How complete will it be? How much work will it show that your church has done for the Lord in the past twelve months? Will new members be reported? Will all moneys be paid? Will your delegates to Conference be proud to go up to Conference with the report from the Church? Will the pastor's report be a good one. The Conference has many committees. Will their work be well done, and good reports be made by them? Your Conference is calling. Are you ready? Are you getting ready?

The Church must hold its place—ah! yes, must advance and grow, to meet the most urgent demands upon it today. It has a business side, and that as well as every other angle of it must be attended to properly. Business sessions of the local church can be an inspiration and a joy. Business sessions of the Conference can likewise be a great inspiration and uplift to the church. It is a matter for prayer, thinking, and faithful application to duty. In the Conference of which I am secretary it is hoped that all church reports will start to me not later than October 15th. That will give me a very few busy days in which to collect them, tabulate them, and prepare reports dependent upon them to our Conference on October 28-29, at Cypress Chapel church. Please be as careful with them as you can to read them over before answering the questions and seek to get them as correct as possible. It will help a great deal, and you will be happy to have your report right.

John G. Truitt, *Secretary,*
Eastern Virginia Conference.

All those who love Nature she loves in turn, and will richly reward, not perhaps with the good things, as they are commonly called, but with the best things, of this world—not with money and titles, horses and carriages, but with bright and happy thoughts, contentment and peace of mind.

—*John Lubbock,*

CONTRIBUTIONS

SUFFOLK LETTER.

Five weeks from the date of this week's issue of THE SUN, the Eastern Virginia Conference will be in Annual Session at Cypress Chapel Church, Nansemond County, Virginia. How rapidly those weeks will pass, and so much to be done in that brief time! Two things should be upon our hearts as we anticipate the forth-coming session: a supreme effort on the part of the churches to complete an excellent report; and a high purpose to make the session of Conference one of the best in its long history. Both of these objectives are important.

The Annual Conference of a group of churches should be a source of inspiration and help to individuals and churches. Ministers are human beings with great moral and spiritual needs. If the experience of one is a token to others, ministers need a spiritual uplift for their tasks and their personal living. Any minister of average intelligence can read books and get helpful information and fine workable plans for his parish. But it is not easy to set himself to the task of keeping his spiritual experience fresh and abreast of his opportunity. The Annual Conference should have some high tides of spiritual fellowship which sweep the minister into a richer fullness of Divine Grace. An occasional call for ministers to bow together at the altar of the church, for confession and consecration, might be embarrassing but uplifting.

The laymen need something of the same kind. Why should the Annual Conference be reduced to an ecclesiastical bussiness meeting? Is there any reason why the Annual Conference may not be the beginning of a great spiritual experience, and lay the foundation for a great revival next year? We usually think of the conference as a time for making annual reports of work done during the past year. It should be a "conference" on plans and work for the succeeding year. And something other than "plans" must enter into a successful program for the future. There must be much prayer and greater power.

It is not our nature to find fault and offer criticism. There is much to commend and praise. But too many of our churches are living on the border line of indifference and indolence, when they should be on the frontiers of great faith and adventure. We need vision and courage. God has given us a challenge which we have not accepted. There are three challenges in our Conference today: the development of greater efficiency in our Sunday Schools and the enlargement of our enrollment; second, a much larger increase in our church membership and church attendance; third, a concerted effort to establish some new home mission churches in the Norfolk, Portsmouth and Newport News area.

Is our home missionary task in any way related to the forty percent of children in Nansemond County, for example, who are not members of any Sunday School? Have we any responsibility in our cities of a similar kind? It is reasonable to assume that we have our share in that responsibility. What is our part, and what are we doing about it? Here are some questions which need more than an answer. They need answers and they need action. The church must build institutions of various kinds. But it must win boys and girls and instill in them a passion for setting up the kingdom of God on earth. Are we doing our part in winning converts to Jesus Christ and our Church?

I. W. JOHNSON.

THE COLLEGE FARM.

Two years ago the college, largely by bequest, acquired a total of 250 acres of land for the purpose of farming. The college proposed to undertake to produce corn and all kinds of small grain, potatoes—sweet and irish—and a variety of vegetables. It was not the purpose of the college to undertake any kind of a money crop but it was found that the college farms had a tobacco allotment of five and three-eighths acres. In North Carolina the commercial value of a farm is determined quite largely by its tobacco allotment. It was also discovered that we had a cotton allotment of two acres. In the judgment of Mr. Lynch, our farmer, we should not permit these allotments to lapse; if so, they would be gone and the commercial value of the farms would be seriously depreciated. The college rented the tobacco allotment for straight rent and on shares but planted the two acres of cotton itself. There seems to be a very fine crop of tobacco and the cotton is excellent. Aside from these two crops, we have an abundance of hay, about thirty tons of lespedeza, and about thirty to forty tons of soybean hay. The lespedeza has been harvested. We have lost about eight acres of soybean hay from the rain but if we can save the remainder, we will still have the amount above mentioned. After filling the silo which will be a sufficiency for our dairy herd, and furnishing the college with approximately one hundred dozen roasting ears, we will harvest about seven hundred bushels of corn. We harvested between two and three hundred bushels of irish potatoes but lost a good many of these because we did not have proper facilities to take care of them. We shall harvest between six and seven hundred bushels of sweet potatoes. Here again we are unprepared to take care of this crop. We need badly on the farm facilities for taking care of the crop after it has been grown and harvested. We were not able to plant a large acreage of small grain but beyond seed, we have used a good bit of small grain for dairy feed. The college owns a hammer mill with which to grind and mix feed for the cows and hogs. We need all the feed that we can grow and harvest. We have seventeen head of cattle and 100 head of hogs and pigs, three mules and one horse. There are all to feed and then we have the students and all who eat in the dining room to feed. It costs money to run a college but if we can keep the farm going, that undertaking will help greatly in our total responsibilities. We still need three boys to work on the farm. The proposition is they work a quarter and go to school a quarter and when they are through school, they have their entire expenses paid. Should the reader know of someone who would be interested, I would be glad for the information.

L. E. SMITH.

REV. SLATER VISITS ALBEMARLE.

Here at Albemarle we are in the midst of our annual revival. Our series of services started Sunday morning, September thirteenth, and will continue through the twenty-fifth. On Sunday Mr. Gilliam Russell dedicated our new hymn books to the church, and we are using these books for the first time.

On Monday night, Rev. Arnold Slater of Holland, Virginia, arrived to be the guest minister for two weeks. Mr. Slater's family is here in Albemarle visiting Mrs. S. A.

(Continued on page 13.)

FOR THE CHILDREN

Dear Children:

It is a busy time for you. You have started to school and are trying so hard to learn all of the answers to all the problems you meet. Some of you have been to school before. Some of you have started the first time this year. There are five boys and girls in my Sunday School class who have started to school this year. That means that they will be promoted the first Sunday in October to the Primary Department of the Sunday School.

I do not think that I'll have time for a cross-word puzzle this week but I shall send you the answers to the last one.

Our story this week is one about School Days. I hope that all of you will like it. How about writing to me and telling me how you are getting along in school this year? I'd like to hear about your school days.

JIMMY FINDS THE ANSWER TO HIS PROBLEM.

"Oh, pshaw, it's study, study all the time!" Jimmy disgustedly laid down his pencil, and looked across the study table at his brother Ralph, who was four years his senior. Despite the difference in their ages, the two brothers were pals, and Ralph was never happier than when helping the younger boy out of some real or imagined difficulty. "What's the matter?" he asked.

"Oh, it's these old arithmetic problems," replied Jimmy; "I just can't seem to get them worked out right."

"Suppose you read one of them to me," suggested the older brother. "Maybe they're not so hard as you believe."

Jimmy related a problem that concerned the number of bales of cotton that were to be loaded on a steamer at various points along a river. Then he explained the difficulty.

Ralph considered the matter very thoughtfully. "I think I see where your trouble is," he finally remarked. "Your mind is so full of figures that you really can't see the cotton at all. Now, suppose you try to see the various shipments of cotton as they are loaded on the steamer. Then try working it out."

Jimmy read the problem over again. After a few minutes of deep study, his eyes suddenly lighted up with the gleam of discovery. "I believe I understand now," he exclaimed with enthusiasm. And then he picked up his pencil and went to work. A few minutes later he showed his figures to his brother.

"That's correct," said Ralph, "You've worked it out exactly right. It wasn't so hard after all, was it?"

"No," answered Jimmy, a bit grudgingly, "but I still think that people have to study too much."

"Oh, you do? Why do you think so?"

"Well," replied Jimmy, "Just look at all the animals. They don't have to study and practice like human beings, and think how well they get along."

"Mention an animal," suggested Ralph with amused interest.

Jimmy suddenly remembered that his brother was an earnest student of animal life. "Now I'm in for it," he told himself, but he wouldn't back down.

"Well, a bear," answered Jimmy, realizing more deeply that he was in for a lesson.

"The bear cub," explained Ralph, assuming the manner of a lecturer, "has a very strict teacher. It must learn from its mother how to travel through dense forests, and how to climb. It must also learn how to obtain its food. Now, sir, what animal shall be next?"

"'An Elephant," suggested Jimmy, beginning to enjoy the game.

"Well," said Ralph, plainly pleased at his brother's interest, "there are a number of things that a young elephant must learn, but, since you will want to know about other animals, I'll mention just one—swimming."

"Swimming? A big elephant swimming?" Jimmy's voice sounded just a little doubtful.

"Yes," laughed Ralph, "explorers have seen the mother elephant giving swimming lessons to her young. She demonstrates to her calf how to travel in water. Then she stands aside and watches it swim. When the calf makes a blunder, she wades back in and corrects it. Next?"

"A beaver," volunteered Jimmy, remembering an interesting beaver story he had read.

"The busy beaver—what an example of industry! The young beaver learns by imitation and by helping its mother. One mother beaver was seen in company with her young, cutting down a willow tree. She gnawed the bark, trimmed off the limbs, the little one all the time imitating her, and finally helping her to carry the limb to the water. Our great engineers who build dams have learned great lessons from these little animals. That sounds strange doesn't it? Is that enough?"

"Well, no," replied Jimmy, with a grin. "I'd like to hear more, but I haven't time."

"Haven't time?"

"No, I've got to work out the rest of these arithmetic problems." Then, with a laugh, he added: "If the animals can take the trouble to learn, I'm sure I can."

ANSWERS TO LAST PUZZLE.

Across—1. Room; 3. Salt; 5. One; 7. Power; 9. Turn; 11. Mule; 13. S. A.; 14. L. E.; 115. Boys; 17. Tear; 19. Sower; 21. Men; 22. Yoke.

Down—1. Raft; 2. Moon; 3. Seam; 4. Tune; 6. N. W.; 7. Prays; 8. Ruler; 10. U. S. O.; 12. Lea; 15. Body; 16. Some; 17. Tend; 18. Road; 20. We.

MASON CITY CHURCH DEDICATES WAR SERVICE FLAG.

The Women's Guild of the Church presented a beautiful silk War Service Flag to the Church on the first Sunday of the new Church Year. Following the presentation of the flag, a dedicatory service was conducted by the pastor and the large congregation present. The flag is five feet long and three feet wide, having a wide border in red with a white center carrying a large blue star on which the figures "29" in white indicate the number of men from the homes of this Church who are now in war service. The figures will be changed as others from the parish enter the service. The War Service Flag hangs on the wall just inside the main entrance to the sanctuary. On the other side of the entrance, hanging with balanced effect, is a large colored picture of a mother with her son in soldier's uniform standing before the altar of the church—the Christian Flag on one side and the American Flag on the other, and at the bottom of the picture the inscription in large letters: "For God and Country."

Beneath the pictures and the inscription is the War Service Roll giving a list of the names of those from this Church who are now serving in some branch of the military service.

We are made for cooperation, like feet, like hands, like eyelids, like the rows of upper and lower teeth. To act against one another then is contrary to Nature, and it is acting against one another to be vexed and turn away.

—*Marcul Aurelius.*

TRIED AND AFFLICTED.

Experience has taught us that no one is exempt from the fiery trials that test the souls of men. Throughout all ranks the afflicted form a considerable portion of the human race. All in some periods of their life are obliged to drink from the cup of bitterness, and many drink the cup to its very dregs. Affliction not only may come into every life, but will come. A man may be as faithful and devoted to God as it is possible for him to be. He may be a man to whom God can say, "Thou art mine, in thee I am well pleased." Yet that man will at times have deep waters to cross and fiery trails to encounter. Jesus was a man in whose life even His enemies could find no fault, a man without sin. Yet He was tempted in all respects as we are. He was "a man of sorrows and acquainted with grief." He had many heart-breaking experiences, His sky was often overcast with dark threatening clouds. And finally He had to suffer the awful agony of the cross, to die in ignominy and shame. Though a perfect man deep were the waters He passed through. Then look at Job, a man whose character was fair and blameless and his life without a visible stain upon it. He was a man "perfect" in his day, and yet it pleased God to visit him with extraordinary reverses of fortune. While he was under the crushing pressure of the satanic hand, in the deep anguish of his soul he cried out, "My soul is weary of life." Yet in the midst of his bitter heart-crushing experiences this was the expressed and fixed determination of his heart, "Though the Lord slay me, yet will I trust Him." Yes, the best of men, most devout and God-fearing men, will be tested and tried. And blessed are they who will come out of life's bitter conflicts even more than conquerors through God's grace and help.

Though sorely tried and deeply afflicted, why should we fear or be afraid? Listen, through the dark overhanging clouds God speaks. This is what He says, "Fear not, I am with thee; thou art mine—my charge, my joy, my jewel—surely I will guard and keep my own." With such a promise as that to stand upon, why should we fear or lose hope however deep the waters we have to cross may be. Why despair? Why be hopeless? on the side of the darkest cloud the sun is shining. No day is so dark, but it might be darker. No experience is as bitter as it might be. Every burden you have to bear, might be heavier than it is. In every experience of life there is something to be thankful for. To give thanks to God that He did not permit the worst to come into our lives is the least we can do to show our appreciation for His watchful care over us. We owe Him our most sincere gratitude for keeping our troubles and trials within careful limitations.

Many of the painful experiences that come into our lives are dark and mysterious, there is much connected with them we cannot understand. We may ask, "Why, O why must I thus suffer? Why had this to come into my life?" But no response comes to our plaintive cry. The problem we face remains unsolved. But some bright day we will understand, then all will be clear. And we will realize that the sufferings of the present are not to be compared with the glory of the future. The quality and the immortalitly of the glory of the future out-weigh all the conflicts, the temptations, the fiery trials, in a word, the much tribulation through which we must enter into the kingdom of heaven.

Yes, you tried and afflicted one, some bright day you will understand. In the meantime trust God. He is your refuge in the storm, "a very present help in trouble." You may count on Him in the severe conflicts of life, He will not fail you if you keep your heart right and your mind stayed on Him. Tried you may be almost to the limit, with not a ray of hope that a brighter day will soon dawn, but keep hold of God's hand, let Him have His way with you. He will bring in the morning a day full of good cheer and gladness. The waters that surge around you may rise high, but "they shall not overflow thee," thus saith the Lord. The fires may rage and hiss around you, but you are secure, as secure as were the Hebrew children in the fiery furnace in Babylon, or the Hebrew prophet in the Lion's den. God watches over His own, He loves them with an everlasting love, He cares for them and is intensely interested in their present and future welfare.

It may be that your life is made up of crosses and losses, and you may seem to be doomed to adverse and bitter experiences, and you may wonder what it all means. You may sometimes say to yourself, "Everything is against me." But let me remind you it may all be for your good. There was only one thing that the three Hebrew children lost in going into the furnace. It was not a hair of the head. It was not a garment, for there was no smell of fire about their clothes. The thing they did lose was their bonds, for they were bound when cast into the fiery furnace, and a few minutes afterwards they were seen promenading up and down, quite free. It seems that in the furnace we lose our bonds, and I am sure that some of you can look back and remember how the presence of God was realized by you as you passed through the furnace that seemed to be heated seven times hotter than usual. Then trust God in every experience of life, and learn to say with the poet:

"I'll trust him though I cannot see
The path through which He leadeth me.
My trust in Him shall be my stay,
I am content when Jesus leads the way."

—The New Illustrator.

MISSIONARY OFFERINGS.

WEEK ENDING SEPTEMBER 188, 1942.

Sunday Schools.

Big Oak, Eagle Springs, N. C...	$	1.73
New Elam, New Hill, N. C.		6.86
New Lebanon, Elberon, Va.		5.00
South Norfolk, Va.		5.00
Class No. 2, Mr. Auburn S. S., Manson, N. C.		1.00
Bethel, Elkton, Va.		1.00
Bethlehem, New Market, Va.		3.12
Bible Class, Elon College, N. C..		4.53
Total	$	28.24

Individuals and Churches.

Damascus, Chapel Hill, N. C.....	$	2.00
Concord, Timberville, Va.		1.09
Turner's Chapel, Sanford, N. C...		2.80
Winston-Salem, N. C. (Bal. 1941-42 Appr.)		.80
Mt. Auburn, Manson, N. C.		2.75
Total		9.44

Specials.

New Lebanon, Elberon, Va.	$	10.00
Total for week	$	47.68
Previously acknowledged		430.21
Total since Sept. 1, 1942....	$	477.89

MATTIE COX PARKER,
Secretary.

WINDSOR CHURCH SOCIETY.

The Woman's Missionary Society of the Windsor Christian Church has enjoyed a very successful year's work. They have raised our apportionment this year with the least effort ever.

We consider ourselves most fortunate in having had Miss Angie Crew, a returned missionary from Japan, to visit us and speak at our public meeting.

The Society observed the World Day of Prayer in cooperation with the other three churches on this charge. At this meeting members from all of the churches took part. We had an unusually large attendance.

Our Society has decided to send in a Life Membership in honor of our oldest member, Mrs. M. S. Persons. Mrs. Persons has been a member since a missionary society was first formed here and has been most loyal and active in the work.

May we continue to go forward in this great work and carry on in the Master's name.

MRS. C. E. FULGHAM, *Secretary.*

WOMAN'S MISSIONARY SOCIETY LIBERTY SPRING CHURCH.

The Woman's Missionary Society of Liberty Spring Christian Church has made splendid progress this year under the efficient and capable leadership of Mrs. E. T. O'Berry, president.

We have held all of our regular monthly meetings, which have been helpful as well as instructive. We have had an increase in membership and our financial goal has been raised in full for the year.

Under the leadership of Mrs. Edward Harrell, our Spiritual Life Supt., we have made a study of the Life of Peter and his writings. These studies have helped to enlighten us spiritually.

Our Thanksgiving and World Day of Prayer services were observed with very good programs and attendance.

A very interesting study of the home book, "Christian Roots of Democracy in America," was given by Mrs. William T. Harrell, using four meetings. Mrs. E. C. Skinner gave a wonderful review of the foreign book, "A Christian Imperative," using four meetings. These ladies are members of our society and their reviews were helpful and very thought provoking.

The Society in carrying out a suggestion made by the Chairman of Life Memberships and Memorials, voted to give the first living president of the Society a Life Membership. Mrs. Frank Rogers was the recipient.

A very good delegation attended the district Spring Rally, of which one of our members is president.

We elected our new officers for the coming year at the last meeting. They are as follows:

President, Mrs. E. F. O'Berry; Vice-President, Mrs. L. F. Bradshaw; Recording Secretary, Mrs. William T. Harrell; Assistant, Mrs. J. W. Story; Corresponding Secretary, Mrs. Lewis Horton; Treasurer, Mrs. C. E. Byrd; Supt. of Spiritual Life, Mrs. E. C. Skinner; Assistant, Mrs. G. W. Morgan; Reporter, Mrs. John Oliver; Pianist, Mrs. I. W. Johnson; Supt. of Willing Workers, Mrs. Roscoe Harrell; Supt. of Cradle Roll, Mrs. Rosa Duke.

It is our sincere purpose that in the new year each one of us will make a greater effort in the cause of Christianity and democracy. May we have your prayers as we labor in our Master's name.

MRS. WILLIAM T. HARRELL.

DARKNESS CANNOT CONQUER IT!

The Woman's Missionary Society and The Underwood Guild of the Congregational Christian Church of Sanford joined efforts in the planning and presenting of an impressive Candlelight Service, "Darkness Cannot Conquer It," at their August Meeting. The climax of the service came when Mrs. R. L. Ross, retiring Supt. of Chatham-Lee-Moore District, was presented a certificate of Life Membership in the Southern Convention. The money for this membership was procured at a Missionary Tea, honoring Mrs. Ross.

The glow of fellowship experienced at a Joint Missionary Tea, honoring Mrs. R. L. Ross, in May, still gladdens the hearts of those who were privileged to attend. Every member of the Woman's Missionary Society and The Underwood Guild had a part in the planning and carrying out of the tea. Letters of invitation and explanation were sent to each missionary society in the Chatham-Lee-Moore District.

Miss Angie Crew, returned missionary from Japan now working in the Southern Convention, loaned us her kit of costumes for the occasion. The theme of World Friendship was carried out in the decorations of the setting for the tea and in the vocal and instrumental music continuous throughout the tea hour.

The tea was held in the home of Mr. and Mrs. T. G. Proctor in Sanford. Mrs. Proctor who is a member of the Woman's Missionary Society, is the only sister of Mrs. Ross.

The Guest Book contained over 125 signatures at the conclusion of the tea. The formal gowns from Japan, China, India, Syria and Spain which were interspersed with evening gowns, worn by those who took part in the entertaining, left a lasting imprint of the added color and beauty which real World Friendship and Fellowship could bring to our lives.

The Candlelight Service, "Darkness Cannot Conquer It," was held in "The Upper Room" of the church. The seven lamps, forming the seven candles of the seven branched candelabra on the altar, were lit by members of the societies. As each was lit, the message for which it stood was given. The seven lamps represented: "My Church's Message," "My Church's Parish," "My Church's Community," "My Church's Country," "My Church's World," "My Church's Fellowship," and "My Church's Gift." The theme of this service re-echoed that of our Spring Rally. Members of Turner's Chapel Missionary Society, of which Mrs. Ross is a member, were invited guests of this service.

The Woman's Missionary Society has set a goal of one Life Membership a year. This year's membership went to Miss Emma Hart, who is one of the most outstanding members of our Sanford church.

Both societies will have achieved the requirements for the Standard of Excellence when their representatives greet the representation of our wider fellowship at our Annual Missionary Conference in Burlington on October thirteenth.

Sincerely,
MISS STELLA STOUT,
Woman's M. S.
MRS. RALPH CLINE,
Underwood Guild.

A JOB TO DO.

A small fraction of us can hold office in any church, but all can reach out a friendly hand. All can help others find this source of inspiration and strength. The best possible way to make yourselves feel at home in your church is to get hold of some neighbor, newcomer, or friend who is now unchurched, bring him with you and help him to feel at home in your church.

If you catch that spirit your church will mean something to you. You will always see more to be done for your church than you can possibly do. You will find your giving, both of time and money, to be a joyous privilege and not a heavy load.

Pilgrim Fellowship

"Youth at Work in the Church"

A. LANSON GRANGER, JR., *Editor*

COUNCIL MEETS.

The Pilgrim Fellowship Council of the Southern Convention met in its fall session at Elon College on Saturday night and Sunday, September 19 and 20. This was the organizational meeting of a new Council, composed of the five new Pilgrim Fellowship presidents of the Conferences, the president of the new Intercollegiate Council, and a representative at large from each of these groups; the four young adult members; and representatives from the woman's Mission Board and the Board of Christian Education.

The chief purpose of this meeting was to acquaint the new members with the previous program and work of the Council, and to make further plans for the coming year.

Of interest particularly at this time will be the news that the Woman's Board has agreed to allow all young peoples' foreign mission contributions to be applied on the National Pilgrim Fellowship Mission Projects. These gifts will go through the Woman's Board and be earmarked for a Pilgrim Fellowship project. The Council expressed gratification for this new plan, and elected Mrs. June Joy House chairman of Missions. Mrs. House has been asked to make an extensive study and submit a yearly program of missions to each local young peoples' group. The Council would like to ask your devoted cooperation in making this a great year for missions among the young people of our Convention.

Report on returns from the questionnaire was made as follows: 195 questionnaires were sent out, and 33 were filled out and returned. The Council voted to give a second chance to the churches which have not as yet responded, and we ask here that you help to see that your church gets in a reply. The questionnaire will be sent to the pastors of the churches this time. Urge your minister to get yours in right away.

Definite plans were made for issuing a Program Guide and Manual to be bigger and better than ever—we hope! This Guide will be forthcoming as soon as materials can be compiled, and the Council recommends that you call a planning session in your local group at the last of the calendar year when you may study the Southern Convention Guide. It is the plan of the Council to include helpful materials and suggestions on Worship; the complete yearly suggestive program of Missions; and material relative to Social Action, in the Guide, in addition to the usual monthly outline of activities.

In response to our request for sustaining patrons (individuals who would contribute $5.00 or more toward financing the work of the Council), the following persons were listed as the first patrons:

Mrs. R. V. Powell, Newport News, Va.; Mr. W. T. Dunn, Sr., Lynchburg, Va.; Mr. A. S. Dunn, Lynchburg, Va.

The Council is very grateful for the interest these patrons have expressed. Three local groups have contributed $1.00 each, and have been listed as "Contributing Members": Greensboro, N. C.; Lynchburg, Va.; and Ramseur, N. C. These groups were especially commended for their eagerness to cooperate in every way with the Council.

Much discussion concerning visitation on college campuses, summer camps, and the general work of the Council, was a big part in this meeting of the Council. You will be hearing more of these plans as they are worked out in detail.

Help us to help you by getting yourself on record (sending in a questionnaire filled out for your group), and by getting your local group enrolled as a "Contributing Member" (sending in $1.00 for the support of the Council).

FRANCIS F. GRANGER,
Retiring Secretary.

HELPING OUR FRIENDS TO LIVE AT THEIR BEST.

CHRISTIAN ENDEAVOR TOPIC FOR SEPTEMBER 27, 1942.

SCRIPTURE: Gal. 6:1-6.

Daily Readings—

Monday—A Lasting Friendship.—I Sam. 18:1, 3.

Tuesday—Unfair Friends.—Job 32:1-3.

Wednesday—Friends in Suffering.—Dan. 3:23-25.

Thursday—Criterion of Friendship.—Prov. 18:24.

Friday—Paul's Friends.—Phil. 4:1-3.

Saturday—Jesus and His Friends.—John 11:32-36.

This topic is the fourth and last one in the series, "Using Leisure Time Well." It is good to think of and help others outside our family circle. Someone has said that "Friendship is the most valuable thing in the world." We need to discover and develop ways of helping our friends live at their best.

Henry Drummond, the great Scotch teacher of religion, once said: "There are some men and women in whose company we are always at our best. While with them we cannot think mean thoughts or speak ungenerous words."

Why is Drummond's statement true? Some discussion should follow.

Here is another question for discussion: In keeping our friendships Christian, which is more important, choosing the right kind of friends or being the right kind of friend?

A man made this statement to me: "When I was a boy growing up, my father often said, 'Son go to church somewhere every Sunday, you will find the best girls and young people go to church.' I have found this true." There is no better environment for wholesome, creative friendships than the church.

Topics for Short Talks:

1. If we would help our friends, our friendships must be wholesome.
2. If we are truly Christian, we will help our friends live at their best.
3. Christian friendships are creative and enriching, both for us and our friends.

Discuss: "Characteristics in friends that have helped me."

WHEN CHRISTIANS PARTAKE OF THE LORD'S SUPPER.

CHRISTIAN ENDEAVOR TOPIC FOR OCTOBER 4, 1942.

SCRIPTURE: I Corinthians 11:23-29.

Daily Readings—

Monday—The Lord's Supper Instituted.—Mark 14:22-25.

Tuesday—Post-Easter Communion.—Luke 24:40-43.

Wednesday—Continuing Communion.—Acts 2:42.

Thursday—Intimacy with Christ.—John 15:7.

Friday—Partakers Together.—I Cor. 10:16, 17.

Saturday—The Solicitous Christ.—Rev. 3:20.

This topic and the one that follows deal with the two sacraments of the

(Continued on page 11.)

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

JOSEPH AS AN EXAMPLE OF FORGIVENESS.

Lesson XII.—September 27, 1942.

Golden Text: "*Be ye kind one to another, tender hearted, forgiving each other, even as God also in Christ forgave you.*"—Eph. 4:32.

Lesson: Genesis 45-50.

Devotional Reading I Jno. 4:7-11.

Heart Throbs.

"Then Joseph could not refrain himself before all them that stood before him." There are moments when the heart is too full for utterance, and times when outsiders are intruders. Today's lesson depicts just such an occasion. As Judah told of Jacob's love for the youngest son, Benjamin, how only because of the extremity of the famine situation he would agree to let him come with the other brothers into Egypt, how he (Judah) had become surety for his brother, and how the old father would die of a broken heart if Benjamin did not go back with them, it was more than Joseph could stand. He caused everybody but his brothers to go out of the room, and then the great fountains of the deep were broken up. In great sobs he told his brothers that he was Joseph their brother who years before they had sold into slavery. He bade them not to hate themselves for the dirty deed. He dispatched them from Egypt with orders to bring their father and his household back with them, assuring them that he would provide a home for them and take good care of them. And then he took Benjamin his "baby brother" into his arms in another wave of deep emotion. He also kissed his brethren, a token of his forgiveness and of reconciliation. It is quite likely that there was not a dry eye in the crowd, for the situation is packed with heart throbs and is full of drama.

The Strange Ways of God.

"God works in mysterious ways, his wonders to perform." "For God did send me before you to preserve life . . . and God sent me before you to preserve you a remnant in the earth, to save you alive by a great deliverance . . . so now it was not you that sent me hither but God."

God does work in mysterious ways his wonders to perform. He overrules the ignorance and evil of men and makes the wrath of men to praise him. He can make all things to work together for good to them who love him, to the called according to his purpose. It was human greed and selfishness and jealousy that prompted the brothers to sell Joseph into slavery, but God overruled all this and made all this to fulfill His purpose. How mysterious are the workings of God's providence. How often does He salvage good out of evil. How He overrules the ignorance and sin of men and makes it to fulfill his larger plan. Life takes on new meaning and dignity when a man feels that there is a divine power shaping his ends and working through him, even overriding his own mistakes and the mistakes of others, and making them to fulfill a divine destiny. As Joseph looked forward he undoubtedly did not see the meaning of all this, but as he looked back he clearly saw God's hand in it all. Here is just another instance of the challenge to faith which life presents.

To Err is Human, to Forgive Divine.

Joseph showed a magnanimous spirit in freely forgiving his brothers. True indeed that he had risen to power and prominence, that he was wealthy and influential, and that many years had passed since the brethren had wronged him. But as we come to know the man more intimately, we instinctively feel that he would have forgiven them anyway. He was a man of generous spirit and large heart. He was the kind of man who forgave those who had done him wrong. He shows here the marks of a true man and the primary quality of a true Christian. There is need for teaching about forgiveness. How many there are who hold grudges, and plan to get even. And yet it is only as we are willing to, and do forgive those who trespass against us that God can and will forgive us. The willingness to forgive is the prerequisite to being forgiven.

A Story Book Ending.

The story "turns out all right." The brothers go back to Egypt and bring back Jacob and his family. The old man is presented at the court of the Pharaoh and then they are settled in a fertile part of Goshen on the Egyptian border. They live in peace and prosperity. And finally old and rich in years Israel dies and is carried back in state to be buried in the "old family burying ground."

CHRISTIAN ENDEAVOR.

(Continued from page 10.)

Christian faith: The Lord's Supper and Baptism.

Sacrament is the title given by Christians to an external rite or ceremony regarded as a symbol of the reception by those who participate in it of a spiritual benefit whereof Christ is the author.

When Christians partake of the Lord's Supper they become members of what has been called "The Brethren of the Common Table." At this table no distinction can be made between rich and poor, wise and ignorant, strong and weak. Here should be laid aside all pride, all social and racial arrogance. Those who share in this service are guests of the Lord. All alike are sinners, needing God's forgiving love. To partake of it worthily, one must search his heart and know that he does not possess hate, envy, or meanness of spirit.

It would be well to have your pastor make a talk on the meaning of the Lord's Supper. You may want to have the table prepared for the program and partake of the Lord's Supper at the close of the service.

For Short Talks—

1. The Lord's Supper is a service of sacrificial love.
2. The Lord's Supper is a service of world-wide fellowship.
3. In many of our Protestant churches the Communion Table is being placed at the center of attention in the chancel.
4. Why should young people, when they unite with the church, partake of the Lord's Supper?

WORLD MISSIONS CANCELLATION.

The Christian World Mission Convocation, scheduled to be held in Cleveland, December 6-10, under the joint sponsorship of some eight national and interdenominational church agencies, has been indefinitely postponed.

According to the general committee of the convocation, the postponement was decided upon because of "the increasing difficulties caused by the war, the impossibility of obtaining adequate participation of overseas Christian leaders and the probability of achieving the desired objectives better at a later time."

The Federal Council of Churches, one of the sponsors, is canvassing its membership in an effort to change the date of its biennial meeting to December 10-12. The council is scheduled to meet in Columbus, October 27-30.

By Chaplain H. E. Rountree

MONDAY.

Our Greatest Consolation.

"Hope thou in God."—Ps. 42:5.

Death, which we meet so often in other people's homes, will one day come to ours, but if we have not lost the Master in that day, we will have a friend who will illuminate our way. Failure, which we know about so much, may one day come to us, but if we have Christ by our side, He will take us through. Tragedy which crushes so many people all around us every day will some day, perhaps, come to us, and if we are incapable of seeing the face of God it will crush us, but if we can see Him, we shall rise above it.

Prayer—Dear Father, we love Jesus, and we love Thee. Come Thou and be with us, and we will trust Thee all the way. *Amen.*

TUESDAY.

Unconscious Influence.

"Moses did not know that the skin of his face shone."—Ex. 34:29.

It was the shining of the face of Moses that convinced the people that he was with God. Peter was so good that the people believed that his very shadow would do them good. Henry Drummond was so good that the people believed that his very breath in the presence of a dying man was a passport to heaven.

Prayer—Our Father, we would have in us the spirit of Christ, Thy Son, that there may emanate from us Thy blessing to others. We pray for that spirit. We ask it in Jesus' name. *Amen.*

WEDNESDAY.

Our Strength.

"The Lord is the strength of my life; of whom shall I be afraid?"—Ps. 27:1.

The Lord taught Israel to fear no enemy so long as they rebelled not against Him (Num. 14:9). Without God we can neither refute nor defeat our personal enemies. Without God we can neither refute nor defeat this war.

Prayer—Almighty God, with whom all things are possible grant us vision of Thy Kingdom, and power to be loyal and true. *Amen.*

THURSDAY.

The Concept of Greatness.

"The Son of man came not to be ministered unto, but to minister."—Matt. 20:28.

We are told that David's greatness consisted in his attitude as he faced the emergencies of each hour in which he lived. Jesus perpetuated this truth in His life. The Christian's purpose is to perpetuate Christ and to do all the good he can for the world now. There is no better opportunity ever to come than now. There is no better chance to obey the will of the Lord than now, and all of us are losing all the time in which we do not serve.

Prayer—Dear Father, give us Christ this day and we will serve Thee in the world according to His pattern the best we can. *Amen.*

FRIDAY.

Changes Complete the Pattern.

"All things work together for good."—Rom. 8:28.

In the back of our garden some birds have built a nest and are raising a family. A couple of ducks in the back yard of a neighbor are mating and struggling to bring in their family. They fight off all enemies. Hundreds of other phases of life remind us that we are living close to nature. Each season brings its changes. Life is never static. This is nature's law. It is God's program for oncoming and passing life.

With us new thoughts, new tasks, new interests, new griefs, new joys, are the changes which develop the soul.

Prayer—Our Father, we are grateful for everything in life, and for that providence that makes us the perfect man. *Amen.*

SATURDAY.

In Tune With the Infinite.

"Doth not even nature itself teach you?"—I Cor. 11:14.

When we were at Lake Louise last August the porch of our cabin at lake Wapta overhung the edge of the lake. We sat upon this porch till late at night enjoying the refreshing coolness of the invigorating surroundings.

It was a spiritual experience. The stately mountains and trees reflected in the mirror-like lake in the moonlight. The swimming of the ducks here and there and the lapping of the waters against the shore was a symphony of the eloquent peace and permanence, of nature and the God who made it. It was a season of repose.

Prayer—Our Father, we thank Thee for the blessed assurance of life, and for the beauty of Thy world. Grant that we shall grow unto such perfection ourselves. *Amen.*

SUNDAY.

The world is in an awful struggle to achieve peace and brotherhood. These are God's goals and are not achieved without God's guidance. When it is achieved all will know that "All ye are brethren and one is your Master, even Christ." When men are true to God they will be true to their fellowmen. When men are true to God, then they "shall receive power."

PEOPLE IN FLIGHT.

(Continued from page 3.)

How can they be adequately cared for if they still continue a shifting population? Is this an American problem only, or will it grow in other countries as our so-called civilization develops? These are actual questions that have been presented. While each can be answered separately, there is one over-all answer to these questions which can be stated as follows:

If our present economic system with its production for profit and not primarily for service continues, there is no hope that we can reduce the number of people who are transients—rather the number will increase.

We now face a choice among several alternatives: (1) Are we willing to share in larger measure the products and proceeds of machines with the people who otherwise will be displaced by them? (2) Do we prefer to keep this mass of people on relief? (3) Do we prefer to allow them to become migrants and drifters, picking up a very precarious living where they can?

Unless we are willing to answer the first question in the affirmative, all that is left as a general answer is relief or migrancy. We are opposed to either. Both are demoralizing. We believe that people are more important than machines, and therefore propose to solve the problem some other way. There is one way that is still open. People can be put back on the land on a self-supporting basis.

Must we always have homeless families? The answer is emphatically, no. If we accept homeless families as inevitable in our civilization, then Christianity is a failure, and I do not believe it is.

There will always be seasonal employment but the labor needs for this can be so planned in connection with self-sufficing family farms that we can get rid of the present migrant type of labor. The present migrants could be provided for so that they could live on small acreage within the reach of the seasonal crops, and thus meet the labor need while at the same time becoming an integral part of the community.

Is this primarily an American problem? In the past, yes, but in the future, no. The processes to which reference has been made, which have characterized our American agriculture and industry, will doubtless be extended to other countries when the war is over. The results will be more disastrous in other countries than in the United States. That the United States will be the great imperial nation at the close of the present war there can be little doubt.

Flights From Religion.

One of the most devastating results of this uprooting of peoples is its effect upon religious living. Many of the refugees and migrants were formerly part of the life of some community, with its several institutions and particularly its churches. Now they are adrift so far as organized religion is concerned except for such efforts as are going forward under the Home Missions Council of North America.

As there is no local institution to provide a sane and intelligent religious ministry to thousands of these impoverished and depressed transients, we should not be surprised that they fall prey to the varied forms of religious excitement which serve to take the place of formal entertainment. The boys and girls who must grow up in such an atmosphere face a terrible handicap in the matter of a sane and normal religious development. The ministry of the small sects to the transients is short lived, but it leaves behind a trail of disappointment and disgust that creates difficulty for a more valid and constructive religion.

To those of us who are engaged in the work of the church, our responsibility to these shifting populations comes with a new urgency. National missions has ever had to grapple with the problems of migrating people. When the pioneers of an earlier day made their way to the West, a preacher accompanied them to minister to their spiritual needs. When they arrived at their destination, he assisted in the organization of the community and in establishing a church. Conditions today are very different, in some instances more difficult, but the spiritual needs are the same.

Ministering to uprooted people is no easy or simple task. It calls for a leadership of exceptional quality, well trained, but with a sacrificial spirit and commitment to service that will meet the many and varied problems existing among these people.

When the war is over and America and the world begin to settle down to a more normal existence, what then is going to happen? This question comes to us over and over again as we visit the various sections of the country where these millions of uprooted have gone for war purposes. One hesitates to predict. All we care to say is that experience has proved that we may anticipate another great movement of people. This will take place within countries and between countries. Moreover, these upheavals are always accompanied by depression and its trail of unrest and stark poverty. All of this would suggest the importance and necessity of the Church's girding itself now in order that it might be ready to meet the new and even greater demands that will be made upon it.

REV. SLATER AT ALBEMARLE.

(Continued from page 6.)

Morton while Mr. Slater is in our community. On Tuesday we met a very charming young lady, Miss Betty Slater, aged five with flaxen curls and blue eyes. She is quite attractive in pastel dresses and matching hair ribbons. Of no less importance is Arnold Mark Junior, a healthy, sun-tanned youth of seventeen months. He's a wonderfully-behaved gentleman who adores his codliver oil and has a genuine smile for his friends.

The members of the Albemarle Congregational Christian Church are busy entertaining the visiting minister as well as their pastor. Last night we all visited with Mr. and Mrs. J. H. Hill who live just outside of Albemarle. Mrs. Hill served dinner so that every one could eat at the "first table" and it was much like a great big feast of long ago. The ministers were full of choice experiences and merry laughter was spontaneous throughout the hour.

The evening services are well attended. Mr. Slater is at home in our community, having been a former pastor of the Albemarle Church. His old friends are especially delighted to have Mr. Slater back once more. Those who have not formerly known Rev. Slater are rapidly learning to know and to like him. Mr. Slater, who received his United States Citizenship only a few years ago, having come to this country from England, retains enough of his English accent and English mannerisms to make him a delightful speaker. His series of messages have been to the church member rather than to the person outside the church. These messages have been startlingly in keeping with the day in which we are living and we church members have been inspired to do some deep and constructive thinking.

MARGARET EARP.

Personally we don't know the secret of success, but sometimes we are afraid it's work.

—*Dallas News.*

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

If a little dependent child should come to your door and ask for something to eat would you not give it bread? If it was cold and the little fellow was thinly clad and shivering would you not put a warm garment on it to make it comfortable? You would not turn it away. I know you would not have the heart to do a thing so cruel. You would get too much real joy out of ministering to the child's needs.

The writer was talking to a traveling salesman sometime ago. He told this story:

He was calling on a customer last winter and while he was in the store a little boy came in barefoot and thinly clad in tattered clothes. The weather was bitter cold. He said to the little boy, "Where are your shoes?"

"I have no shoes," the boy answered.

"Don't you have better clothes for this weather," the salesman queried.

"No," was the answer, "my mother is sick and has been for sometime and she is not able to get clothes for me."

The salesman took the boy by the hand and led him down the street to a clothing store and fitted him out in new clothes and new shoes and sent him home a very happy boy.

The salesman explained, "I do not have much money to give, but I got a real pleasure out of making this little fellow comfortable and warm."

The Master said "Inasmuch as ye have done it unto one of the least of these ye have done it unto me." God places many opportunities before us but we fail to see them or expect them to come to us some other way. When this salesman looked at that little boy he saw an opportunity to do something for the Master. He made good use of the opportunity though he didn't feel that he could afford it and was happy over the result. God gives you an opportunity to minister to the little children here. Will you make use of the opportunity?

CHAS D. JOHNSTON.

REPORT FOR SEPTEMBER 24, 1942.

Amount brought forward $10,903.13

Sunday School Monthly Offerings.

Western N. C. Conference:		
Pleasant Ridge	$ 6.88	
Pleasant Union	2.00	
Ether	1.95	
		10.83
Eastern N. C. Conference:		
Mt. Auburn	$ 3.75	
New Elam	6.86	
Pleasant Union	10.00	
Turner's Chapel	4.48	
Catawba Springs	15.15	
Hayes Chapel	3.00	
Damascus	4.75	
		47.99
N. C. and Va. Conference:		
Burlington	$37.84	
Winston-Salem	1.00	
Carolina	2.00	
		40.84
Eastern Va. Conference:		
South Norfolk	$ 5.00	
Cypress Chapel	9.35	
New Lebanon	5.00	
Union, Surry	6.00	
		25.35
Va. Valley Central Conference:		
Bethlehem		2.66

Endowments.

L. S. Holt	150.00

Special Offerings.

Miss Seymour	$15.00
Edward John Young	10.00
Mr. Pools	20.00
Mr. May	3.00
Mr. May, on bill	2.00
	50.00
Total for week	$ 327.67
Grand total	$11,230.80

Here is my creed. I believe in one God, the creator of the universe. That he governs it by His Providence. That He ought to be worshipped. That the most acceptable service we render to Him is doing good to His other children. That the soul of man is immortal, and will be treated with justice in another life respecting its conduct in this. These I take to be the fundamental points in all sound religion.

—*Franklin.*

ELON COLLEGE

A CO-EDUCATIONAL INSTITUTION OF HIGHER LEARNING OF THE CONGREGATIONAL CHRISTIAN CHURCH

East Dormitory Will Be Used for Girls This Year.

Elon College is located in the piedmont section of North Carolina. The climate is invigorating and healthful. The natural beauty of the campus is enhanced by careful landscaping.

The rates are most reasonable.

LEON EDGAR SMITH, President

Elon College North Carolina

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.
A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational and Christian Churches.

BOARD OF EDITORS.

R. L. HOUSE, B. D.....Editor
S. C. HARRELL, D. D.....Associate
W. T. SCOTT, D. D.....Associate
F. C. LESTER, B. D.....Associate
I. W. JOHNSON, D. D.....Contributing
L. E. SMITH, D. D., LL.D....Contributing
ALLYN P. ROBINSON.....Contributing
J. T. KERNODLE.....Managing Editor

DEPARTMENTAL EDITORS.

H. S. HARDCASTLE, D. D..Sunday School
H. E. ROUNTREE.....Quiet Hour
S. E. MADREN.....Christian Endeavor
A. LANSON GRANGER.....Young People
MRS. A. C. TODD.....Children's Page

SUBSCRIPTION RATES.

Six Months.....$1.00
One Year.....$2.00

Published by the Board of Publications, agent for the Southern Convention of Congregational and Christian Churches, and printed every Thursday by the Central Publishing Co., Inc., Richmond, Va.

Entered as second-class matter at the Postoffice at Richmond, Va., July 25, 1922, under Act of March 3, 1879.

Remittances for subscriptions should be sent to the office of Promotional Secretary, Elon College, N. C.

All other matters of business should be addressed to "The Christian Sun," 1536 E. Broad Street, Richmond, Va.

Contributions should be sent to the editor at 3206 Grove Avenue, Richmond, Va., not later than Friday preceding the date of publication. Emergency notics will be received at "The Sun" office up to Tues. day of the week of publication.

In Memoriam

MRS. M. L. JOYNER.

We, the members of Union Christian Church, wish to pay tribute to our beloved member, Mrs. M. L. Joyner, who was called to her eternal reward on Sept. 5, 1941.

Therefore be it Resolved:

First, That we deeply mourn the loss of this friend and member, but being assured that she has entered into the joys of the blest, we are resigned to His will.

Second, That we extend to her bereaved family our heartfelt sympathy and commend them to the Heavenly Father who will never leave nor forsake them.

Third, That a copy of these resolutions be sent to the family, a copy be recorded on our church record, and a copy be sent to The Christian Sun for publication.

Respectfully submitted,
MRS. J. F. COOK,
MRS. ASA JOYNER,
MISS NELLIE SCOTT.

MRS. ELLA ROBERTS.

Whereas, God in His Infinite love has seen fit to call to his reward, our beloved sister, Mrs. Ella Bland Roberts, and we, as a church, and individuals desire to record our appreciations and sorrows in our loss:

Therefore, Be It Resolved:

First, That the Isle of Wight Christian Church, of which she was a faithful member and co-worker, has lost one for whom they mourn.

Second, That we extend to the family our heartfelt sympathy and earnest prayer, that God's blessings may fall upon their sad hearts and give them comfort.

Third, That a copy of these resolutions be sent to the bereaved family, one spread upon the church records, and one sent to The Christian Sun for publication.

MRS. W. J. DARDEN,
MRS. B. B. BARKER,
MRS. W. E. WILLS,
Committee.

CONFERENCE APPORTIONMENTS.

This is an excellent time for the churches and Sunday Schools throughout the Convention to pay their conference apportionments apportioned for the college. In a few weeks local churches will be closing their work for the year and preparing their annual reports for Conference. If the college apportionments are paid, it will be easier to raise the remainder and at the same time a needed and valuable assistance will have been rendered the college. A number of Sunday Schools and churches have been both thoughtful and generous. We are appreciative of this assistance.

Previously reported	$3,190.26
Churches.	
N. C. and Va. Conference:	
Shallow Ford	23.45
Eastern Va. Conference:	
Bethlehem	6.00
Eastern N. C. Conference:	
Mebane	4.00
Turner's Chapel	2.50
Va. Valley Central Conference:	
Timber Ridge	2.50
Sunday Schools.	
N. C. and Va. Conference:	
Greensboro, First	10.06
Mt. Bethel	3.92
Elon College	2.62
Eastern Va. Conference:	
Liberty Spring	8.00
Va. Valley Central Conference:	
Linville	13.12
Total	$ 76.17
Grand Total	$3,266.43

UNITED CHRISTIAN ADVANCE.

Rev. Frederick E. Wolf, A.M., of the Open Door Movement now operating in churches of various denominations from coast to coast is prepared to lead in evangelistic meetings, either for one church and denomination, or as he did at Cambridge, Mass., for all the churches of the community. The United Christian Advance which Mr. Wolf conducts combines a straight Evangelistic appeal for decisions to Christ as Lord and Master with a discussion of the Present World Crisis and how Church people can help, Question and Answer Period, and Training Hours for Men, Women, Young People, and Sunday School Workers. As to what the results were can be best judged by the following excerpt from one Association under whose authority the Advance was held.

Ministers' Association of Cambridge—"Your inspiring and challenging messages, your exaltation of Jesus Christ, your own definite religious convictions, your vision of a worldwide Christian Brotherhood, your confidence in the ultimate triumph of righteousness, the emphasis which you placed upon the importance and necessity of consecrated and sympathetic Christian service on the part of ministry and laity alike, together with your own mighty fine Christian spirit, made an impression upon us ministers and our churches which we feel sure will be a benediction to our work for a long time."

Mr. Wolf is available for similar service beginning October first to December 15th unless his services with the Army should interrupt. Any Associations, individual Churches, or Ministers, who are interested are invited to write him as to arrangements, dates and further information at 8 Spruce Park, Wellsley Hills, Mass.

Mr. Wolf has had considerable success with young men and would be delighted to conduct services in churches near army camps. He confronts the Church with this question, "When will our people begin to seize upon their opportunity and win army men? Feeds, dances, parties, etc., are not what they want from the Church."

REFUGEES TO BE RETURND FROM UNOCCUPIED FRANCE.

There is a persistent rumor in Vichy-France that, on demand of Franco's Government, the names of Spanish Republicans have been given to the former for repatriation to Spain. It is well known that these political refugees have sought a haven in unoccupied France since the end of the Spanish Civil War. The number of these is almost 100,000, among whom are many members of the Masonic Craft.

If the execution of the repatriation is officially confirmed by Laval's Government, the Mexican Government will energetically protest, stating that this would be a breach of the agreement between the Mexican Government and Vichy, the latter having agreed to repatriate all Spanish Republicans to Mexico only. This act of Vichy will certainly be a flagrant denial of the traditional right of sanctuary by France to political refugees.

JOINING THE CHURCH

One of the very greatest privileges that any of us have is that of being a part of some unit of the Kingdom of God on earth. In Congregational churches there is no creed to which people are asked to subscribe when they are made members of churches of that denomination. It is in reality entering a fellowship of mutual helpfulness designed not to cast people into any fixed ecclesiastical or theological mold but to give them usefulness to our Lord through the organized efforts of His church. In Congregational churches one is expected to believe what seems good to him even though his pew neighbor may hold to a different point of view as to religious doctrine. Each person is expected to allow each other person perfect liberty in belief. There is no outward discipline imposed on anyone by the church or by any of its councils. Each member is on his or her honor to be faithful to those things which seem to him or her to be of greatest value.

Congregational churches are not essentially fellowships of kindred minds but often they are fellowships of diverse minds.

Those uniting with Brewster Pilgrim church in Detroit are asked to commit themselves to the following pledge:

"Do you covenant to walk in fellowship with this church, cherishing for its members Christian affection, faithfully observing its ordinances and services, and cooperating with it in its efforts to disseminate the Gospel of Christ at home and abroad. And do you promise, by the aid of Divine Grace, to live as becometh a disciple of Jesus conscientiously performing the duties you owe to God, to yourself and to your fellowmen in sincerity of heart, with the full conviction that these your vows will be reviewed on high?"

The commitment of the members of the church to those entering the fellowship is as follows:

"On our part we the members of this church do affectionately welcome you into this Household of Faith. We pledge to you our sympathy, our help and our prayers: that you may evermore increase in the knowledge and love of God.

"God grant that by His grace we may all walk worthy of the calling wherewith we are called with all lowliness and meekness, with longsuffering and forbearance of one another in love; giving diligence to keep the unity of the spirit and the bond of peace.

"God grant that loving and being loved, serving and being served, blessing and being blessed, we may be prepared while we dwell together on earth for the perfect fellowship of the saints above."

Who is there who could ask for a more cordial or Christian welcome than this? This family of God on the earth seeks to provide that kind of a fellowship in which all may dwell together and move on to higher spiritual stature and come together worthily before Him who is our God in that day when He makes up His jewels.

HISTORICAL SOCIETY, 1956.
Southern Convention of Congregational Christian Churches.

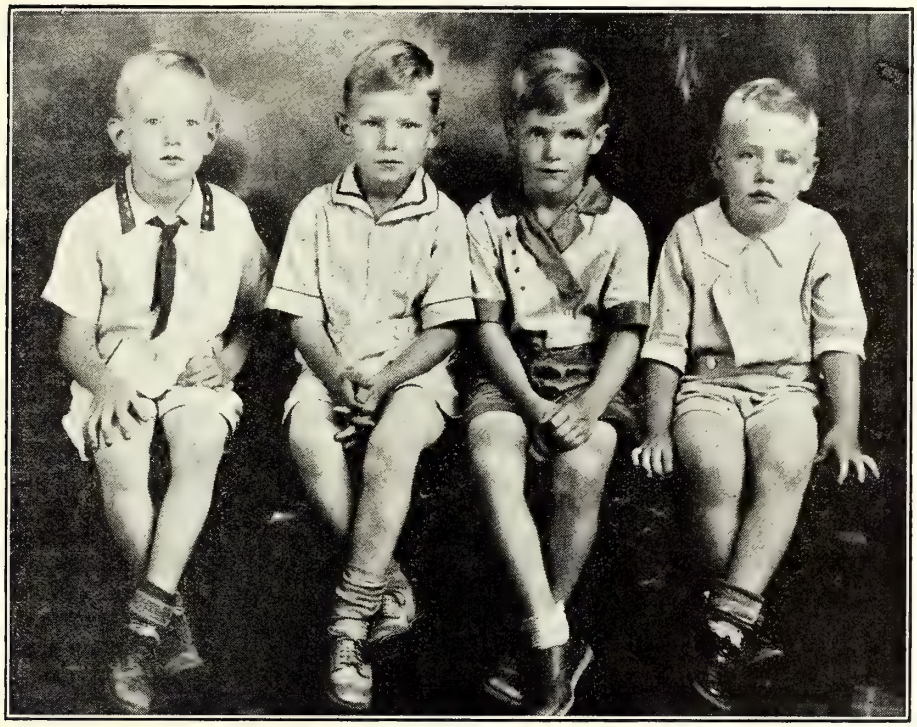
The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCIV. RICHMOND, VA., THURSDAY, OCTOBER 1, 1942. NUMBER 39.

ORPHANAGE PERIOD---OCTOBER TO DECEMBER



Nearly One Hundred Children Like These Ask Your Support.

The period designated as the Elon Christian Orphanage Period by the Southern Convention, begins October 1, and continues during the months of October, November and December. The high point of the drive for Orphanage funds is Thanksgiving, but today is not too soon to start your local church campaign to help the Orphanage reach its goal. Remember that the money sent in by your church or Sunday school, if sent in immediately, will count also on this year's Conference Apportionments. Get busy now and make sure that the Orphanage goes over the top.

NEWS AND VIEWS

The Rev. A. P. Robinson preached last Sunday on the subject "Imprisoned Power."

Mr. G. J. Green, a former pastor of churches in North Carolina, died recently.

Rev. J. F. Apple assisted Rev. S. E. Madren in revival services at New Hope last week.

Fullers Chapel recently called the Rev. E. M. Carter for the tenth consecutive year and raised his salary.

The Rev. Carl Hermann Voss has recently received his Doctor of Philosophy Degree at the University of Pittsburgh.

Mr. R. M. Rothgeb of the United Church served as chairman of the entertainment committee for the Provincial Council.

The Richmond Church will observe the Lord's Supper at both morning and evening services on World-Wide Communion Sunday.

The Youngsville Church has been painted and will go to Conference with all apportionments paid, according to a statement by the Rev. E. M. Carter.

Miss Pattie Lee Coghill visited her parents in North Carolina last week, attended the Provincial Council in Raleigh and is now making a tour of our churches in California.

The Rev. M. L. Grissom reports a successful revival at Plymouth in Eastern North Carolina. The Rev. E. M. Carter was the guest minister and 8 members were received.

Religious Education Week is being observed nationally from September 27 to October 4. In keeping with this observance the Newport News Church is sponsoring the following program: Sunday, Rally Day; Tuesday, Family-at-Home Night; Wednesday, Family-at-Church night; Thursday, Choir Night with a meeting of the Music Committee, Choir rehearsal and a Choir Social; Friday, Young People's Banquet; Sunday, Promotion Day.

The Suffolk Christian Church climaxed its Loyalty Week, consisting of organized class meetings Monday, Reception for Miss Ruthanna Foard Tuesday, Stewardship Institute Wednesday, Thursday and Friday, with Every Member Canvass on Sunday afternoon bringing them to within $763.00 of their goal of $13,408.00 and there are a goodly number of members yet to be seen. An intensive follow-up is being made seeking to go beyond the goal.

NORTH CAROLINA AND VIRGINIA CONFERENCE C.M.A.

The executive officers of the C.M.A. agreed it would be wiser this year to hold the annual C.M.A. meeting in conjunction with the sessions of the conference. Conference will meet with the Liberty Church, Halifax County, Virginia, on the Tuesday following the second Sunday in November.

Members of the C.M.A. are requested to mail their membership dues to the financial secretary, Rev. J. H. Lightbourne, 401 Church Street, Burlington, N. C. Ministers of our churches are asked to assist in securing the dues.

Plans are being made to have the hours for the program of the sessions of conference to conform with the train and bus schedules. This may mean an abbreviated session with the conference convening Tuesday night and closing Thursday noon. If it is found necessary to do this the program will be built about the business matters of the conference with one inspirational hour each day. Comment on these suggestons is requested.

J. H. Lightbourne,
President.

PLEASANT HILL.

The revival at Pleasant Hill Christian Church, Alamance County, N. C., began Sunday, September 6, 1942, and continued until Friday night, One service being held each evening at 8:00 o'clock. Rev. Johnson T. Griffin of Eastern Virginia did the preaching except the Sunday morning service which was in charge of out pastor, Rev. Earl Farrell.

During the week there were two professions of faith and one rededication openly acknowledged. We also hope many more were made and trust the Church was greatly revived. Two members were added to the Church at the closing service.

During the week preceding the revival a vacation Bible School was held each afternoon for the children.

Mr. Farrell, Mr. Griffin and Miss Lillian Dyer were teachers and Mr. Farrell reported a very successful school of twenty-five children. There were but three absences during the entire time.

On the second Sunday in September Mr. Farrell was unanimously elected pastor for the coming year.

Mrs. B. D. Hargis.

FIRST SERVICE AT PALMYRA.

Great interest was manifested in a large congregation at the first service held in the new church at Palmyra Sunday afternoon, September 20. No the building is not finished. The walls are up, windows in place and most of the roof is on. Lumber, blocks, etc., were arranged for temporary seats. Inspiration ran high. More money was raised for the building fund. Because of the cooperation of members and friends of the church we hope to see the house finished within a short time. We have not missed a service since the old church burned last December. We have met in the homes of the community and in the shade of trees. Current expenses have been kept up to date. We have not had Sunday School since the house burned. We hope to reorganize in the near future. There is no other church in the community, therefore it is more essential that this church be finished as soon as possible. If any readers of this paper wish to make a donation, send same to the treasurer, Mrs. Mahlon Clem, Edinburg, Va., or to the pastor, G. H. Veazey, New Market, Va.

G. H. Veazey.

REVIVAL COMES TO A CLOSE.

Revival services came to a close at Woods' Chapel Thursday night, September 17. Rev. R. E. Newton did the preaching the first week to the delight of all who heard him. Congregations continued to increase during the week. The pastor did the preaching the second week. No members were received but the church was revived and is in much better shape because of this meeting.

G. H. Veazey.

HOME COMING SERVICE.

There will be a Home Coming service at Bethlehem Sunday, October 4. All former pastors, members and friends of the church are invited and urged to be present. There is an interesting program in the making.

G. H. Veazey.

"Assembling Ourselves Together"

By Rev. John G. Truitt, D.D.

"Our help is in the name of the Lord, who made heaven and earth. The Lord is nigh unto all them that call upon Him, to all that call upon Him in truth." "I was glad when they said unto me, 'Let us go into the House of the Lord'." "Let us consider one another, leading one another into love and good works: Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another." "And be not drunk with wine, wherein is excess; but be filled with the Spirit; speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your hearts to the Lord."

I would ask you to turn your minds wish to ask you to turn your minds to Hebrews 10:25 where we read: "Let us consider one another, leading one another unto love and good works: not forsaking the assembling of ourselves together, as the manner of some is." That was a message directed to God's people in the early days of Christianity, calling them by divine command to attend their assemblages of worship, to continue to meet for the help of one another in spiritual things; for the "provoking one another" as the Scripture puts it, "unto love and good works."

The blessings of the Old Testament, the blessings of the New Testament, and the blessings of Jesus, are upon those who attend church. Jesus pronounced His blessings upon it, and promised that where we are gathered together in His name that He will be in our midst, and that to bless. How often in the Old Testament men are called together for worship, for the repenting of sins, for the forgiving of sins by the heavenly Father, and for consecration to nobler and higher service. And now here in the text let us notice that assembling in our churches for worship is said to be a way of considering one another. Says the Text: "Let us consider one another, not forsaking the assembling of ourselves together, as the manner of some is." Thus the man, or woman, or young person who absents him- or herself, from the gathering of God's people at church, unless truly hindered, is showing a lack of Christian consideration for his community, his neighbors, and his friends. For one of the finest things one can help to do in one's community is to help inspire that community with filled churches! When one helps fill one's church one is doing a service beyond our minds to measure. Then, indeed, he is carrying out the divine command of this text: "Let us consider one another, to lead one another into love and good works."

In Paul's letter to the Church at Ephesus, and in his letter to the Colossians, he writes and re-writes these words: "Be filled with the Spirit, speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart unto the Lord." There, too, is a divine command to gather ourselves together in our churches. Singing of psalms, hymns, and spiritual songs. And that leads me to thank the Lord for all who will join in the singing in their congregations. One of the finest ways to get in the spirit of worship is to join in the singing. There are ways of doing things. The housewife who is trying to bake rolls knows that there are ways of doing things, just as there are ways of making friends, playing a baseball game, or growing cotton. Well, now, one of the finest ways in the world to "be in the right spirit" in our worship services is to join in the singing. As Paul puts it: "Speaking to yourselves in psalms and hymns and in spiritual songs, singing and making melody in your heart to the Lord." In this same chapter we read: "Christ loved the church, and gave Himself for it." If Jesus so loved the Church as to die for it, to give Himself on the cross for it, is it not reasonable to suppose that we ought to consider one another enough that we would help to make it the power and blessing in our community, thus inspiring one another, and as Paul puts it, "provoke one another into love and good works?"

Wherever we gather together in the name of Jesus He is with us, and there He blesses us. And how we need His blessings today! Ah! how we do need renewed inner-strength, grace, and goodness! And one of the blessed things about attending the church is that while we are getting God's unlimited grace and blessing for ourselves we are helping others. It is more inspiring to have a full church than an empty one. May God help each one of us to do our share in helping to fill our churches and thus help make them the inspiring blessings and benediction they should be now when our need of God is so apparent. *Amen.*

The Christian Sun Speaks

The Christian Sun urges pastors to see to it that women's and young people's groups or organizations get behind the effort to secure subscriptions from every family in the church. Every family in the church would be bettered by reading The Christian Sun every week. Our local churches would do better, and our work would go forward.

Every subscription secured will net money for your church organization. For every *new subscription* of $2.00 collected you are to keep 40c for the treasury of your organization; for every *renewal subscription* of $2.00 collected you are to keep 20c for your organization. Get twenty new subscribers and your organization gets $8.00 for its treasury, or get twenty renewals and your organization will get $4.00.

Some organization in *every church* will get behind this effort to reach *every family* with The Christian Sun, brother pastor, if you will put it across, and your church will be helped. The organization that does this fine piece of work will be helped --helped far more than the small commission for their treasury means, the service for their church which they render will be in itself a two-fold blessing. "Use me, or lose me" is an old but trustworthy proverb. Give somebody the responsibility, and encourage them to share it, and be proud of the subscribers you will have for your church paper. Here's hoping, praying, for The Christian Sun needs your cooperation and help.

John G. Truitt, *Chairman*
Board of Publications.

"Spiritual growth is best nurtured in the Christian home and within the fellowship of the church, the whole process being such that no child need ever think of himself but as being a Christian. The child's feeling of membership in the church, as in the family, begins as soon as he uses the pronoun *our* in relation to his church. From this simple beginning, as the child grows in the understanding of meanings, and in his acceptance of responsibility, testing his conduct by Christian ideals, he becomes ever more truly one of the followers of Jesus Christ."—*A statement by the Subcommittee on Children's Work of the Curriculum Committee of the Congregational Christian Churches.*

WORLD-WIDE COMMUNION SUNDAY.

The smallest village or rural church may become truly ecumenical on Sunday, October 4. John 3: 16 will be given its true global interpretation. Every unit or church in the world-circling program of redemption may be seen in its divine perspective. "When hate is on the march and war is rampant in the world, Christians everywhere must maintain an unbroken fellowship which will stand out in contrast to our broken and disorganized world."

A statement by Dr. Jesse M. Bader further explains the contrast to the usual custom of beginning the autumn's work by the holding of a rally day. "How much more appropriate it is for the churches to begin their autumn's work around the communion table of our Lord and Savior Jesus Christ. World-Wide Communion Sunday can be another Easter in attendance. Indications are now that this year, there will be an even larger participation by the chaplains in the army and navy. It will be a source of inspiration to the congregations at home to know that along with them, their young men are a part of this world-wide communion fellowship."

Roswell P. Barnes suggests that "Prisoners of war, using crude vessels made holy by consecration for the purpose, will remember the suffering and redeeming death of Him who had not where to lay His head. Groups of Christians in Japan and occupied territory in East Asia will be united in mystic fellowship with the missionaries, their colleagues who have been torn from them. In the various countries in Europe, Great Britain and America, on battleships and in army camps, on both sides of the lines of conflict will be Christians kneeling devoutly in divine community before the Mercy-Seat of God."

This service will first of all result in a deeper consciousness of our spiritual oneness in Christ, with all fellow Christians around the world. This consciousness will be accompanied by a sense of responsibility for all suffering Christians. No more fitting occasion could be found on which to receive a sacrificial offering for the Committee on War Victims and Services. Said St. James, "If a brother or sister be naked and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body, what doth it profit?"

While this service does not contemplate union communion services, but rather that each local congregation shall seek to have all its members present at its own Communion Table, we may remember that our complete duty is not fulfilled in mere mystical communion. Such a service does not obviate our widespread divisions at this very point. Only the spiritually arrogant who fancy they have a monopoly on divine grace will be completely satisfied with this service on Sunday. The poor in spirit everywhere will realize that at its best it is only a substitute, a psychological and artificial substitute for the reality of oneness in Communion. The Eternal is not to be deceived by our feeble gestures toward union. Our glaring disunity is far too obvious to be camouflaged by vocal gestures. Make the most of World-Wide Communion this Sunday. Then let us plan and work for more convincing services in the years to come, services in which we actually practice unity at the crucial point, the Lord's Table. Then our Lord can smile upon us, realizing that He did not pray and suffer in vain "that they all may be one."

THE SOUTHERN PROVINCIAL COUNCIL.

Dr. James H. Lightbourne was elected Chairman of the Provincial Council of the Southeast which met in Raleigh last week. Approximately twenty-five members of the Council met "to discover what the leaders of the Southeast can do as a unit (to meet the needs of that area) better than local churches and conferences on the one hand, and the national group on the other hand." Mrs. F. C. Lester served as the Secretary and was reelected. Dr. Alfred W. Hurst, who has served as the Chairman since the Burlington meeting, presided during the session. The Rev. Allyn P. Robinson and the Rev. E. C. Lawrence provided entertainment for the Council. Dr. Douglas Horton was present for the meeting and declared that "Something of that which makes America what it is came from the Congregational Christian Church."

The burden of all the discussion centered around the major problems: (1) The correlation of our widely scattered efforts and resources, (2) the recruiting, training and stabilizing of ministerial leadership, and (3) a study of the methods and areas recommended for Church extension. It is obvious that no single conference has the resources in finance and personnel to adequately project the work of the denomination. The combined intellectual, financial, institutional and numerical resources of the area are necessary to give impetus and direction to the program of our Church in the Southeast. An organization of this kind can present a total picture of our factual resources and opportunities and save us from the perils of amateur churchmanship into which we have so often fallen. Surrounded as we are by major denominations, a mature and inclusive program of churchmanship becomes imperative.

When it is suggested that by June, 1943, there may be nine million men in the armed forces of our country and that by June, 1944, the number may reach sixteen million, and that by that time all able bodied ministers will be needed as chaplains, it is quite obvious that we need even now to seriously consider the future leadership of our churches. A Commission was elected and charged with the responsibility of meeting this immediate and crucial need.

The Rev. Philip M. Widenhouse of Atlanta presented a statistical chart indicating the cities of the Southeast in which Congregational Christian Churches

should be established and also led a very practical discussion on the strategy of church extension. Mr. Widenhouse was elected Chairman of the Commission on Church Extension. This Commission will continue its study and outline a plan of action in the near future.

The present emergency will naturally curtail many of the normal activities of the Church. An inevitable decrease in personnel will make more difficult the work of church extension. But the great shift of population to areas in the Southeast demands a concerted effort on the part of our constituency to carry on this important task. R. L. H.

Cooperation: Where Are We Now?

By J. Quinter Miller

of the Federal Council of Churches of Christ in America.

Once upon a time, the Christian church was a united fellowship. Cooperation in thought, life, and service was within the church. The Acts of the Apostles and the letters of St. Paul indicate a sense of "togetherness" which pervaded the life of the early church.

Before long, however, the scene changed. Differences arose. When the spirit of love at the heart of the Christian Gospel was ignored or forgotten, argument and bitterness of spirit brought schism followed by division. As the rolling centuries unfold, branch after branch split off from a once united church until in this generation we find hundreds of denominations within Christendom.

The story of their life and witness during recent decades has a new motif. While still quiescent at times, there are mounting evidences that the "motif of cooperation" in Protestant Christianity is swelling into an ever-increasing harmony of fellowship through united action. The story of cooperation—results achieved, perplexities confronted, tasks emerging, steps next ahead—is a vital phase of the church's Christian world mission.

Particular significance is given to this phase of the church's ministry when one recalls that Christian unity has little meaning until it affects the relationships of people who dwell together in the local community. His purpose is that all shall know and experience the saving power of Christian sacrificial love.

Where are we now, in inter-church cooperation? Let us consider this question in three areas: the state and local community, nationally, and internationally. In each area the church's cooperative service is now thought of an an integral part of its cooperative life. The error of a divided Christendom finds a corrective in the spirit of mutuality and togetherness which the years of interdenominational cooperation have helped produce.

The State and Local Community.

The place where the benefits of cooperation and the tragedies of competition can be most clearly observed is the local community. Here, both quantitatively and qualitatively, cooperation is growing by leaps and bounds. The history of these cooperative efforts covers more than a hundred years. Current organizational expressions of this cooperation are represented by a multitude of agencies. They include councils of churches, councils of religious education, Sunday School associations, councils of church women, home missions councils and ministerial associations.

Gradually many of the churches represented in those organizations came to feel that state or local areas should have only one cooperative agency to serve the needs which their varied ministry in the local community requires. This has resulted recently in a notable trend toward interdenominational mergers. The first expression of this trend took place in large cities in 1923. Now nearly all the major organized cities have merged their separate councils of churches, councils of religious education, councils of church women, ministerial associations, missions councils, etc., into one inclusive interdenominational work since 1932. Today there are 251 local and state councils and federations of churches across the country through which individual churches are cooperating. There are also thousands of ministerial associations, county councils of religious education, councils of church women and world day of prayer groups which furnish additional manifestations of the cooperative service of the churches. The annual rate of increase in the scope of this work and in the number of agencies involved has grown steadily during recent years, with thirty-five councils established during the last nine months.

These accomplishments do not justify a gloomy outlook. The churches of Christ are cooperating today as never before in their history. The strength of the united front increases steadily as church people come to realize the nature of the tasks ahead.

The one justification for impatience with the progress cooperation has made is in connection with the magnitude of the unfinished tasks before the church. Many of the central functions of churches, as they try to minister to the spiritual needs of persons caught in the meshes of the present world catastrophe, are corporate functions. Evangelism, Christian education, social amelioration and public worship—these all belong to the church's united witness. They require a fuller and more strategic mobilization of the churches' resources than is possible within a competitive Protestantism.

Millions are flocking to industrial defense communities. Church placement on competitive denominational patterns cannot adequately meet this community need. The twin parasites of liquor and prostitution, which always prey upon the youth of a country caught in a great war upheaval, cannot be effectively regulated and controlled save by the concerted action of an intelligent, informed and united public opinion made vocal through the conscience of cooperating churches. The same applies to the areas of racial brotherhood, decent housing, health, and sanitation. These are emergency areas of need within community life wherein Christian habits, attitudes, knowledge, and ideals are required to restore the "togetherness" of the human family.

The urgency for fuller cooperation is indicated by (1) the fact that present programs of Christian teaching are reaching only about one-half our population, leaving the other half without essential Christian teaching as a basis for citizenship and democratic living; (2) the too-prevalent disposition of local churches to withdraw from community life rather than to actively identify themselves as ministering servants to the communities of which they are a part; (3) the extensive and rapid social changes in the community—both rural and urban—within which isolated churches will quickly come to occupy positions of marginal importance; (4) the church's ministry in equipping the community to receive millions of returning soldiers who have been exposed to relaxed discipline and war hatreds.

Confronted by such tasks, churches must discover a channel through which they can "think with a common mind, speak with a common voice, and act with a common will." Therefore, churches should establish in each state and local community a

(Continued on page 13.)

CONTRIBUTIONS

SUFFOLK LETTER.

The Eastern Virginia Young People's Missionary Conference met Friday night, September 25th, in the Suffolk Christian Church. Mr. Edward H. Tarkington, President, and Miss Edith Spivey, Secretary, officiated in their respective office so efficiently that they were reelected for the ensuing year. This was a compliment to the officers and reflected the good judgment of the Annual Missionary Conference. The reported attendance was 155 and the unreported number present brought the total attendance to more than 200. This was a fine attendance considering the difficulty of gas rationing and tire saving.

The principal address was delivered by Miss Angie Crew, a former missionary to Japan. She spoke on the "Relations of the East and the West," which was in keeping with the Conference Theme: "In Christ there is no East nor West." Miss Crew said in part: "Laughter and tears are the common language of humanity. All races and peoples are on the same level and speak the same language when they laugh and when they cry. The little Japanese boy who told his father that the Americans laughed in the Japanese language gave emphasis to this fact. All the nations have something in common and should seek to understand and appreciate each other. If the nations now at war thoroughly understood each other peace would soon come to the world. But political leaders on both sides keep the truth under cover and do not tell all the facts to the common people. Consequently people are encouraged to hate the people of other races and nations and war is fed by this growing hate. The Christian way of life reveals the truth and cultivates understanding and love."

The report of the Treasurer, Mrs. J. R. Darden, indicated total receipts for the year 1942, to be $803.03. This was a slight gain over 1941. Bethlehem Young People led the other societies of the Conference by giving $100.50 and having a total of 30 members present, this being 100 per cent of the membership of the society. This entitles that society to the Banner for the year 1942, with Berea, Nansemond, as a close second for that honor in point of attendance.

The Young People's Missionary Conference should have some place on its program for stimulating the growth of the Young People's Missionary Societies in the local churches. At the present time there is no unified effort along that line and the inequalities in the various churches should be taken into consideration. Some of the largest churches are not cooperating in proportion to some of the smaller churches. Some churches favor doing this work through other channels and under different plans. Usually this means a lack of enthusiasm for the Missionary Conference as an organization. If the young people had the authority to organize their own work in the various churches it would become more unified and greater cooperation could be stimulated. There is room here for growth and that opportunity should be used. The young people can be trusted to develop their own work in the field of missions. This is not a question of any particular form of organization, but a matter of deep concern that our young people shall be greatly interested in missions.

It is an inspiration to attend the Young People's Missionary Conference. Sometimes the work in the local Society is discouraging when the attendance is small and the enthusiasm runs low. But when we realize that these local Societies are parts of a great organization, it is stimulating to those who desire to keep the missionary fires burning on the altar of the local church. When these faithful and worthy young people reach their maturity they will have the foundations laid for a greater interest in the larger program of the denomination.

I. W. JOHNSON.

CHURCH FINANCES.

It is a wholesome thing that the church has its financial obligations. The local church that doesn't take its financial obligations seriously is not likely to be efficient in solving its spiritual problems. Fortunately it costs money to establish and carry on the work of the church. A place of worship must be provided, heat, lights, and janitor service in this country are essential to a helpful worship program. Not only are there expenses necessary to the proper conduct of a program in the local church but there are obligations connected with the larger program of the church. Christianity is not a selfish religion, it is not confined to a given locality, but it is universal in its vision and world-wide in its service.

The church, of course, is constituted by its membership—believers who have banded themselves together on the principles of faith and doctrine for the growth of their own spiritual lives and the enlightenment of others, who, in the spirit of Christ, they may be able to reach. The financial obligations resting upon the local church rest finally and ultimately upon the individual member. The blessings of Christianity are suited to the individual. His obligations to the Kingdom likewise are personal. What an individual member does with his money is a pretty good indication of what he has done with his heart and life. If he tucks his earnings away in home, lands, investments, banks, and the like, the argument would be that he has disposed of his life in like manner. If in his earnings and investments, he divides his living with his Lord through his church to which he has given himself and vowed his allegiance, his personal investments would be more satisfactory and his profession of faith and protestation of loyalty to the cause of Christ would need no defense.

These are disturbing days through which we pass. War is always disturbing as well as destructive. When the country is at war, economic conditions are disturbed. Prices are inflated, and for many people, money is more plentiful. It is all right for those who have the opportunity to make more money, they should, but it would be a spiritual tragedy for those who are Christian not to divide their earnings according to increase. The regular program of the church and her institutions require increased financial support that they may bear without embarrassment the increased financial obligations which disturbed economic conditions necessarily place upon them. We are now in that season of the year when the local church begins to check its records in preparation for its report to the annual conference. The Convention through its leaders has suggested definite amounts for each church to contribute to the various causes of the Convention. In these days of increased earnings and increased obligations, it is to be hoped that every individual will through his local church make his contributions generous that the causes of the Convention may be properly supported and the Kingdom be not hindered in its coming with peace and hope.

Last year an increasing number of our local churches met all of their

(Continued on page 15.)

FOR THE CHILDREN

A RICH MAN GOES ON A LONG TRIP.

Our story, this week, is about a very rich man who was planning to take a long trip to a far-away country. He could not let his business stop while he was gone, so he called all his servants to him and gave them some of his money. He wanted them to use this money in such a way that it would earn more for him. To one servant, the master gave five pieces of money, to another he gave two pieces, and to the third servant he gave one piece. When he had everything ready, he started on his long journey.

The man who had been trusted with five pieces of money, felt that he must go to work right away and do his best with his master's money. He traded some of the money for goods, then he sold the goods, and received more money than he had paid out. He kept on doing this until he had twice as much money as his master had given him. The man who had two pieces of money was so busy and faithful using it in his master's business that by and by he had doubled his money. Instead of having two pieces he had four.

He did not grumble and fuss because his master gave him only two pieces of money, but he was glad to do his best and make two more for his master. But the third man, with one piece of money, was different. He was lazy, and did not love his master as did the other two men. He looked at his one piece of money and said, "What a little money! I cannot do anything with it. It is too much trouble for me to go out and trade and make more, and I don't care to try. I will hide it in a safe place and give it back to my master when he comes home." And what do you think he did? Instead of using the money to earn more, he dug a hole in the ground, and hid his piece of money. He thought he was doing well enough if he did not lose it.

Days and days passed, and a long time went by. No letter came to the servants telling them when their master would come home. But this did not make any difference in their work. They were supposed to keep right on doing their best until their master came.

But the time came when the rich man was ready to go back home. When he reached there, he called his servants together and asked them what they had done with his money while he was away. First came the man who had received five pieces. Do you think he was afraid and ashamed to meet his master? Oh, no, he was glad to see him. Why? Because he had worked hard and had done his best. As he looked into his master's face, he said, "Master, you gave me five pieces of money; see, I have earned five pieces more." And he gave his master the money. His master was so pleased that he said, "Well done, good and faithful servant."

The second servant now came forward. Perhaps he had been listening to what had been said to the other servant. He, too, was glad to see his master again. "You gave me two pieces of money," he said to his master, "and I have earned two more." And he gave him the four pieces of money. Then the rich man said the same words to him that he said to the first man, "Well done, good and faithful servant." How happy the servant was because he had done his best while his master was away!

Then came the third servant, but how different he was from the others, for while the others worked hard, and did their best, he did nothing. He wasn't happy like the others. He went to the hole he had dug in the ground and got the piece of money his master had given him, and gave it to him, and said, "I knew you were a hard man, and tried to get more money than you gave. I was afraid, and hid what you gave me in the ground. Here it is." He did not love his master, did he? If he had he would have worked faithfully for him. The master was sad because this servant had not done anything for him. He said he could not help him any longer, and that, too, he must be punished for being so lazy. The one piece of money was taken from him, and he was taken out from his master's presence. It was not because he had only one piece of money, but because he did not use what he had as well as he could.

All the money, cattle, sheep, gold and silver belong to God. He lets us have what He thinks we can take care of. He wants us to use what He gives us in doing good. To some people He gives only a little; to others He gives a great deal.

The Lord puts good thoughts in our minds. If we let the good ones grow and make more good thoughts, it pleases Jesus and our Father in heaven. He gives us mouths so we can say kind words. Our hands and feet, our ears and eyes, God wants us to use for Him.

The Lord is pleased, too, when we bring our pennies, nickels, dimes and dollars to church school, for then our money works for Him.

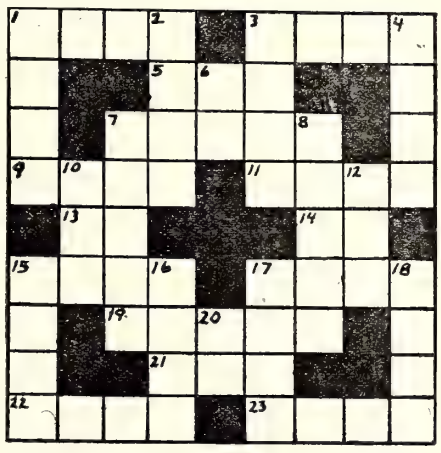
CROSSWORD PUZZLE.

ACROSS.

1. To unite or draw together. (I Sam. 18: 1)
3. To separate with a sieve. (Luke 22:31)
5. This month. (Abbr.)
7. Top part of milk.
9. To gain by labor.
11. Three feet.
13. Reign Over. (Abbr.)
14. In Union. (Abbr.)
15. Recent tidings.
17. To treat with contempt.
19. To look gay or happy.
21. United Service Organization. (Abbr.)
22. Room just under the roof.
23. To give notice of possible danger.

DOWN.

1. Part of body used to kneel on.
2. Past participle of tear.
3. To remain in the same place.
4. A hopping reptile.
6. Christian Endeavor. (Abbr.)
7. Black birds with strong bills.
8. One of the New England States.
10. Part of verb to be.
12. Race Unit United.



15. Horny substance at the end of your finger.
16. Spot made by soot.
17. Opposite of fast.
18. To set fire to.
20. Third person present of be.

Prayers for Dedication of Gifts.

"All things come of Thee O Lord
And of Thine own have we given Thee.
Amen."

"We give Thee but Thine own,
What'er our gifts may be;
All that we have is Thine alone,
A trust, O Lord, from Thee.
Amen."

A little house is my heart—
Jesus, live in every part.
In Thy name I fall asleep—
Lord, do Thou my dwelling keep.
Amen.

ANNUAL MEETING OF MISSION BOARD.

The Mission Board of the Southern Christian Convention held its annual meeting September 16th in the Suffolk Christian Church with Colonel J. E. West, President of the Board, presiding.

Routine business was transacted and discussion followed concerning appropriations for the coming year.

Reports showed that $20,620.90 was raised this year for missions, an increase of $620.35 from last year. This year's receipts are the largest since 1930-31. The income was derived from the following sources: Sunday Schools, Individuals and Churches, Specials, Woman's Board, Mountain Work and Conference Collections. There was a decided increase from the Sunday Schools and the Special offerings. Because of the splendid offerings the Board was able to send $9,481.58 for foreign missions this year, which was an increase of $841.41 from last year. It also enabled the Board to pay all outstanding debts.

Appropriations were made to the following churches: Newport News, Sunbury Pastorate, Mountain Work, Franklinton Pastorate, Richmond, Asheboro, Winston-Salem, Lynchburg, Valley Pastorates, Ocean View, Hopewell, and the Western North Carolina Pastorate (Pastorate No. 1). Small appropriations were made for the repairing of the Franklinton Parsonage, rebuilding fund for the Palmyra Church. Also an appropriation for THE CHRISTIAN SUN.

Miss Angie Crew, former Christian missionary to Japan, who has worked in the Southern Convention for the past year will continue to work in the convention for another year.

A special effort will be made to raise larger funds for Missions the coming year and thus make an appropriation to the Committee for Assistance to War Victims and Services.

Officers for the coming two years were elected as follows: President, Colonel J. E. West, Vice-president, Dr. H. S. Hardcastle, Secretary, Mrs. Mattie Cox Parker and Treasurer, Mrs. Donnell Tate. The Executive Committee consists of Colonel West, Dr. Hardcastle, Mr. J. A. Williams, Mr. A. L. Jolly and Mrs. J. Monroe Harris.

Short talks were heard from representatives from various churches.

The Board members were entertained at luncheon at the Hotel Elliot. Present were: Colonel J. E. West, Dr. H. S. Hardcastle, Rev. W. J. Andes, Mr. J. A. Williams, Mr. A. L. Jolly, Mrs. Russell V. Powell, Mrs. J. Monroe Harris, and Mattie Cox Parker; also the visitors to the Board meeting.

MATTIE COX PARKER,
Secretary.

MISSIONARY OFFERINGS.

WEEK ENDING SEPTEMBER 25, 1942.

Sunday Schools.

Mt. Olivet (G.), Geer, Va.	$	2.51
Pleasant Cross, Asheboro, N. C.		2.54
Pleasant Hill, Liberty, N. C.		9.53
Antioch (R.), Seagrove, N. C.		2.00
Pleasant Ridge, Guilford College, N. C.		2.00
Winchester, Va.		6.57
Happy Home, Ruffin, N. C.		6.80
First, Greensboro, N. C.		16.18
Pleasant Union, Lillington, N. C.		2.17
Mt. Bethel, Stokesdale, N. C.		2.38
Total	$	52.68

Individuals and Churches.

Rosemont, Norfolk, Va.	$	46.38
Monticello, Brown Summit, N. C.		6.66
Total	$	53.04
Total for the week	$	105.72
Previously acknowledged		477.89
Total since Sept. 1, 1942	$	583.61

Gratefully,
MATTIE COX PARKER,
Secretary.

NOTICE!

The North Carolina Woman's Missionary Conference will meet at the Burlington Christian Church on October 13th at 10:00 A. M. Mrs. D. P. Barrett, missionary for many years in Porto Rico, will be the speaker. Contrary to our usual custom, *women are asked to bring a few sandwiches for their lunch.* The women of the Burlington Church will provide drinks and dessert. We trust that every church in our North Carolina Conference will be represented at this conference.

MRS. W. E. WISSEMAN,
President,
MRS. S. C. HARRELL,
Secretary.

EASTERN VIRGINIA WOMAN'S CONFERENCE.

The Woman's Missionary Conference of the Eastern Virginia Conference will meet at Christian Temple, Norfolk, Va., Friday October 2, 1942. The Theme: "Are You Spiritually Armed?"

MORNING SESSION.

10:30—Hymn No. 326.
Prayer.
Call to Worship—Eph. 6:13
Worship Service—Mrs. J. Everett Neese.
Roll Call of Churches, Superintendents of Districts and President's Reports.
Business.
Treasurer's Report—Mrs. Ryland Darden.
President and Departmental Superintendent's Message—Mrs. B. D. Jones and Superintendents.
Solo—Mrs. L. L. Bond.
Address—Mrs. Mary Martin.
Hymn No. 388.
Offering.
Prayer—Rev. H. S. Hardcastle.
1:00—Adjournment.

AFTERNOON SESSION.

2:00—Hymn.
Prayer—Mrs. Robert B. Wood.
Ministers' Quartette.
Address—"For Such a Time as This," Rev. Chas. H. Davis.
Hymn No. 303.
Business.
Special Music.
Memoirs—Mrs. R. O. Luter.
3:30—Benediction, Rev. H. S. Hardcastle.

CAROLINA MISSIONARY SOCIETY.

The Woman's Missionary Society of Carolina Christian Church, near Burlington, N. C., has had one of the best years yet, under the leadership of our President, Miss Lydia Dickens.

We have met all of the requirements for the Standard of Excellence and are therefore eligible for the Honor Roll. We participated in the World Day of Prayer.

In March Mrs. C. C. Thompson reviewed the book, "Seed of the Soil," and during the year our Pastor, Rev. K. D. Register, reviewed "From Clay to Rock." At our August meeting our District Superin-

tendent, Mrs. J. D. Strader, visited our Society and gave a wonderful talk.

Among our local activities we report the gift of clothing to a little girl patient at the N. C. Sanatorium.

We covet your prayers for greater and more consecrated work for the cause of Missions in our Church.

IDA TROLLINGER.

FRANKLIN WOMAN'S SOCIETY.

The program for the year as outlined by our chairman, Mrs. B. V. Hargrave, was an inspirational and informative one. We were privileged to have Mrs. John G. Truitt give us a comprehensive review of the foreign study book, "A Christian Imperative." Mrs. Everett Bryant in her usual interesting and inspiring manner presented the home study book, "Christian Roots of Democracy in America."

The requirements of the Standard of Excellence have been met.

MRS. E. PHILLIPS JONES.

CHRISTIAN TEMPLE JUNIORS.

The Junior Missionary Society of the Christian Temple has completed a very good year's work. They are always anxious to do their bit and their apportionment has been met in full.

The books "Children of the Promise" and "We Gather Together," have been studied at the Sunday School hour and missionary songs have been learned and sung.

The Juniors very effectively put on the worship program in the main auditorium for the entire Sunday School one Sunday last fall, having for their theme, "Far Round the World."

Next year they promise bigger and better things. Watch and see!

MRS. WILLIAM L. BALL.

CHRISTIAN TEMPLE.

The Woman's Council of the Christian Temple has accomplished much this year under the capable leadership of Mrs. A. B. Jarvis, President. We have met all requirements for the Standard of Excellence.

The study book "Christian Roots of Democracy" was reviewed by Mr. and Mrs. R. B. Wood, and "A Christian Imperative" was reviewed by Mrs. Housely and Dr. Hardcastle in a very interesting and impressive manner. Dr. Hardcastle also gave the study of the Books of Peter.

We joined with all churches at the Epworth Methodist Church for the World Day of Prayer, our representatives being Mrs. R. E. Twiford and Mrs. W. L. Ball.

Our outstanding meeting was sponsored by the Spiritual Life Department in April and our guest speakers were Mrs. J. F. Morgan and Rev. P. Rowland Wagner. Their topics were: "Using Our Spiritual Resources," and "Springtime of Stewardship." The duet "Count Your Blessings," sung by Mr. and Mrs. J. F. Morgan, made a fitting close to this meeting, which was followed by a luncheon.

MRS. W. L. BALL.

FIRST CHURCH, GREENSBORO.

The Woman's Auxiliary of the First Church, Greensboro, met for their annual business meeting in September. At this meeting reports from all departments and circles were made; officers for the coming year were elected; and circles were rearranged for the new year. Mrs. O. H. Paris was reelected president of the group.

In rearranging the circles it was decided that instead of designating the circles numerically, each circle should be named for one of the missionaries of our church. Each circle will learn about the missionary for whom their group is named. They will write to her and perhaps send little gifts at Christmas and on birthdays. One of the programs of the Auxiliary will be planned around these six missionaries. By changing the names of the circles each year it is expected that the Greensboro Auxiliary will become more familiar with the missionaries of our church and the work they are doing. The missionaries chosen for this year are: Edna Long, India; Lois Dille, Africa; Margarita Wright, Mexico; Gertrude Rinden, China; Lillian Pickens, India; and Thelma Wynn, Africa. Miss Mary D. Uline is preparing material about these missionaries for our use. Other societies which would like to try this plan can also secure this material from Miss Uline, 14 Beacon St., Boston.

MRS. WISSEMAN.

FLINT HILL (R.).

The Woman's Missionary Society of Flint Hill (R.) Church has just completed its year's work with some very interesting things accomplished.

We have met the requirements for the Standard of Excellence. We have held twelve meetings during the year with a devotional service at each meeting. Our pastor, Rev. D. M. Spence, reported on the study Book "Seed and the Soil," at one of our meetings. The other book "Author of Liberty," was reported on by two of our own members. We also used the program "The Way of Brotherhood," a program of Stewardship, and a special Christmas program at the December meeting.

We have also done some other interesting and worthwhile things. At Thanksgiving we sent a quilt to the Orphanage and at Easter a box of dresses. At Christmas we gave a gift to our pastor and his wife, sent boxes to the shut-ins in our community, and remembered our boys in camp with cards. We also sent a box to Merom Institute. We held our birthday party using the service sent out by our State President, followed by games and refreshments.

It was a pleasure as well as an inspiration to have the Spring Rally meet with our church.

We feel that our year's work has been an inspiration to us to do more in the coming year.

LOLA FARLOW.

BETHLEHEM WOMAN'S SOCIETY.

The Woman's Missionary Society of Bethlehem Church has had a very good year under the leadership of our President, Mrs. O. D. King. In the beginning of the year a committee was appointed to outline the year's work, which was carried out as nearly as possible.

We have held twelve monthly meetings which have been very instructive. Our devotionals for the year have been from I and II Peter and have been given under our Spiritual Life Superintendent, Mrs. A. C. Moore.

On the fifth Sunday in November we held a public program with the President of the Eastern Virginia Woman's Conference, Mrs. B. D. Jones, as our guest speaker. At our December meeting the Superintendent of Nansemond District, Mrs. E. C. Skinner, was our guest and spoke to us. Miss Clara Fish, Religious Education Teacher of the County, was also present and gave us the story, "The Other Wise Man," very beautifully, after which she closed the meeting with a brief devotional.

We observed the "World Day of Prayer" with our Young People, and Junior Society both taking special parts in the service.

Our Home Study Book was taught in our groups, and our Foreign Study Book was taught by Mrs. J. G. Truitt at Bethlehem Church with the ladies of Holland, Holy Neck and

(Continued on page 13.)

Pilgrim Fellowship

"Youth at Work in the Church"

A. LANSON GRANGER, JR., *Editor*

QUESTIONNAIRE.

The questionnaires which have been returned filled out have been of much help to the Southern Convention Council, but we are very anxious to have a complete record of young peoples' activities in the Convention. We are printing a list of those churches which have turned in their questionnaires so that you may see whether your church is included.

Eastern North Carolina: Southern Pines, Mt. Herman.

North Carolina-Virginia: Bethel, Burlington, Elk Spur, Greensboro, Hines' Chapel, Lebanon, Lynchburg, (Va.), Monticello, New Lebanon, Shallow Ford, Union.

Western North Carolina: Asheboro, Big Oak, Flint Hill, Needham's Grove, Pleasant Hill, Ramseur, Union Grove.

Eastern Virginia: Cypress Chapel, Holy Neck, Liberty Spring, Newport News, Portsmouth, Richmond, Suffolk, Union Southampton, Waverly.

Valley of Virginia: Antioch, Bethel, Leakesville, Linville, New Hope, Winchester.

If you would really like to make a contribution to young peoples' work in the Southern Convention, and the name of your church isn't listed above, you can take your pen or typewriter and answer the following questions for us:

1. Name of Church?
2. Conference?
3. Name and address of Minister?
4. Name and address of Key-worker?
5. Do you have a young peoples' society, such as a P. F. or C. E. Society? How many members? Give name and address of president.
6. Do you have a young peoples' Sunday School class? How many members? Give name and address of president.
7. Do you have a young peoples' missionary society? How many members? Give name and address of president.
8. What literature do you use?
9. How is your group helping the cause of missions? a. Study and programs. Describe. b. Gifts. (Approximate amount contributed annually).
10. How do you encourage the development of Personal Religious Living?
11. Would your group appreciate copies of worship services prepared by a Convention committee?
12. Have you had any study groups or programs in the field of social action? Have you undertaken any community projects? Describe.
13. If you do not have a young peoples' organization in your church, would you like a visiting group to help you organize?
14. a. Would your group be willing to be a contributing member of the Southern Convention Pilgrim Fellowship Council by contributing $1.00 yearly for the support of the Council? b. Are there individuals in your church who are interested in young peoples' work who might be willing to contribute $1.00, $5.00 or more for the financial support of our work? If so, give names and addresses.
15. Add anything you will about young peoples' work in your church.

If you could get this information together, and send it to Rev. A. Lanson Granger, Jr., Box 6, Asheboro, N. C., it would be greatly appreciated. Maybe you would like to enclose the $1.00 to make your group a "Contributing Member," but don't hold the questionnaire waiting for the $1.00! Just send in what you can as soon as you can. Thank you.

A LAYMAN'S PRAYER.

O Lord, we come to Thee because there is no other to whom we can come. Thou art the light of the world, in whom we move and have our being.

We pray, O Lord, for all nations and all people. Especially, Lord, do we pray for our nation, and our leaders to whom we have entrusted the welfare of our land. We ask that Thou wilt guide the President of this beloved land, and the members of the Senate and the Congress. O Lord, if there is anything in the hearts of these people that should not be there, wilt Thou remove it from them, as far as the east is from the west.

We pray for our enemies. O Lord, may they too see the error of their way, and come to Thee, their only refuge and strength.

Lord, we ask Thee to remember the men who are in the service of our country. Bless them, O Lord, and their families and loved ones. Dear Lord, we ask Thee to bless all the men and women in the service of our great nation, and especially bless the men at Camp Butner. May they be of such noble character that they will give the girls of our city and community the same treatment that they would give their own sisters.

Dear Lord, hasten the day when all men everywhere can trust each other, love each other, and live in peace with each other as Christian men should live.

Amen.

Note: The above prayer was used by Mr. E. L. Jones of Durham on August 14, 1942.
—Editor.

ANTIOCH CONTRIBUTES.

To be added to the list of Contributing Members published in last week's SUN is the young peoples' group of Antioch Church in the Valley of Virginia Conference. Their contribution came in last week after this page had been set up.

FAMILY MISTAKE.

There is no place where a man's religion is so valuable as in his own home. Many a man appears very religious on Sunday, but if you could see him at home with his family, at the table, or when he loses his temper over some trivial thing, you would not wonder when he says he cannot do personal work. And it would not do any good for him to speak to his own children about becoming Christians. A man in Iowa had been storming at his family, especially at his poor wife, one day, until he had spoiled the pleasure of everything in the home for that day at least. Then he went out, slamming the door behind him. His little boy stood off at one side, listening to it all. He looked into his mother's face and tearful eyes, and coming across the room, took her hands in his own and exclaimed: "Mother, we made an awful mistake when we married father, didn't we?" —*R. A. Torrey.*

HATRED OF THE LIGHT.

The devil fears the light, and this is one reason why we should always keep it burning. A governor of the Bahamas, who was about to return to England, promised to do his best to procure from the Home Government any favor the Colonists might desire. And what think you was their unanimous reply: "Tell them to tear down the lighthouses—they are ruining the Colony!" The men were wreckers, and they hated the light. And the devil so hates the light that he would tear down every spiritual lighthouse in the land if he could.

—*Sunday Circle,*

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

FAITH IN CHRIST AS OUR PERSONAL SAVIOUR.

Lesson I.—October 4, 1942.

Golden Text: *"Being therefore justified by faith, we have peace with God through our Lord Jesus Christ."*—Romans 5:1.

Lesson: Acts 16:11-14; Romans 5:1-11; I John 5:1-5.

Devotional Reading: Eph. 1:15-23.

The Mount of Vision and the Valley of Service.

Paul had gone over into Macedonia in response to a vision which was symbolic of a whole continent calling for the gospel. "A man of Macedonia stood and prayed him saying, Come over into Macedonia and help us." When he got over there, however, all he found at first was a group of a few women meeting out-of-doors by a river for a prayer meeting. Thus does the romantic vision often give way to the matter-of-fact, and often commonplace routine activities. Young people volunteer as missionaries with a sense of romance and visions of a breath-taking career in doing great things, and then find when they get on the mission field that much of their work is simple, routine, and often even menial work. Young men often go into the ministry with the vision of themselves as pastors of large city churches preaching to great congregations, and later find that much of the work of a minister is routine and commonplace and often menial in a way.

Obedient to the Heavenly Vision.

But Paul was always obedient to the Heavenly Vision. If he could not have great crowds of men to preach to, he would preach to a handful of women. He did not care whether he became famous; he did care whether he was faithful. He did big things when he had a chance, but he did little things in a big way when he did not get a chance to do big things. He saw in every situation an opportunity. And because he was faithful in that which was least, God made him ruler over many things.

A Business Woman Becomes a Christian.

One of the women who heard Paul by the river-side that day was named Lydia, a business woman, a well-to-do widow it would seem. She was a capable, conscientious, religiously-minded woman. And as Paul spoke the Spirit of God moved upon her heart—Luke says "whose heart the Lord opened to give heed unto the things that were spoken by Paul." When a man preaches or teaches in simplicity and sincerity he may be sure that the Spirit of God is at work in the hearts of his hearers. There are not always visible results, of course, but he may be sure that the word will not return unto God void. We are not responsible for results; we are responsible for effort. We cannot make things grow, but we can sow the seed and cultivate the crop.

This woman Lydia was the first Christian convert to Christ in Europe of whom we have any record. She represents that great host of women of the western world, and for that matter of the eastern world, whose lives have been touched by Christ, and who have become Christian business women and Christian homemakers.

Peace and Joy Through Faith.

"Being therefore justified by faith, we have peace with God through our Lord Jesus Christ." Faith includes the element of trust. It involves reason but it goes beyond reason. It is not primarily a matter of the head, but of the heart. It is not so much believing something, as trusting Someone. It is a positive thing. It involves conviction, commitment, and consecration. It is the factor which makes possible salvation. We are not saved by good works, but by grace are we saved through faith. Through faith we are justified, i. e., judged righteous by God, reconciled unto God, accepted by God. And when a man in simple faith, surrenders his heart to Christ or to God, believes simply and wholeheartedly that God means what He says, and has done what He said He would do, he experiences a great peace, indeed a peace that passes understanding. A great load is lifted, the sense of guilt is gone, the burden of sin is taken away. The writer of these Notes remembers after more than a quarter of a century how he went into an evangelistic service in his home town, Dover, Del., convicted of sin, stricken with a sense of guilt, carrying a burden of sin, and hungry of heart, and how he walked out of that church with an inexpressible sense of peace, a sense of peace so real and breath-taking that even yet it comes back vividly to him. And what made that change possible? The simple fact, that although he did not understand what it was all about, and that there were many things he could not have explained, he did accept as true what the minister said about God's willingness to forgive and to receive those who turned to Him in penitence, and because by simple faith he accepted Jesus Christ as his personal Saviour. He did not know how it all was done, but he knew that it had been done. And being justified by faith, he had peace with God, and with men.

And he had joy too, a joy which the world had never been able to give, and cannot take away. "And we rejoice in hope of the glory of God," wrote Paul. The bells were ringing in his heart as he walked home that crisp autumn night. He had a lot of fun and even a lot of happiness in his young life before that night, but he had never had anything like that joy which came with peace through faith in the Lord Jesus Christ.

The Seeking God.

"But God commended his love toward us in that while we were yet sinners Christ died for us." God took the initiative. God is a seeking God. "While we were yet weak, Christ died for the ungodly in due season." God yearns for his children. He is the indiscourageable lover of our souls. It is not His will that any of His children should perish. He so loved us that He gave His only begotten Son that whosoever believeth on him should not perish, but have eternal or everlasting life. Men cannot get away from his love.

Reconciled . . . Saved.

"For if, while we were enemies, we were reconciled to God through the death of his Son, much more, being reconciled, shall we be saved by his life." We were reconciled to God, God had never been estranged from us. And reconciliation ultimately is based on the death of Christ on the Cross. And if this be true, how much more shall we be saved by his life? says the apostle. As Dr. Jowett wrote, Forgiveness is an instantaneous act; salvation is a process. When you come to God by the Saviour's death you obtain forgiveness; by the Saviour's life, you obtain salvation.

The great thing in this world is not so much where we are, but in what direction we are moving.

—*Oliver Wendell Holmes.*

By Chaplain H. E. Rountree

MONDAY.

Eating the Fruit of Others Hands.

"Other men labored, and ye are entered into their labors."—John 4:38.

I am thinking of the houses we live in, of the lumber and material used in the building of them, of the man power, the skill and the pains to build well, of the years they have housed families, of the great lives that may have come from those homes. And back behind that I think of the trees which produced the lumber, the years of forest life, the resistance of the seasons that toughened their fibre and made them beautiful, the birds that nested in their branches, the wild life that may have sheltered beneath them, and the roots they drove down into the soil in quest of life. And here we are, years afterward, enjoying the blessings of such labors. God's providence for the happiness of His people are immeasurable.

Prayer—O Lord, how richly endowed are we, and too often we forget Thee. Help us to be equally true to those who follow us. *Amen.*

TUESDAY.

Loving Money.

"The love of money is the root of all evil."—I Tim. 6:10.

We are thinking of a lady of our acquaintance who, because she believed a promoter's story for getting rich quick, gave up her job, forfeited her right to a pension, sold all her property and turned the earnings over to the promoter. Now she is one of the poorest and most pitiable of persons. Her life and her lifetime earnings have bought her nothing.

We would say that such a person has never learned the beginnings of the art of living. God has given to us all friends, nature, life, and a job that yields its increase. What He has given us is to be shared for the good of people and His Kingdom. If the supreme purpose of living is to get money, life will be reduced to nothing.

Prayer—O Lord, save us. Whatever condition we may be in and have to suffer, grant that we may participate in the fullness of life. *Amen.*

WEDNESDAY.

The All Sufficient God.

"He is our help."—Ps. 33:20.

We often hear the expression to this effect: "There are so many things about God that I do not understand that I cannot do anything about it." People seem to want to grasp all of God's ways and define His character to their own satisfaction. As a matter of fact, if we knew everything about Him he would cease to be God to us. The mystery of Him calls forth the homage of our hearts. We can adore what we cannot comprehend.

Prayer—O eternal God, we worship Thee for Thy greatness. Help us to trust Thee more. *Amen.*

THURSDAY.

Turbulent Times.

"He causeth his wind to blow."—Ps. 147:18.

These are turbulent times. But as H. Richard Niebur of the *Christian Century* says, "God is in the war."

Despite the war and its devastating influences, now and for years to come, life is one and the same, whether torn by trouble or calm in the peace of God. The wholeness of life is God's, and "a thousand years are but as yesterday" in His sight, saith the Word. We can only see a very small piece of it at the time and that is our little speck of it. Let us remember that He healeth the broken hearts and bindeth up their wounds; that He lifteth up the weak and casteth the wicked to the ground; and that He taketh pleasure in them that fear Him and in those that hope in His mercy. Let us trust Him.

FRIDAY.

Saving Radiance.

"The ransomed of the Lord shall . . . obtain gladness and joy, and sorrow and sighing shall flee away."—Isa. 35:10.

We were the guests of a friend last week in their lovely home in Ontario, California. We could grow lyrical over the varied charms, spirit and accomplishments of our hostess and the genial stalwart manhood of the host. Peace and pleasure pervaded and their children reflected their parent's qualities.

It appears that God has provided such people in every community. Their radiance is like the sun, warm and health-giving. The loveliness of the thought is that everyone may get in this category. They are the traits that Christ imparts.

Prayer—Dear Father, we would display Thy highest gifts. Help us to do so this day. *Amen.*

SATURDAY.

Our Real Leaders.

"For that the leaders took the lead in Israel."—Judges 5:1-5. (Revised version).

It is said that he who thinks for himself must think for others also.

The Southern California Congregational Church was in annual Conference at Ontario last week. It was blessed to meet the leadership of the church, men with ideas. These leaders are the motive power for carrying forward the church. Blessings be added to their service.

The most blessed thought of the matter is that every one is a potential leader and it behooves every one to cultivate mental independence. This

(Continued on page 13.)

WHERE ARE WE NOW?

(Continued from page 5.)

single cooperative council to act as their agent in all these areas of cooperative Christian service. This council must be newly established in many centers. In others, existing councils need to be transformed so as to become truly responsible to the churches who create them. Local churches and state denominational bodies should delegate to their councils those tasks and phases of their work which can best be accomplished cooperatively, and back up this assignment with such money and leadership as is necessary to fulfill their services.

National Cooperation.

Where are we now in church cooperation nationally? Here the churches stand upon the threshold of a new era. They see that "in the crisis that confronts civilization today a divided Christian witness and a divided Christian ministry are not enough. The desperate need of the modern world calls for a new effort to order the churches' forces in the most effective way and for the reinforcing of each by the strength of all."

Sixty-seven separate communions are officially cooperating in one or more of the eight major national interdenominational agencies. These eight are the Council of Church Boards of Education, the Federal Council of Churches of Christ in America, the Foreign Missions Conference of North America, the Home Missions Council of North America, the International Council of Religious Education, the Missionary Education Movement, and the United Stewardship Council. Created at different times and designed for separate purposes, the cooperative ministry of these agencies and the new ecumenical spirit in Christendom have brought them closer and closer together.

Many joint commissions now represent two or more of these councils. Their intimate collaboration has been intensified as America's churches seek to meet the new situation created by the war emergency. For example: the churches follow their men into the armed services through the "Chaplaincy"; they serve their people in camps and defense communities through "The Christian Commission for Camp and Defense Communities;" appropriate joint commissions have been created to guide the church's ministry to foreign relief, aliens and prisoners of war, and the conscientious objector; while "The Study of the Bases of a Just and Durable Peace" has increasingly enlisted the hearty backing of many churches.

Seven of these national councils have established an "Inter-Council Field Department" for the purpose of coordinating their plans for field administration and service. This Department will issue shortly a "Plan Book" for American Cooperative Christianity containing descriptive outlines of the cooperative work of the churches for 1943. This Department has also in preparation plans for "A United Approach in Field Service during 1943-1944," under the general theme "World Brotherhood Through Christian Fellowship," with specific application to "Community Building in War Time."

International Cooperation.

The clearest expression of church cooperation on a world scale is furnished by the World Council of Churches, provisionally established four years ago. To date seventy-six communions in twenty-eight countries have signified their desire for membership in the body. While final organization of the World Council has been delayed by war, a provisional organization is actively at work from headquarters in Geneva, London and New York, keeping the Christians of all countries in touch with one another even across war frontiers.

Church cooperation in England becomes ever stronger. The British Council of Churches, which brings Anglican and Free Church bodies together for fuller cooperation, has been created and launched its program of service during September. Dr. William Paton, of London, said recently, "Ecclesiastical machinery seldom works at such high speed."

The magnitude of the tragedy which the world conflict has brought Christian missions is world-embracing. One hundred and sixty-eight missions have been cut off from their parent churches in Denmark, Norway, Holland, Belgium, Finland, France and Germany. These missions, with a staff totalling 2,500 workers, are carrying on with reduced budgets. Contributions of $1,645,588 have been sent by Christian churches to assist "orphaned" missions to continue their work.

Church cooperation, with the collaboration of the International Missionary Council and the Foreign Missions Conference of North America, grows apace in all parts of the world. Space permits only mention of "The National Christian Council of India, Burma and Ceylon;" "The National Christian Council of China," and "The National Missionary Council of Australia," to illustrate additional expressions of the cooperative spirit within the world Christian community.

Certainly the completion of the organization of "The World Council of Churches" is a first priority in the strategy of church cooperation internationally, and should be consummated as quickly as world conditions permit. Every answer to where we are now in church cooperation indicates we cannot stop here. The churches must move forward to an ever-increasing cooperative unity. The extremity of misery and affliction which the human family now suffers places upon Christendom a greatly increased responsibility to exemplify the spirit of togetherness and unity which arise from its faith in Jesus Christ. This foundation of the church's faith and life is deeper than all denominational separations. Church cooperation can help make this clear. This in turn, under the guidance of God, may release new spiritual power. Thus equipped, churches may acquire a united front as they face responsibilities before them now and in preparation for their ministry in the post-war world.

WOMEN'S SOCIETIES.

(Continued from page 9.)

Cypress Chapel societies as our guests.

Mrs. Wallace Bryant, Cradle Roll Superintendent, and her babies, had charge of the fourth Sunday in June at the regular church service and with several others taking part, rendered a very instructive program.

We had 33 members of the Society at the Spring Rally at Berea (Nansemond), and have met all requirements for the Standard of Excellence. We hope to have a large representation from our Society at the Conference in October.

MRS. C. W. KING.

THE QUIET HOUR.

(Continued from page 12.)

is much needed in this day of distractions, and with a challenge for service which the world has never known before.

Prayer—O Lord, Thy Word is a light to our pathway. Help us to follow. In Jesus name, we ask it. *Amen.*

SUNDAY.

"Neglect not the gift that is in thee" to observe the Sabbath, to support the church, and to do His will. *Amen.*

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

The children and the entire Orphanage family were made happy last week. Our good friends in Antioch, Linville, and New Hope churches in the Valley of Virginia Conference, sent us a large truck load of apples. Our two good friends E. H. Showalter and W. M. Neiswander brought the apples to us. One hundred and sixty-four bushels. If there is anything the children enjoy it is fruit, especially apples and peaches. The peaches were so high this year that we could not afford to pay the price and haul them a hundred miles. This load of apples will be doubly appreciated this year due to the fact that fruit has been so scarce with us. We have often heard it said that an apple a day will keep the doctor away. Just to be sure we will give the children two apples a day. We packed the apples in crates and stored them in a cool place where they will keep. By handling them this way they will not waste and we will have enough for two apples a day for everyone for sometime to come. We will can some, several hundred gallons, for pies and apple sauce next spring for we do not wish to lose any. It would be hard to find words to express our true appreciation to the good friends that made this load of apples possible at this time.

We have had two weeks of beautiful, clear weather up to Saturday, September 26. Our farmer and the boys have worked early and late and have baled and stored three thousand bales of hay. We still have some to get in yet. We have lost quite a lot of hay on account of rain. We cut it when the weather was clear and then before we could get it in rain would come and it would rot on the ground. But after all we have lost God has blessed us with plenty.

Thanksgiving season is near and we hope our churches, Sunday schools and friends will begin to plan for a splendid Thanksgiving offering this fall. We have a great many members in our churches who after helping the churches raise the Conference apportionments, could send us a personal check for some amount that would help us a lot and which would not be felt very much by them, except that it would make them feel a lot better. Try it and see how happy it will make you.

CHAS. D. JOHNSTON,
Superintendent.

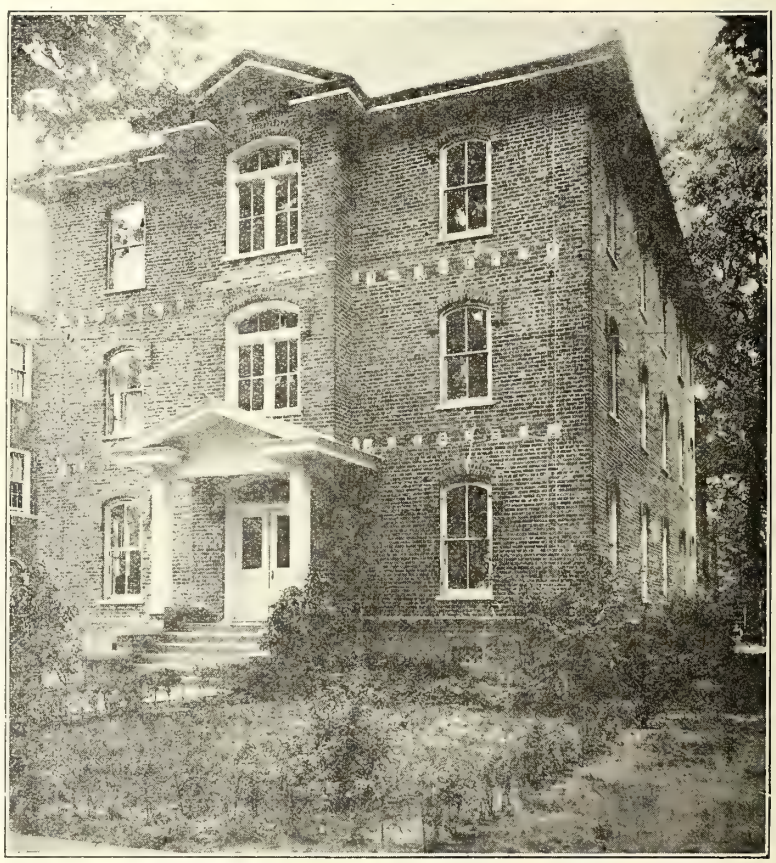
REPORT FOR OCTOBER 1, 1942.

Amount brought forward		11,230.80
Sunday School Monthly Offerings.		
Eastern N. C. Conference:		
Wake Chapel	$ 6.80	
Youngsville	3.00	
Piney Plains	7.00	
		16.80
N. C. and Va. Conference:		
Mt. Bethel	$ 9.16	
Union Ridge, 3 months	15.00	
Elon Com. Bible Class	4.54	
		28.70
Western N. C. Conference:		
Zion		10.00
Eastern Virginia Conference:		
Liberty Spring,		
Bertie Johnson Class	$ 1.00	
Bethlehem	7.85	
		8.85
Valley Va. Central Conference:		
Antioch	$ 5.49	
Mt. Olivet (G.)	1.05	
Bethel	1.00	
		7.54
Alabama Conference:		
Dadeville		6.00
Special Offerings.		
Mr. Fespermon	$ 5.00	
Mr. Stout	15.00	
Mrs. Hathcock	5.00	
Mr. Fespermon	5.00	
Mr. May, bill	2.00	
Mr. May, regular payment	3.00	
Mr. May, bill	2.00	
Mr. May, regular payment	3.00	
		40.00
Total for week		$ 117.89
Grand total		$11,348.69

You cannot force the growth of human life and civilization, any more than you can force these slow-growing trees. That is the economy of Almighty God, that all good growth is slow growth. —*Gaynor.*

ELON COLLEGE

A CO-EDUCATIONAL INSTITUTION OF HIGHER LEARNING OF THE CONGREGATIONAL CHRISTIAN CHURCH



East Dormitory Will Be Used for Girls This Year.

Elon College is located in the piedmont section of North Carolina. The climate is invigorating and healthful. The natural beauty of the campus is enhanced by careful landscaping.

The rates are most reasonable.

LEON EDGAR SMITH, President

Elon College **North Carolina**

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.
A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational and Christian Churches.

BOARD OF EDITORS.

R. L. HOUSE, B. D.....Editor
S. C. HARRELL, D. D.....Associate
W. T. SCOTT, D. D.....Associate
F. C. LESTER, B. D.....Associate
I. W. JOHNSON, D. D.....Contributing
L. E. SMITH, D. D., LL.D....Contributing
ALLYN P. ROBINSON.....Contributing
J. T. KERNODLE.....Managing Editor

DEPARTMENTAL EDITORS.

H. S. HARDCASTLE, D. D..Sunday School
H. E. ROUNTREE.....Quiet Hour
S. E. MADREN.....Christian Endeavor
A. LANSON GRANGER.....Young People
MRS. A. C. TODD.....Children's Page

SUBSCRIPTION RATES.

Six Months.....$1.00
One Year.....$2.00

Published by the Board of Publications, agent for the Southern Convention of Congregational and Christian Churches, and printed every Thursday by the Central Publishing Co., Inc., Richmond, Va.

Entered as second-class matter at the Postoffice at Richmond, Va., July 25, 1922, under Act of March 3, 1879.

Remittances for subscriptions should be sent to the office of Promotional Secretary, Elon College, N. C.

All other matters of business should be addressed to **"The Christian Sun,"** 1536 E. Broad Street, Richmond, Va.

Contributions should be sent to the editor at 3206 Grove Avenue, Richmond, Va., not later than Friday preceding the date of publication. Emergency notices will be received at "The Sun" office up to Tuesday of the week of publication.

In Memoriam

GREEN.

The funeral of Mr. G. J. Green, of Morrisville, N. C., was conducted at the graveside Saturday, September 12, by the Rev. J. S. Carden, of Durham. The burial was in a private cemetery near the home. Mr. Green died suddenly Thursday, September 10.

He was a graduate of Elon College, the University of North Carolina, and a student of Yale University. He was for many years a school teacher, as well as a minister, and was sixty-eight years old when he departed this life.

He leaves a wife, Mrs. Stella Clements Green, six daughters, Mrs. L. E. McGhee, Raleigh; Mrs. T. B. Edwards, Morrisville, Route 1; Mrs. G. H. Carson, Burlington, N. C.; Mrs. E. T. Sears, Apex; and Miss Emma Stella Green at home. Four sons, W. A. Green, Morrisville; G. J. Green, Jr., Raleigh; Frank Green, Washington, D. C., and Horace Green at home. One brother and two sisters survive.

E. M. POWELL.

TUCK.

Luther Martin Tuck, son of the late J. R. and Lucy Carter Tuck, was born January 6, 1872, and died June 22, 1942. In 1892 he married Miss Mattie Wilkins who departed this life April 16, 1913. The children are Percy Tuck of Clover, Va., Harry Tuck of Virgilina, Va., Mrs. Thurman Hart of Burlington, N. C., Route 3, and Mrs. Lewis Hart of Oxford, N. C. He is survived by two sisters, Mrs. J. W. Atkins of Virgilina, Va., and Mrs. Edgar Wellons Tuck of Mayfield, Ky. Bro. Tuck united with Union Christian Church twenty years ago. Until twelve years ago the deceased lived at Virgilina. Since that time his health has been so impaired that he was forced to retire from active life and make his home with his daughter. The funeral was at his church, conducted by the writer and Rev. E. R. Harris. Burial was in the town cemetery.

C. E. NEWMAN.

NORFOLK PASTOR ANNOUNCES SERMONS.

Rev. Charles H. Davis at First Church, Berkley, Norfolk, is currently preaching the following interesting series of sermons:

Sept. 20—"We Have Found Him," A Rallying Call; "Rallying Call," Finding Yourself.

Sept.. 27—"Who Is on the Lord's Side?" Rally Sunday; "The Bible—A Man's Book."

Oct. 4—"A World of Order;" "Water and Water," A Bible Reading.

Oct. 11—"Every Effect Has a Cause;" "The Period of the New Testament."

Oct. 18—"God's Man and Man's God;" "Our Venturing Youth," Slides with a Lantern.

Oct. 25—"The Moral Law and the Law-Giver;" "The Bible and Temptation."

Nov. 1—"How I believe in God;" "Stealing a Man's Wife," A Bible Reading.

Nov. 8—"The New Testament Peniel;" "To Our Soldiers and Sailors," Armistice Sunday.

Nov. 15—"The Inescapable God;" "The Qualifications of a Fool."

Thanksgiving Sunday will be family Sunday.

Nov. 22—"Hungry for God;" "The Old Dominion."

Nov. 29—"Underlying Passion for God;" "The Bible's Great Commandments."

Dec. 6—"The Mystery of Life;" "The Story of the American Board," Slides.

Dec. 13—"Accepting the Challenge—Are Ye Able?" "By Hook or Crook," a Bible Reading.

Dec. 20—A Message of Faith from the Church School; "The Light of the World," Light of Christmas.

Dec. 27—"Victorious Living;" "To Use the Bible You Must Know the Bible."

Jan. 3—"A New Man in Christ." "A Happy New Year;" "Making the New Year—New."

RESPONSE TO PRESENTATION OF HUNT MEMORIAL.

The regular Fifth Sunday meeting of the East Alabama Association was given to the dedication of the Hunt Memorial at Antioch Church. The Memorial is of white Georgia Marble and bears the inscription "Donated by the Congregational Christian Churches." Rev. J. D. Dollar read the Scripture, Rev. John Taylor offered prayer, the sermon was given by Rev. J. H. Hughes. Misses Sarah Hunt and Nelda Walker presented flowers. Dr. F. P. Ensminger presented the Memorial and Rev. George S. Hunt made the following response:

"Mr. Chairman, Dr. Ensminger, Friends: I realize how inadequate are any words of mine to respond to such an honor as you have bestowed upon my father and in memory of my mother. And, rather than attempt to put in words that which cannot be expressed, may I say only that it is a privilege to respond in behalf of the family to this manifestation of your esteem for our parents.

"You have anticipated our wishes and desires to memorialize their service and devotion to the Church, and you have expressed this memorial in a far better way than the family could ever have done. In the days to come, when our children shall ask, "What do these stones mean?" it will be our great privilege to reply that they represent the appreciation of an innumerable host of friends for the services rendered by their grandparents. And then, as now, it will be the honor, and inspiration, to recall this occasion and to remind our children, and ourselves, of our great responsibility and privilege so to live and so to serve as to repay, in some small measure, our debt of eternal gratitude for the high honor you have bestowed upon the heads of our family.

"So, the family thanks you most gratefully, and it renews its determination to live in accordance with the spirit of both the honored and the honor."

CHURCH FINANCES.

(Continued from page 6.)

conference apportionments in full. It would be a glorious day for our Convention and her institutions if every local church would raise its entire apportionments. This is possible. If every pastor and congregation will ascertain their total obligations in this respect and dedicate their efforts and contributions to the complete satisfaction of the same.

L. E. SMITH.

THE PRESIDENT ENDORSES RELIGIOUS EDUCATION WEEK

The White House,
Washington,
July 29, 1942.

Dear Dr. Ross:

I am more than happy to endorse the nationwide observance of Religious Education Week. We Americans are great believers in education, but we sometimes forget that there can be education in evil as well as education in the good things of life. This is self-evident now: in the great struggle in which we are engaged our enemies are not the deluded peoples of the earth, but the false and evil standards which have deluded and enslaved them.

We know that the spiritual liberties of mankind are in jeopardy. We know that the influences and institutions that make men good are in jeopardy. We know that brutal cynicism is abroad in the world, that millions of men who were only recently boys and boys who will soon be men have been taught to hold the human race in contempt, to deny the truth of the dignifying words of Genesis: "God created man in his own image."

We are at war with the forces of evil abroad, but this does not relieve us of the responsibility of eternal vigilance at home. The young must be taught and they must be taught truly if the spring-waters of democracy are to be kept untainted. In this connection I like to remember the words of Thomas Henry Huxley, who called the Bible "the most democratic book in the world." The influence of the Scriptures in the early days of our Republic is plainly revealed in the writing and thinking of the men who made the nation possible. Quite apart from their professed allegiance to any particular form of religious doctrine, they found in the Scriptures that which shaped their course and determined their action. They believed in the Fatherhood of God and the Brotherhood of Man.

We have ahead of us difficult times and a long struggle. We shall need all our spiritual resources to sustain us in the days to come. There will be occasions when our way will seem shadowed and dark, when our course will be plagued by indecision and assailed by doubt. Providentially, there is always guidance if one knows where to look. Said the Psalmist: "Thy word is a lamp unto my feet, and a light unto my path."

Very sincerely yours,
FRANKLIN D. ROOSEVELT.

Rev. Dr. Roy G. Ross,
General Secretary,
The International Council of Religious Education,
Chicago, Illinois.

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCIV. RICHMOND, VA., THURSDAY, OCTOBER 8, 1942. NUMBER 40.

A Litany for the Dedication of Gifts

UNA W. HARSEN

"The people that walked in darkness
Have seen a great light;
Those who dwelt in the land of deep darkness—
On them has light shone . . .
Of the increase of his government and of peace
There will be no end."—Isaiah 9.

Oh God, from whom all good things flow,
Who wealth and comfort does bestow,
With gratitude and true humility
Our wayward souls endow.

Eternal Father, hear our plea
As we return Thy gifts to Thee.

The fiery pillar in the wilderness;
May we at this unfailing beacon kindle
The feeble torches of our selfishness.
Thine is the light that shines in the world's darkness,

Eternal Father, hear our plea
As we return Thy gifts to Thee.

May courage now more brightly burn
To stay the weak and those who turn
In fear and grief from the appointed way;
May we resentment and all hatred spurn.

Eternal Father, hear our plea
As we return Thy gifts to Thee.

And let us shed an ever widening beam
Of faith, assured a wise Creator's scheme
Will in the end triumphantly prevail
And peace and justice crown an agelong dream.

Eternal Father, hear our plea
As we return Thy gifts to Thee.

NEWS AND VIEWS

Mrs. J. R. Darden, Treasurer of the Eastern Virginia Woman's Board, reported total receipts for the year amounting to $6,750.94.

Dr. N. G. Newman is regaining his strength after a recent illness, and attended the Woman's Conference at the Christian Temple last week.

Rev. J. H. Dollar announces that the Newport News Church went "over the top" in subscribing their budget during the recent every member canvass.

The Litany for the Dedication of Gifts on the front page of this issue was taken from *The Seminar Quarterly* of which Dr. Gaius Glenn Atkins is the editor.

Mr. S. M. Smith, organizer of "Three Score and Ten Clubs," spoke on "World Rearmament" before the Adult Department of the Richmond Sunday School last Sunday.

Dr. J. H. Lightbourne has been re-elected Chairman of the Board of Finance for the N. C. Council of Churches. Dr. Lightbourne also serves as the Second Vice-President of the Council.

Revival Services are in progress at South Norfolk during this week and the week fellowing, according to an announcement by Rev. O. D. Poythress. The evangelist for the services is Rev. Lee C. Fisher.

Rev. Allyn P. Robinson is heard over WPTF, Raleigh, each Sunday at 3:00 P.M. in the program, "The Churches Make News." This program is sponsored by the North Carolina Council of Churches. Our readers are urged to send to Mr. Robinson any news items of general interest which they would like carried on these broadcasts.

Rev. R. L. House is preaching during the month of October on the following themes: Mornings, theme: In School With the Prophets. Oct. 4, "Learning Practical Religion with Micah;" Oct. 11, "Learning Comfort with Iraiah;" Oct. 18, "Learning Courage with Jeremiah;" Oct. 25, "Learning Stewardship with Malachi." Evenings, theme: God's Provision for Our Needs. Oct. 4, "Food;" Oct. 11, "Beauty;" Oct. 18, "Friends;" Oct. 25, "Music."

The marriage of Mrs. Bina Taylor Pollard, of Suffolk and Richmond, daughter of Mrs. Frederick Henry Taylor, of Suffolk, and the late Mr. Taylor, and Commander Hunter Joseph Norton, U. S. N., son of Mr. and Mrs. John Wesley Norton, of Haynesville, La., was solemnized Saturday, Oct. 3, at 3 o'clock at the First Congregational Christian Church, Richmond, with Dr. H. S. Hardcastle, pastor of Christian Temple, Norfolk, and former pastor of Suffolk Christian Church, officiating, assisted by the Rev. Robert Lee House, of Richmond. Later Commander and Mrs. Norton left for New Orleans, where they will make their home. Commander Norton is in command of the Naval Supply Depot at New Orleans.

A PRAYER.

Lord, make me kind!
The world is full enough of needless tears,
And hungry hearts are full of nameless fears.
To these no vision of Thy humanness appears.
Lord, make me kind!

Lord, make me think!
For thoughtlessness has caused so much of needless woe,
That thoughtless word of mine may grow and grow
Until, like torrents mad, no thing can stay its flow.
Lord, make me think!

Lord, make me love!
And place love's sign upon the face of me,
That loveless men may pause and turn and see
A little of that love that comes from Thee.
Lord, make me love!

—Fred W. Hoyt, Jr.

LETTER TO THE EDITOR.

I want to express my appreciation to you for your courtesy in sending me copies of The Christian Sun. I am glad that you found it possible to carry that simple little message of mine regarding the Committee for War Victims and Services on the cover of one of the issues. Surely what we need and need desperately is not the churches which are giving, giving more, but we need to have the ministers and churches which have not shared at all in the work of the Committee to put their shoulder to the wheel and give their impetus to it. The plan is, I believe, thoroughly sound. Only about 800 out of our close to 5,000 churches are cooperating in this plan for sacrificial giving; and some 600 to 700 other churches are sending us occasional gifts. And yet this steady number plus the sporadic giving of the smaller number of churches, has been producing a steady flow of about $20,000 a month.

If we could only double the number of churches giving faithfully, not in large sums, but in steady, sacrificial gifts, I believe that the denomination could make a very amazing record, and could do a sadly needed and tremendously important piece of work.

For any help that you have given or can give to bringing this matter to the attention and to putting it upon the consciences and hearts of our ministers, I am and shall be profoundly grateful.

With deep appreciation, I am
Very cordially yours,
Boynton Merril.

COLLEGE APPORTIONMENTS.

A limited number of our local churches are not disturbed about finances at this particular season of the year. They have a clear-cut, intelligent financial program that has been operating throughout the year. Their church finances are well in hand. A casual meeting of the officials will instruct the treasurer to make payments according to conference requirements and begin to plan for another year. If this were true of all of our local churches, it would be ideal and it would seem that the millenium would be about here. Unfortunately, however, this is not the case. Many of our churches are anxious that they raise their full apportionments and be able to make an inspiring report to their annual conferences. There are other churches, let us hope that they are few, that are concerned about local obligations but apparently unconcerned about obligations to the conference, the Convention, and the institutions of the church. With many of our churches this year, money is more plentiful than in previous years. Every Christian individual wants to do his full duty and when he is financially able, he will contribute generously as he should. This year offers a splendid opportunity for pastors to lead their people into giving larger contributions and consequently into a freer and more significant spiritual life. The churches have been slightly more generous to Elon College this year than in previous years. Advance contributions sent to the college on conference apportionments for the college total approximately $3,300,

(Continued on page 7.)

The Minister and the Undertaker

By Rev. Howard J. Chidley, D. D.

Nobody can draw up an indictment against all the members of a profession any more than against a nation. This is true of undertakers as well as others.

I have known many fine undertakers, thoroughgoing Christians and first rate gentlemen. In one of my parishes I knew one who would try to persuade poor people not to put on costly funerals for their deceased relatives. Unfortunately all undertakers are not of that stripe, and this article is a warning against the other kind. What I relate about these has been part of my own experience as a minister, and true to fact.

One of my first experiences with one of these unprincipled undertakers was in my first parish near New York City. The funeral was that of a husband and father, and the burial was to be in Brooklyn. When we were passing a certain bank in Brooklyn, the funeral procession drew up at the curb, and remained there while the undertaker and the widow of the deceased went into a bank across the street. When they rejoined us we proceeded to the cemetery. As I learned afterward, the undertaker had forced the woman to withdraw money from the bank to pay the funeral expenses before the burial took place. When I confronted him with it he tried to offer some flimsy excuse. I told him there was no possible excuse for such a barbaric procedure, and that I should do all I could to influence my parishoners against employing him.

But even before that I had had an unfortunate experience when I was an sssistant at a church in greater New York. It was a very large church, with three assistant ministers, and we sometimes had as many as five funerals in one day. The assistants, of course, took their share of these funerals. It was discovered that the undertaker connected with this church had been putting an item in each of his bills for ten dollars for a minister's fee. But none of us assistants ever saw the money. A neat little piece of graft on the part of the undertaker! Since that experience I have forbidden any undertaker with whom I have had anything to do from putting anything in his bill for my fee. Even though he might be honest, I don't want him charging people for my services. Whether I should take a fee or not must be left to my discretion. This arrangement saves misunderstanding.

I try to follow this principle clear through all my dealings with undertakers. I don't want the undertaker, for instance, to furnish his own quartette or soloist or organist at funerals. Even assuming that the quality is satisfactory, which frequently it is not, the undertaker gets a rake-off from the transaction, and I have no control over what is to be sung. I have had an undertaker offer to furnish a free supply for my pulpit at any time when I wished to be away from my services. I naturally declined because I want to be free of all such "entangling alliances" and to avoid even the appearance of evil. Nor do I allow undertakers to send their car for me to take me to a funeral, for I know that some of them charge the family ten dollars for such a service.

And while I'm on the subject of funeral finances, I know of one undertaker who invested $25,000 in a funeral home and undertaking business who makes a net profit of $7,000 a year out of the investment, plus other perquisites in rent and salary. No wonder funerals cost money! Recently an undertaker discharged his local assistant because, to quote him, "he didn't know how to sell expensive funerals!"

On another occasion I was asked by a young man whose father had died if I would go with him and the undertaker and help him to pick out a casket. When we went where the caskets were on exhibition the undertaker began showing the young man caskets from $1500 up. When I asked if there were no cheaper ones, he replied that there were, but they were upstairs and the elevator wasn't running. When I suggested there were stairs in evidence, by which we might walk up, he tried to shame the young man out of buying a cheaper casket by telling him that his friends would think it strange if he didn't buy an expensive one. After the transaction was over I informed this undertaker that he could count on me as his natural enemy from that time on.

There are other rackets also, such as persuading the family of the deceased to rent more chairs for a funeral than needed, because of the assumed popularity of the dead. Haven't you seen these extra chairs piled up on the front porch during a funeral? Then there is the bill of $15.00 for flowers in a vase outside the door. There is also the argument that it's just as cheap to have the funeral in the undertaker's funeral home as in the church or a private home "because the cost will be the same anyhow." Who pays the overhead of the funeral home? The customers, of course. There is also the effort of the undertaker to persuade people not to drive to the cemetery in their own car, because "it isn't done." The alternative is to be driven in the undertaker's car at a fee of $25.00, which was charged one family in my parish who lived within a mile of the cemetery.

And speaking of funeral homes, I try to get my people to have funerals either in their own home or in the church, despite all the blandishments of the undertaker. If the funeral is in the church it is at least somewhat under my control, and I don't have to listen to "My Little Grey Home in the West," played on a worn-out Victrola record at a funeral home, as part of the service. Nor is the casket open and strung with electric lights until it looks like a Christmas tree. Some undertakers have good taste. Others frankly have not, and I don't have the casket open in church, while the service is going on, for them to display their handiwork. I approve of the Catholic and Episcopal custom of having the casket closed at the church service. If the family wants the casket open after the service, that is their concern.

And all this brings us to the next point. Don't let the undertaker get in the driver's seat at a funeral! You'll regret it sooner or later, for he will make you appear as his chore boy. I remember one funeral in my parish at which an out-of-town undertaker was engaged. The body was to be taken by special train to a city twenty miles away for burial; the deceased being a railroad official. His widow wished me to conduct a service at the house, since she was too ill to go to the cemetery.

When I arrived at the house on time, the undertaker, one who had evidently been in the habit of treating the minister as his chore-boy, pulled out his watch and said: "You have just three minutes for your service." I replied: "Then there'll be no service. I refuse to conduct a three-minute funeral service." He almost collapsed with surprise and indignation, but said no more. There was no reason why I should not conduct an adequate and reverent service, for the train was at our disposal at any time we needed it. As a matter of fact, we later sat three hours in that train in the city where the interment took place, waiting for a delegation to come from another city by rain!

Nor do I allow an undertaker to set the time of a funeral which I am to conduct, without first consulting

(Continued on page 15.)

FALL READING FOR MINISTERS.

Ministers who have long vacations in the summer have an opportunity to do intensive and extensive reading. Those who are kept busy all summer in revival services and other duties must wait until the fall to catch up their reading. Now is the time to begin a definite schedule of reading. A minister in conversation recently confessed that he had no plan or schedule for reading. What a pity! Our feeble minds need stimulation. Our shallow minds need profound study. Our parochial minds need the broadening influence of wide reading. Here is a rather strong statement on the subject by the Rev. Harry R. Butman: "In a really well ordered society, any minister caught reading a book for the sake of illustrations would be forthwith and without trial exiled to a solitary island with no reading material, except a complete set of Doran's Ministers' Manuals!"

The various publishers are announcing a rich variety of current religious books. The Congregational Library, like the faithful scribe of old, brings forth from its treasure things both old and new. Two representative books in the fields of practical theology and homiletics are reviewed below:

Where Are the People?

There are those who decry methods. Sidney W. Powell, a minister in the Northern Baptist Convention, has written a very practical book which indicates clearly the importance of method in church work. Only in this way can the minister save himself and build his church. Methods of personal evangelism for the minister and layman are explained and illustrated. The greatest work of the minister can be accomplished only by "multiplying one's hands. The minister must multiply his hands by enlisting his members in the work not only to lighten the load that rests upon him, or to extend his influence into broader areas, but because he owes the joy of service to his people."

Chapters such as "Making Friends for the Church," "Where Shall I Knock?" "There are many Doors," and "Closing the Back Door," offer tested plans for integrating and expanding the work of evangelism in the local church. Rural as well as city ministers will be stimulated and guided into greater usefulness through the careful reading of this Abingdon-Cokesbury publication. (Price $1.75).

Are church records important? The author thinks so. He writes, "Unrecorded information may be as directly responsible for lost souls as liquor, gambling, or atheistic propaganda . . . Many churches keep careful records, but in some churches the shameful disregard of this orderly rule is responsible for incalculable loss. Information is but a means to an end, but in the church the end is eternal salvation.

"A great city harbors no end of homeless and lonely people who are glad to be discovered and who may, through a little attention and cultivation, be enlisted for the church . . . The secret of success in home ministration is to have an adequate list of prospects, always kept up to date; to make many calls; and, like any salesman, to depend upon the law of averages. We will not find a response in every home, but we will do as well as most salesmen in other lines. Out of the threshing there will inevitably come wheat, and the more straw and chaff we handle the more good grain we shall harvest."

Handles of Power.

Lewis L. Dunnington, a Methodist minister in Duluth, Minnesota, has incorporated in this book the results of a spiritual and homiletic experiment in his church. Like most ministers, he was often baffled and discouraged by the ineffectiveness of his sermons. Admittedly good, they did not produce results. They were enjoyed on Sunday but not invested on Monday. Personalities were not made over. Church members, with the most dynamic heritage in the world, continued their pusillanimous program of prosaic piety. What could he do?

Each Sunday morning for six months the sermon in mimeographed form, and a "Silent Communion Card" for the week were distributed to his people as they left the worship service. The cards contained a series of "positive, faith-filling truths, designed to be repeated several times each day during the following week. Thereby through the active relationship of the conscious and unconscious wind a positive technique of creative, affirmative prayer was achieved; the solution of the problem presented in the sermon was strengthened."

One card, "The Art of Silent Communion," carries this meditation:

> The neglect of nourishment for the soul through the failure of frequent contact with God in prayer is as disastrous to the mind and spirit as neglect of food is to the body.
>
> "In Him we live, and move, and have our being."
>
> *I am resolved to demonstrate the limitless power of frequent, creative, affirmative prayer in the rebuilding of my entire life toward completeness.*

The twenty-five sermons and silent communion meditations are excellent illustrations of the proper blending of theology and psychology in homiletics. Incidentally, the footnotes and references to other helpful books used by the author greatly increase the value of the book. Ministers who have given some attention to the practical use of psychology in religion will welcome this book as an important addition to their library. To those who have given no attention to this subject, the book may come as a revelation and mark a new day in their preaching.

"Handles of Power" is published by the Abingdon-Cokesbury Press and may be had from your bookstore for $1.50.

R. L. H.

Toward a New Day in Latin America

By Stanley Rycroft, Ph.D.
Committee on Cooperation in Latin America.

At no other period in history has there been such widespread interest in and desire to understand our Latin American neighbors as at present.

Although this is due in part to the shrinking of our present day world through increased communications and the tendency to abandon isolationism, no purpose is served in disguising the fact that it is accounted for by the sudden realization that this vast area comprising twenty countries is vital to our own country. The Latin American countries are very sparsely populated and cannot provide the man-power nor do they have the weapons for their own defense, while for some years they have been the hunting-ground for Nazi and Fascist agents seeking to win the Latin Americans to their own way of thinking. These efforts continue and not without success in some quarters. We may be grateful, however, for the overwhelming support which the common people wish to give to the cause of democracy.

These circumstances, and a fresh discovery of the charm and attractiveness of the Latin Americans, together with an appreciation of the enriching contribution they can make to civilization, have given a new impulse to the study of the history, art, customs and language of the Latin American people. For a long time our government, our businessmen, our industrialists, and our investors have had dealings with Latin America, while we have been blissfully ignorant of the conditions that prevailed in these countries and the kind of people that lived there.

When they come to the question of religion, however, some people are rather confused, while others are in doubt as to the validity of Protestant missions in what are commonly called Roman Catholic countries. Writers, as a rule, avoid all but a passing reference to the subject. One writer, however, herself a Roman Catholic, says that as long as we ignore the religious situation in discussing relations between North and South America we shall not get very far. Admittedly, it is a difficult subject. When a well-known author like John Gunther gave us the fruit of his observations on the religious situation in his "Inside Latin America," he was the object of violent criticism from Roman Catholic writers.

Many people in our Protestant churches across this country are soon to be studying Latin America and it is of the utmost importance that they face this question honestly, realistically, and in a Christian spirit. God forbid that we should seek to spread Christianity in anything but a Christian spirit. The English writer, John Middleton Murray, said recently that the survival of toleration is the crucial issue of this present conflict and that when the democracies claim they are fighting for liberty they are really fighting for the practice of toleration. We should be proud of the fact that tolerance is one of the cornerstones of the true Protestant heritage. It is of the same family as liberty, freedom and democracy.

At the same time, one of the great paradoxies of our time has been that the very spread of democracy and the existence of democratic institutions have led to the suppression of freedom and democracy in some countries. Those who enjoyed freedom did not realize that others who did not believe in it could take it away from them. In the same way it is possible to be so tolerant that we are content to see toleration swept away before our eyes rather than be accused of being intolerant. This is a danger that threatens our Protestant church as well as our freedom.

We cannot separate freedom of religion from the other freedoms we are fighting for right now. Ask any Protestant in Spain today if you can separate the religious and the political issues. All but one or two Protestant churches in Spain have been closed down by the Fascist government of Franco. The Spanish Falange is one of the instruments for the spread of Nazi and Fascist ideologies and the undermining of democracy in Latin America. It is no secret that the Catholic Church is being used by the Falange for this purpose. A very subtle form of propaganda attempts to win the Latin American people back to Spanish culture and influence though it is really Nazi or Fascist-inspired all the time.

It is quite possible that the question of religious liberty may have to be fought all over again. The issue is certainly a vital one when we come to consider Protestant work in Latin America. Have Protestants a right to preach the gospel in Roman Catholic countries? Some Roman Catholic leaders in this country say they do not and are trying to persuade our government that Portestant work in Latin America imperils friendly relations between North and South America. But why should not Protestants be free to work in Latin America and why should not the almost two million Protestants enjoy the same freedom of worship as the Roman Catholics do in Protestant countries like the United States or Great Britain? Louis Veuillot, a French Roman Catholic writer gave the answer when he said, "When we are in a minority we ask for religious liberty in the name of your (the Protestant) principle. When we are in a majority we refuse it to you in the name of ours."

Let us examine the situation a little more closely. Any unbiased student of the history of the past few decades would arrive at the conclusion that the Protestant missionary work in Latin America had done more than any other agency to foster friendly relations between North and South America and had actually paved the way for the Good Neighbor Policy. Latin Americans saw this policy in action long before it was announced as such.

Then, to say that all Latin Americans are Roman Catholics is misleading. The seventeen million Indians who are outside the pale of civilization in Latin America today never really accepted Christianity. Their religion is paganism with a thin veneer of Christianity in the form of ritual and symbols. Most of the students and many of the intelligentsia are outside the Church and large areas are not even reached by the Catholic Church. An outstanding Latin American, himself a Roman Catholic, recently told the writer that it was time this myth was exploded. It is by no means true that all Latin Americans are Catholics. The same person wondered how much longer people in this country would continue to consider the Latin American countries as Christian. This man is typical of many liberal Latin Americans who have left the Roman Catholic Church. One of their particular grievances against it is that it has mixed so much in politics throughout its history. He was not so much interested in the Protestant movement as such, but he knows, as do many liberal Latin Americans, that this movement with its ideas of freedom of conscience, its fundamental democratic spirit, its fight against social evils, its spread of literacy and social uplift for the masses, is the basis of the new democracy and the larger freedom.

A mission board secretary after a recent visit to the West Indies stated

(Continued on page 13.)

CONTRIBUTIONS

SUFFOLK LETTER.

The Eastern Virginia Woman's Missionary Conference met in Christian Temple, Norfolk, Va., Friday, October 2, 1942. This was the 30th Annual Session of the Conference. Mrs. B. D. Jones, President, and Mrs. Herbert Harrell, Secretary, filled their respective offices with due credit during the session. Mrs. J. R. Darden, Treasurer, was unable to be present on account of illness in her family, but her report was presented and distributed in printed form, and this showed a decided increase in contributions over preceding years. The 1941 report showed actual receipts amounting to $4,922.12. The report for 1942 showed total receipts of $6,627.98, a net gain of $1,705.86. This gain is accounted for as follows: Atkinson Memorial Fund, $1,173.54; Life Memberships and Memorials $240.00; increase paid by Societies, (including a special gift of $150.00) $292.32.

The attendance of delegates and visitors was about 200. This was considered fine considering the tire and gas shortage. The spirit of the Conference was progressive and inspiring. Many of the Societies increased their apportionments for the ensuing year. This indicated growth and spiritual vision.

The outstanding features of the program were two addresses. The first was delivered by Mrs. Harry Martin, a missionary to China. She described the present conditions in China and her address was heard with deep interest. A crowded program made it impossible to give her sufficient time, but she pleased and edified her audience. The second address was delivered by Rev. Charles H. Davis, pastor of First Church, Norfolk, Va. He spoke on: "For Such a Time as This." It was his first appearance, as a speaker, before the Conference, and he set a high mark for others who may follow him. His address was full of helpful information and appealed to those who had the pleasure of hearing him.

The Conference was delighted to number Dr. N. G. Newman among the fourteen visiting ministers present. He is rapidly recovering from a serious illness, having gained fifteen pounds during the past month. His many friends were delighted to see him again and to note so much improvement in his health. Many more years of good health to him!

Mrs. J. F. Morgan was elected President; Mrs. Herbert P. Harrell First Vice-President, Mrs. Russell T. Bradford Second Vice-President, Mrs. A. C. Moore Secretary, Mrs. W. B. Williams Treasurer, Miss emily Harrell Superintendent of Young People, Mrs. I. W. Johnson Superintendent of Spiritual Life, Mrs. William Harrell Superintendent of Children's Work, Mrs. Robert Lee House superintendent of Literature, Mrs. Oscar Byrd Superintendent of Life Memberships and Memorials, Mrs. R. O. Luter Superintendent of Cradle Roll. A vote of thanks was tendered the retiring officers for their excellent work. Mrs. Herbert P. Harrell was elected Chairman of the Friendly Service Department, which is a new field of service for the Societies.

The women are doing a fine work in their various Missionary Societies. As one considers the significance of this work, the continuing influence of the late Dr. J. O. Atkinson is more fully measured. This work was dear to his mind and heart and he greatly inspired the women by his loyalty and devotion.

I. W. Johnson.

THE ANNUAL CONFERENCE.

The Virginia Valley Central Conference has already held its annual meeting and a very helpful meeting it was. The remaining four conferences, which together with the Virginia Valley Central Conference constitute the Southern Convention, are yet to meet. They begin with the Eastern Virginia Conference to be held at Cypress Chapel the last week in October.

These annual gatherings are helpful and inspirational. In the main they are business sessions, where the several local churches constituting the conferences through chosen delegates present the achievements of their local organizations. It is also the purpose of the conference session and a part of its business to plan for the ensuing year from the standpoint of the local church. The local church gets the advantage of the combined thought and wisdom of its constituent body.

This is all good and well but there is usually much more to the meeting of conference than business. There is a social feature to these annual gatherings. Old friends and old acquaintances have the joy of seeing each other again. Occasionally they are privileged to form new acquaintances. This mingling of local church representatives is wholesome. We should have more of it and there would be larger numbers come together for acquaintance and fellowship. "Behold how good and how blessed it is for brethren to come together in unity."

There is also a definite spiritual advantage in the churches coming together. Without frequent gatherings for instruction and worship, the local church would die. We need to obey the injunction of the prophet: "Come let us go up to the house of the Lord, the mountain of Jacob, and He will teach us of His ways and we shall walk in His paths." There are distinct blessings to be had in these large gatherings. As the fellowship of the church widens, its spiritual significance increases. Aside from receiving reports and discussing business problems, there is the helpful opportunity of communion and worship. The President's message should sound a spiritual note. The conference sermon should bring us close to God and point the way for spiritual achievements throughout the year into which the local church enters. Our hearts should be warmed with a strange fire. In the future there is much to do and to bear. The hand of persecution is upon us and the church shall not escape. It does not want to escape. It prefers to assume its share of the burdens and make its contribution to a day filled with uncertainties and crowded with disaster. Many of the homes of our church are separated. The boys are in camp or on one of the far flung battle lines of our country. Already the casualty lists are appearing in our daily press and the ones of us who have sons or friends in the service wait in breathless suspense, hoping and praying for the best. The church shall need greatly strength and courage to carry on in a day like this. Yet we must know that the greater the challenge, the greater the strength; for God will not place upon us additional responsibilities without giving additional wisdom and strength that we may be able to do and to dare.

In our conference gatherings may we not only be able to make an inventory of deeds accomplished and plan for greater things in the days that are ahead, but may we be given a clearer vision, greater courage, and larger supplies of His grace that we fail not in the testing hour.

L. E. Smith.

Talk happiness. The world is sad enough without your woe.

—*Orison Sweet Marden.*

FOR THE CHILDREN

THE "GOOD MORNING" KEY.

This week we are going to talk about Keys—a bunch of golden keys. And what are keys used for? Why, to lock and unlock doors, boxes, safes, of course. But there are other sorts of keys. I once saw a large picture representing many prominent persons. With this picture went a smaller one in which all the persons were numbered, so that you could tell who the persons in the large group were. It was called a key to the picture.

Then, of course, there is the key in which a piece of music is written, the key to a puzzle, the key to a cipher code. In fact, there are a great many different kinds of keys, but in every case a key is something that opens and explains.

Now, we are going to talk about golden keys that open the way to gladness.

Every morning when you open your eyes God puts in your hand a treasure chest. We call it a day. It has as many compartments as it has hours, and every hour is packed full of rich treasure, something we all like to have; we call it gladness or happiness.

God wants every one of His children to be happy. He gave us this beautiful world so full of wonderful things that we might enjoy it. He gave us friends and love that we might be happy. He taught us how to laugh and play that we might be glad.

And yet a great many times we are not happy. We take many things from the hand of God and give them back to Him at night unopened, with all the rich store of gladness locked up and unused, because we do not use the right keys.

Now, to get out this treasure of gladness we must have certain keys, just as one must have certain keys to open his strong box; but the best of it is that in using these keys to let out gladness, we not only get it ourselves but we give it to others as well.

The first golden key we must use is the "good morning" key. It might be called the key of the right start. So much, you know depends on beginning right. I once heard a lecturer say that if you wanted a day to be happy, there were three rules you must observe: First, "Get out on the right side of the bed." Second, "Smile before breakfast." Third, "If you don't feel the way you ought to feel, act as though you did, and pretty soon you will."

A certain small girl whom I know pretty well has this motto in the frame of her mirror in her room, "If you can't leave your room with a smile on your face, don't leave it."

Robert Louis Stevenson, whom men loved because of his genial, loving spirit, had a prayer which he used. It was "O Lord, help me to awaken with a morning face and a morning heart."

Now these all mean about the same thing, and that is: If we wish to get out the treasure of gladness that God has stored away in each new day, we must always open the door of the day with the bright golden key of a glad, "Good morning."

We should first say "Good morning" to God. Thank Him for His care over us during the night, and for the new day. Then turn to His message to us, the Bible, and see what He has to say.

A little poem, entitled "Mother's Legacy" says:

"Begin the day with God
Kneel down to Him in prayer,
Lift up thy heart to His abode,
And seek His love to share.

Open the Book of God,
And read a portion there,
That it may hallow all thy thoughts,
And sweeten all thy care."

Saying "Good morning" to God will help us to have a glad "Good morning" for our loved ones—father, mother, sisters, brothers. You have no idea how mother's heart rejoices when she hears your pleasant "Good morning." It will also set you right for the day. It puts us in the right frame of mind and we throw out a ray of cheer to all those with whom we come in contact, whether it be at school, at play or in the home.

And then, of course, we should carry it to our friends and schoolmates. Some one says, "Smile and the world smiles with you; frown and you frown alone." You will be surprised how much truth there is in this statement once you try it.

A junior superintendent, speaking to a young girl, said: "You just try it this week, and see if folks don't smile back at you and say 'Good morning'." The girl promised, quite sure she would prove the superintendent in the wrong. The next week she came back, and, with eyes and voice full of surprise, said, "Why, Miss B....., they did, they did, and I am happy!"

This is the first golden key. We will slip it on the golden ring, to keep it safe; and our text is Psalm 5:3, "My voice shalt Thou hear in the morning, O Lord."

ANSWERS TO LAST WEEK'S PUZZLE.

Across—1. Knit; 3. Sift; 5. Oct.; 7. Cream; 9. Earn; 11. Yard; 13. R. O.; 14. I. U.; 15. News; 17. Snub; 19. Smile; 21. U. S. O.; 22. Loft; 23. Warn.

Down—1. Knee; 2. Torn; 1. Stay; 4. Toad; 6. C. E.; 7. Crows; 8. Maine; 10. Are; 12. R. U. U.; 15 Nail; 16. Smut; 17. Slow; 18. Burn; 20. Is.

COLLEGE APPORTIONMENTS.

(Continued from page 2.)

which is about $300 in advance of last year at this time. This leaves us far from the college's total apportionments of $12,500, which is further from the college's urgent needs. We are grateful for the churches that have paid their college apportionments in full and those who are paid in part and this is an appeal and a prayer that all may raise their entire apportionments. The college, because of the war, is now in the most serious condition from the standpoint of the current budget that it has faced in the past seven years. We feel confident that our friends and the churches will realize this and come to the college's assistance.

The following contributions have been received since our last report:

Previously reported		$3,266.43
Churches.		
N. C. and Va. Conference:		
Happy Home	$	52.46
Sunday Schools.		
N. C. and Va. Conference:		
Mt. Bethel	$	3.32
Eastern Va. Conference:		
Norfolk, First	$	2.00
Waverly		2.56
Spring Hill		1.50
Holland		8.78
Richmond, First		6.92
Va. Valley Central Conference:		
Concord	$	1.24
Total	$	78.78
Grand total		$3,345.21

L. E. Smith,
President.

NOTICE!

The Committee on the Ministry of the North Carolina and Virginia Conference of Congregational and Christian Churches will meet in the Library Building at Elon College, N. C., on Monday, October 12, 1942, at 1:30 P. M. All persons having questions relative to ministerial standing in the Conference will please be present at that time.

Stanley C. Harrell,
Committee Chairman.

A REPORT ON JAPAN.

By Harold W. Hackett

Former Treasurer Japan Missions.

From 1920 to 1930 the government of Japan became increasingly liberal. The right to vote was extended and woman's suffrage proposed. Political parties flourished. A Labor Party came into existence. Loosely organized labor unions were permitted. Japan joined the League of Nations. The so-called Shidehara policy had brought a conciliatory attitude towards China.

During this period there was also a none too closely veiled struggle for power between various factions. On the one hand were the capitalists and the political parties; on the other the army, the farmers and the superpatriots. Since 1931 constitutional government has declined. Elder statesmen with liberal tendencies were assassinated. Today the military have complete control of the government. They are bent on expanding their domination of Japanese life and on extending their power over large areas of East Asia.

In Japan there are about 220,000 Protestants and 120,000 Catholics. Together they constitute less than one half of one per cent of the population.

Two years ago a law was enacted giving the government supervision of all religions in Japan. Three were mentioned specifically: Buddhism, Shintoism and Christianity. For the purpose of the law Confucianism, Islam and various smaller groups are classified under "other religions." The purpose of the government was to regiment all elements in the national life in preparation for the present great struggle. The Catholic Church was the first to register; then thirty-four denominations of Protestants were united in "The Church of Christ in Japan." This body is headed by a moderator who is elected for a term of two years. The former denominations are grouped in eleven divisions. The Congregational Christians, who are the third largest Protestant group in Japan, have been combined with the Disciples, the Evangelicals and the Friends. These divisions are designated by number; ultimately they will be eliminated completely. While the idea of church union has long been cherished in Japan, the general tendency has been crystallized by the totalitarian emphasis of the present government.

The Japanese Christians generally welcome this new status. A religious institution which was persecuted less than eighty years ago now receives government sanction, which means much to the Japanese. Some Christians are apprehensive of the control which the government may exercise, but much regimentation would have been inevitable in any case during a period of national crisis with the military in the saddle. This union has strengthened the church particularly in a time of world unrest.

How do the Japanese Christians regard the missionaries who have left Japan? They desired their missionary associates to remain in the country as long as this could be done without embarrassment. Even before the war began it was obvious that missionaries associated with church institutions brought suspicion to the work and to the Japanese workers. We of the American Board had planned to leave a small group in Japan even if war came, but on the advice of our Japanese colleagues, we concluded that evacuation was the wisest policy.

I believe in the future of Christianity in Japan. When the country was closed to the world some 300 years ago the Japanese Catholic martyrs wrote a glorious chapter in the history of our faith. I have great confidence in the ability, devotion and courage of the Japanese Christians. They may bend, but they will not break.

As for Missions, much will depend upon the outcome of the war. The first need may be one of relief and reconstruction. The Japanese have developed leaders capable of managing their own work. Funds will be needed for the support of missionaries, aid to institutions and the launching of new projects but both the logic of the situation and the law of the land require that the administration of all Christian activities be left to the Japanese Church.

I have been asked what has impressed me most since my return to America. First I would put the abundance of material wealth and the consequent ease of living as compared with that of the mass of the people in Asia. Second I would name the lack of understanding of the problems of the rest of the world. We do not seem to realize the responsible part which this country must play both in the war and in the peace to come. Third, I have been struck by a new accent in the attitude toward racial discrimination of both the Japanese and the Negroes.

—*The Missionary Herald.*

MISSIONARY OFFERINGS.

WEEK ENDING OCETOBER 2, 1942.

Sunday Schools.

Ether, N. C.	$	1.73
Bethlehem, Suffolk, Va.		2.43
Sophia, N. C.		1.00
Auburn, Raleigh, N. C.		7.95
Morrisville, N. C.		1.82
Oak Grove, Sunbury, N. C.		1.80
Waverly, Va.		6.00
First, Portsmouth, Va.		5.77
First, Richmond, Va.		8.63
Lebanon, Semore, N. C.		1.30
Holland, Va.		20.23
Mt. Carmel, Walters, Va.		3.43
Newport News, Va.		10.00
Dry Run, Seven Fountains, Va.		6.14
Spring Hill, Waverly, Va.		3.63
Liberty Spring, Suffolk, Va.		5.00
Ingram, Va.		5.94
First, Norfolk, Va.		12.38
Hines' Chapel, McLeansville, N. C.		3.00
Mt. Herman, Garner, N. C.		2.00
Total	$	110.18

Individuals and Churches.

Pope's Chapel, Franklinton, N. C.	$	12.60
Mt. Carmel, Franklinton, N. C.		1.60
Total	$	14.20

Specials.

First, Burlington, N. C., S. S.	$	29.85
Total for week	$	154.23
Previously acknowledged		583.61
Total since Sept. 1, 1942	$	737.84

The offerings for September have been coming in fine. We are beginning our new year with a good start —and we want to keep it going this way. We hope that each month will show a decided increase, and that our giving for missions this year will surpass any year we have had for a long time.

Gratefully,
Mattie Cox Parker,
Secretary.

Be ye thankful. Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him.

—Colossians 3:15, 17.

PLEASANT RIDGE.

The Woman's Missionary Society of Pleasant Ridge Christian Church (Guilford County, N. C.), is a small society but we have had a very successful year. A Public Meeting was recently held by our Society. We have raised our apportionment and have about completed all requirements for the Standard of Excellence.

Our Society suffered the loss of a very faithful member through the death of Mrs. Sarah Traler who was 89 years old.

We wish for all our organizations success in the coming year.

Mrs. J. Wright Pegram.

FRANKLIN JUNIOR SOCIETY.

The Junior Missionary Society of Franklin Christian Church has had a very good year with a meeting each month. These meetings were made interesting by using the material for our programs as recommended by the board. We used "Missionary Stories to Tell," for our study book. We also used "We Gather Together" and "Children of the Promised Land."

Our apportionments have been met each quarter, sometimes through struggles.

We are at present making plans for the coming year. May we have your prayers for better work.

Mrs. D. B. Richardson.

REIDSVILLE WOMAN'S SOCIETY

Our Society is a Ladies Aid and Missionary Society combined. The name of our Society is the Woman's Auxiliary. This has been our best year since we combined the two. We have met the standard of excellence, we sponsored a Mission Institute for a week having Miss Ruth Seabury, Miss Angie Crew, and Mrs. F. C. Lester and other speakers. This proved to be successful and inspirational too. We have more than met our financial goal. We truly hope that other societies have had a successful year. We are looking forward to Conference in October which will be in Burlington, N. C.

Mrs. D. E. Mitchell.

WINDSOR YOUNG PEOPLE.

The Young Peoples' Missionary Society of the Windsor Christian Church had as their public meeting for the year a Fathers' Day Program, which was given after classes when the whole Sunday School was assembled.

The following program was given after the business which dismissed Sunday School: Leader, Elsie Kay Roberts; The Meaning of Fathers' Day, Harry Roberts; O Father Dear, Robert Gwaltney; Song, Faith of Our Fathers, the School; Your Name, Clarence Holland; Song, This is My Father's World, the School; Closing, The Lord's Prayer, the School.

I'd like to state that the Young Peoples' Missionary Society of the Windsor Christian Church raised the entire apportionment for the year 1941-1942.

Elsie Kay Roberts.

DURHAM SOCIETY.

The members of the Durham Society feel that they have been wonderfully blessed with a successful year during 1941-42.

Dr. H. Shelton Smith gave us a good send-off in his review of our study book "Christian Roots of Democracy." This was given in a most interesting way and the day was thoroughly enjoyed by all who were privileged to attend. Only a few months later we were again very fortunate in being able to have Mrs. O. H. Paris of the Greensboro Society to give a review of the study book "Christian Imperative." This was equally enjoyed.

In February we had our Birthday Party and were able, as a result, to send in a nice offering as a second mile gift.

As the Conference date draws near we are happy to say that all five societies of the Durham group are confident of reaching their goals.

Kathleen G. Glenn.

W. W. STALEY SOCIETY.

Our meetings of the W. W. Staley Missionary Society of the Suffolk Christian Church, have been full of inspiration and interest and the attendance good through the year.

Mrs. Jesse D. McClenny our efficient President, has been punctual and presided at every meeting.

Ten new members have been added to the roll this year. A plan was adopted to write letters to the boys in the service who are members of our church.

Our birthday anniversary was observed in a beautiful meeting under the direction of Miss Julia Brinkley, with Mrs. W. E. Wisseman of Greensboro, North Carolina, as our guest speaker and she brought us a wonderful message. The members of the Home and Foreign Missionary Society of the church were present as our guests. Refreshments were served by a committee. This is the only time we serve refreshments.

A Life Membership certificate was presented to one of our members, Mrs. W. V. Leathers, for the wonderful service she has rendered the Society from the time it was organized, she being its first superintendent.

We have completed the study of our home and foreign mission Study Books and have met all requirements for the Standard of Excellence.

Mrs. Annie Staley Calhoun.

HANKS' CHAPEL SOCIETY.

The Hanks' Chapel Missionary Society is about to close another very good year. The World Day of Prayer was observed with a very interesting and impressive program.

A special project was sending a coop of hens to the Christian Orphanage for Thanksgiving and an Easter box of dresses for Easter.

We were very fortunate in having a young ministerial student, Mr. Earl Farrell of Elon College, in our church who gave a review of our mission Study Books for us. He also held a week's Bible School, in the absence of our pastor who was unable to be with us at that time. We used for study that week the Epistles of Peter.

Our outstanding meeting was our Birthday Party at which we raised $13.14 for Missions and had a very enjoyable time.

I am happy to say we are going to Conference with all of the requirements for the Standard of Excellence met.

Mrs. Glenn White.

BETHLEHEM YOUNG PEOPLES' SOCIETY.

We, the Young Peoples' Missionary Society of Bethlehem Church (E. Va.), are glad to report that we have successfully concluded our work for the year having met all the requirements pertaining to the Standard of Excellence.

We have held twelve meetings during the year. At our December meeting plans were made for the preparation of a Christmas Basket to be given to some needy family to make their Christmas a little brighter.

Donations have been given to the Religious Education Fund of Nansemond County, the Atkinson Memorial Fund, and the Elon College All or Nothing Campaign. Through the Society we have bought vestments for the Young Peoples' Choir, and we occupy the Choir each fourth Sunday.

It was our privilege to have charge of the Easter Sunday Service. At this time we presented a pageant, "In the Garden."

(Continued on page 13.)

Pilgrim Fellowship

"Youth at Work in the Church"

A. LANSON GRANGER, JR., *Editor*

NEW EDITOR ASSUMES DUTIES.

I was very much surprised last week to find a letter addressed to me stating that I had been elected the new editor of the Pilgrim Fellowship column of THE CHRISTIAN SUN. I feel very inadequate and believe that my recent arrival in the Southern Convention scarcely qualifies me for this position, nevertheless, I will do my best. I will need the help of all young people and of all the societies, and I believe that, working together, we can help each other to do more effective work.

I am going to ask each society or young people's organization through its president to help me by doing the following:

1. Elect a reporter whose specific task it is to send me the news of the local group. (Please send reporter's name and address to me).

2. Whenever your young people's organization carries out some specific project or does some task or makes some plans which you think are especially significant and should be shared with other societies, send them in that we may each profit from the experience of others.

3. If you have any questions to ask or any suggestions to make as to the content of this column, please send them to me and I will do my best to help.

In accepting the duties as editor of this column, I would like to commend the work of our previous editor, Rev. A. Lanson Granger, Jr. His columns have been most helpful and inspirational to all of us and my only hope is that I may do as well.

The young people's work is as important as any other part of the church's program. The future of our church depends on the boys and girls of today being prepared and able to take over the tasks of tomorrow. The realization of this fact gives us an incentive to spare no time nor effort that our young people will be prepared mentally and spiritually for the work that is to be theirs.

I believe that the gospel of Jesus Christ presents the only answer to a world torn apart in destruction and chaos. Men and women have lost the way. Nationalism and racism only widen the gulf between peoples. Unless we take seriously those teachings and principles exemplified in the life of Jesus Christ, we are lost. There is no hope, apart from Christ. We have seen what He can do for those who turn to Him. We have seen love supplant hatred in our lives and in the lives of others. We have seen the sins of pride and selfishness disappear before the warm radiance of His matchless life. We have seen prejudices and injustices vanish when Jesus Christ appears on the scene.

The young people of the world have before them one of the greatest tasks, yet one of the greatest opportunities ever offered to man—the building of a new world fashioned after the life and teachings of our Master. Will we accept the challenge? Will we be concerned this year in our church, in our young people's meetings, in our lives about the kind of a world that He wants us to build? I leave those questions now with you. I would like to hear your answers. I would like to know what your society is doing to build the Kingdom of God. In the face of world revolution, let us dedicate ourselves anew to this great task before us.

RICHARD L. JACKSON.

THE HOLY NECK PILGRIM FELLOWSHIP.

The Pilgrim Fellowship of Holy Neck Christian Church has had a very successful year taking all things into consideration. Since March we have been having our meetings on the Fourth Sunday mornings on account of the gas and tire situation, and then, too, several of our members who were working or going to business school could not attend during the week. We have been using the *Pilgrim Highroad* and *Missionary Herald* for our program material.

We have had both of our Study Books and a study of I and II Peter.

Our Young People had charge of the worship service on Pilgrim Fellowship Sunday, February 1.

A Birthday Party was held in April. Our pastor was away on vacation in April and our Young People had charge of the entire morning

(Continued on page 15.)

HIGH POINTS IN CHURCH HISTORY.

CHRISTIAN ENDEAVOR TOPIC FOR OCTOBER 18, 1942.

SCRIPTURE: Acts 15:1-21.

Daily Readings—

Monday—Jehovah's Perpetual Presence.—I Kings 9:3.

Tuesday—The Corner-Stone Promised.—Isa. 28:16.

Wednesday—The Church Instituted.—Matt. 16:18.

Thursday—Christ, the Head.—Eph. 1:22, 23.

Friday—A Home Church.—Rom. 16:3-5a.

Saturday—The Church in Action—Acts 5:12-14.

This topic and the next will deal with the Christian Church—not as a denomination, but as a force or movement in the land representing the Christian faith. This topic deals with "Points in Church History." The next one will deal with "Persons in Church History."

Four speakers may use the following points:

1. In the history of the ancient New Testament Church, the contest over the admission of Gentiles was a high pointt. Paul was one of the leaders in this controversy which resulted in the Council of Jerusalem in A. D. 50—Acts 15. Then Paul made missionary tours, and churches were established in all parts of the Roman Empire. There were persecutions, and finally the acceptance of Christianity by the Empire under Constantine.

2. A high point in church history in the later Middle Ages was the translation of the Bible.

3. In the sixteenth century, the Protestant revolt against the authority of the Roman Church was a great development in the story of the church. This caused other noteworthy developments: the quest for religious freedom on American shores in the seventeenth century, the strong missionary movement in the nineteenth century.

4. A high point in the recent history of the church is the ecumenical movement—the move toward cooperation and unity among the Protestant branches of the Christian Church.

A general discussion would be worthwhile following each topic given.

S. E. M.

Children are much nearer the inner truth of things than we are, for when their instincts are not perverted by the superfine wisdom of their elders, they give themselves up to a full, vigorous activity. Theirs is the kingdom of heaven.

—*Friedrich Frobel.*

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

LOYALTY TO CHRIST.

Lesson II—October 11, 1942.

Golden Text: "*What things were gain to me, these have I counted loss for Christ.*"—Phil. 3:7.

Lesson: Mark 2:14-17; John 6:66-69; Philippians 3:7-11.

Devotional Reading: Eph. 4:11-17.

Two Words That Changed a Life.

A Jewish man was at his none-too-respectable business one day—he was a publican, a man who was regarded as a renegade and a traitor to his country because he collected taxes for a hated foreign power—when a young Jewish teacher and preacher passed by. It was perhaps not the first time that they had seen each other, certainly not the first time the publican had heard of the preacher for he had been quite active in Capernaum in recent days. Perhaps something that this young man had said had burned its way into this business man's heart, perhaps the look in the eye had haunted him, perhaps there was a great hunger in his heart. In any event as Jesus passed by and saw Levi the son of Alphaeus — or Matthew — sitting at the place of toll, he said unto him "Follow me." And he rose up and followed him. Two short words that changed a life! How little did Matthew dream of what a difference it would make in his life! How little does any man know of the difference it makes when he rises up to follow Christ. What unsuspected possibilities Christ releases! What new doors he opens! What new meaning and dignity he brings to life! How much depends upon the response which a person makes to the call of Christ to follow him! If Matthew had refused to follow Christ he would have been blotted out in oblivion, the world would never have heard of him, he would have been a nameless, hungry-hearted tax collector. But this man, under the grace of God became one of the immortal Twelve, and the writer of the main part of the gospel which bears his name. And Matthew is only one of countless thousands whose lives have been changed, and in many instances whose careers have become famous, because they answered when the Master called.

Jesus and the Irreligious.

This man Matthew was proud of his new relationship with Jesus. He wanted his friends to meet Jesus, he wanted to share his happy experience with his friends. Accordingly he made a great feast, invited his friends, and had Jesus as the guest of honor. The group was made up of people whose names were not on the social register, they were publicans and sinners. They were folks who were distinctly irreligious according to the standards of the day, and the scribes and the Pharisees were scandalized and horrified that Jesus would be found in such company, to say nothing of eating and drinking with "that crowd." It is rather interesting to note how Jesus and the publicans and sinners got along together. On his part he liked to be with them—he liked folks, even if they were in the raw and the rough; he liked their open-mindedness, their willingness to learn; he liked their simplicity and their freedom from cant and hypocrisy; he liked their warm-hearted response.

And they liked him—his friendliness, his winsomness, his sympathy and understanding, his confidence in them, his frankness and directness, his simplicity and sincerity. It is a fact that Jesus always has had an appeal to the irreligious. There are many people today who have little regard for or sympathy with organized religion and the church, who have a high regard for Jesus. There are for instance many people in social work or labor movements who have no connection with the church, but who do respect Jesus and who try to express his spirit in their work. To be sure these people ought to be in the church. One of the problems of the modern church is how to win the support of the so-called irreligious elements to the church. There is a tremendous appeal in Jesus which the church is not using, to its own loss and the loss of those whom it fails to reach.

Calling Sinners.

When the scribes chided and criticized Jesus for eating and drinking with publicans and sinners, he simply said, "They that are whole have no need for a physician, but they that are sick; I came not to call the righteous, but sinners." The righteous indeed—how far did these scribes and Pharisees fall short of true righteousness? What delicate irony in the Master's words! And what a concise summary of his central mission—he came to call sinners. To be sure the church is designed to build up the saints, but its chief business is to call sinners, to proclaim to men who are sinners the gospel of forgiveness, to sound the call to repentance, to make known the redemptive love of God in Jesus Christ. One wonders if the modern church does not give too much time to the saints and too little time to the sinners.

The Words of Eternal Life.

"To whom shall we go? Thou hast the words of eternal life." Thus spoke Peter in response to the Master's question as to whether the Twelve would also go away. For many of the multitude had already turned back. His gospel was going too deep, it was making too heavy a demand upon them, it was not paying material dividends, so they went back and walked no more with him. Alas, what they missed—His words, His miracles, His fellowship. But Peter intuitively spoke the thoughts of humanity when he asked "To whom shall we go? Thou hast the words of eternal life." Shall we go to Confucius, to Mohammed, to Buddha, to Karl Marx, to Nietsche, to others for the words by which man alone can live? Increasingly the world is turning from others to Christ for the words of eternal life. He has the answers to our questions, the healing for our hurts.

A Supreme Loyalty.

The apostle Paul offers one of the finest examples of supreme loyalty to Christ. From the day that Christ appeared to him on the Damascus road until the day of his death he had but one supreme ambition to know Christ. He counted anything that stood in the way of this, but refuse or dung. He repudiated his own righteousness, the righteousness that came from obeying the law, and sought the righteousness that came through faith in Christ. He constantly grew in grace, but he kept on keeping on. Indeed at the close of a long life, after years of growth and fruitful service, he frankly confessed that he had not yet attained the goal, that he had not yet laid hold on that for which Christ had laid hold on him. He wanted to know Christ, he wanted to know the power of Christ's resurrection, and strange as it seems to some of us who love ease and comfort, he wanted to know the fellowship of Christ's sufferings. Nothing swerved him from his purpose, nothing lessened in any way his loyalty. He was faithful unto the end. Loyalty to Christ, how it is needed today, by young and old,

(Continued on page 14.)

By Chaplain H. E. Rountree

MONDAY.

Depressing Sympathies.

"I have written unto you, young men, because ye are strong."—I Jno. 2:14.

There is a psychology in sympathy that makes one feel sorry for himself and the continuation of such a sympathy will drive to disease and pitiable state. Contrariwise, there is health and manliness in encouragement and sometimes in the lack of sympathy. We knew a patient once who had given up. Seeing that his worst trouble was mental, his physician told him to go on and die that his wife wouldn't miss him long any way and the world would be better off. The patient became angry, threw a glass at the doctor, called the nurse and asked for his clothes, declaring he was going home. The next day he was able to go home.

Prayer—O Lord, help us to be more stern with ourselves; more self-reliant and self-exacting. We would "quit ourselves like men." *Amen.*

TUESDAY.

Little Foxes.

Read Solomon 2:15-17.

We have seen the sands of the seashore drift far back into the country completely submerging everything before it clear over the tops of the trees of the forest. It is incredible that such powerful things are impotent before such tiny minute particles of sand.

But such has come to many noble and great souls. Little carelessnesses, little conformities, little compromises, little concessions, drift in through the days, months and years until character is submerged.

Prayer—Our Father, we hear Thy Word "yield not to temptation," "resist the devil and he will flee from you." Be Thou in us and grant us Thy strength to withstand all things that storm the soul. *Amen.*

WEDNESDAY.

Little Defects.

"Hold fast . . . that good thing which was committed unto thee."—2 Tim. 1:13, 14.

There does not seem to be any such thing as a "mouseless house." (or is there?). Our house has been built "mouse proof." Every inch of the structure has been planned with that in view and every workman urged to take every precaution to seal every possible place. But, alas! The mice and the rats are here. They have been here right along.

Such are the little defects of character which give sin entrance into life. One neglected duty, one negligence, one bad habit, one indulgence, will admit the enemy of the soul and break down the character.

Prayer—O Lord, save us from little sins and may we be more guarded with life's portals. *Amen.*

THURSDAY.

Hold Fast.

"Prove all things, hold fast that which is good."—I Thess. 5:21.

These are mobile days. People have mobile minds. Personal relations as well as international relations change over night. Nothing is certain. There is nothing more important than that every Christian in the world hold fast to the true and tried principles of Christianity, to hold fast to assured fidelities, to give careful thought to everything and hold fast to the things that are eternal and do not change.

Prayer—O unchanging God, we cling to Thee; we would always be found on the "rock of ages." We pray for the faith and strength to be so found of Thee. *Amen.*

FRIDAY.

That Which is Expedient.

"All things are lawful . . . but all things are not expedient; all things are lawful . . . but all things edify not."—I Cor. 10:23.

"Expediency" is a word, a thought, a lesson, that we need very much in these days of confusion, upheaval and change. Families are being separated and wives are being left alone, and in this loneliness many are slipping: Result: broken home. There are many things that are not wrong, but they are not expedient for they lead to disaster. The Bible is most explicit on this point. Disciplined living and no other kind is worthy an adult. It relinquishes many indulgencies but it saves the soul, life-power and service.

Prayer—O Lord deliver us from the things that spoil and make us willing to forego anything for the good of the high and holy. *Amen.*

SATURDAY.

That They Might Have Life.

Read John 10:7-18.

The business office of a friend of ours is close to the railroad station. Often he looks out of his window and sees a group of young men in shackles ready to embark for a journey to the state prison. "It is pitiable," he says. We learn through various sources that the most of these young men have never known Christ. They have no religious background.

Christ stimulates in the life all the finer relationships, leads one to good deeds and makes one ashamed to follow evil.

Prayer—Our Father, we thank Thee for the hallowing of life, and for the glorious evidences in all those who follow Thee. *Amen.*

SUNDAY.

In the Lord "dwelleth all fullness." Prayer, religious reading, worship, holy thinking, all are recreating and the greatest aids to relaxation from daily toil. Whatsoever is good, think on these things.

TOWARD A NEW DAY IN LATIN AMERICA.

(Continued from page 5.)

that the evangelicals in these islands are a hundred per cent in favor of democracy. This can be said to be true all over Latin America, for evangelicals have been nourished on the ideas of freedom as they have studied the Scriptures or listened to sermons preached on the Scriptures.

Thus as we consider our Protestant work in Latin America today we state quite frankly that conditions there justify it. We only regret the work has not been expanded as much as it should have been. It is not a mere controversy, but rather it is related to the larger issues of the present conflict for we are convinced that freedom of religion must be written into the peace when it comes. Let no one think that the object of Protestant work in Latin America is to combat the Catholic Church. It is positive in nature. The almost universal use of the word "evangelical" instead of Protestant indicates this. Fundamentally its object is to witness to the transforming power of Christ.

Latin America is moving into a new day. National life is developing fast. Economically and socially great strides are being made. There is an increasing demand being made for education and uplift of the masses.

It is a new day of opportunity. First and foremost we would put the opportunity for evangelism. Reports from the field show that there is an unprecedented opportunity for the preaching of the Gospel in churches, through literature (tracts, pamphlets, books), and over the radio. In view of the great needs, the number of trained workers, both national and missionary, as well as the different types of literature are all inadequate at the present time. There is also urgent need for missionary workers, literature agents, religious education specialists, doctors, nurses and teachers. The opportunities for expansion in a country like Brazil with its moving frontier and Far West, in Colombia with its more liberal attitude toward Protestant work, are truly great, while from other countries come repeated appeals for help.

It is a new day for moral and social responsibility. United States investments in Latin America are about twenty times as large as they were forty years ago. Unfortunately, these have not always brought benefit and blessing to Latin America. In many cases they have tended to perpetuate the serfdom and bondage which is a legacy from Spanish colonial times. We have a moral responsibility to counteract some of these material influences by spiritual forces, for only thus can friendly relations and a spirit of solidarity be built up in the western hemisphere.

It is a new day because Latin America is at a formative, foundation-laying period of its history and needs a vital faith by which to live and a Gospel that will remake the social and moral fabric of its life. Other ideologies and philosophies are making a bid for the soul of Latin America. The Church which had a monopoly for nearly four hundred years somehow lost its grip on the heart and mind of the people and they are turning to other cults.

Let no one be confused or discouraged with regard to the place of Protestantism in Latin America. There is a great unfinished task which it alone can accomplish. The protestant church must see to it that the best spiritual influences be brought to bear upon the problems confronting the Latin American peoples so that they may emerge into a new day of light, abundance of life and opportunity for her sons and fruitful service to mankind.

MISSIONS.

(Continued from page 9.)

We were very fortunate to have Miss Clara Fisch and Mr. Mack Graybeale to teach our Mission Study Books.

We hope to continue to carry on our good work, and with God's help we will reap a more bountiful harvest next year.

Helen Speight, *President,*
Virginia Pierce, *Secretary.*

BEREA YOUNG PEOPLE.

The Young Peoples' Missionary Society of Berea, Nansemond, is glad to report what we of the Society have done during the past year. We have successfully fulfilled all the requirements called for in the Standard of Excellence.

We gave our apportionment for the year and pledged a donation of fifty dollars for the Elon College Campaign.

At the beginning of last year, Mr. F. C. Lester gave us a dozen globe banks which we distributed among our members in September. In our November meeting we had a special Thanksgiving service at which time we opened our banks. The offering from these amounted to twenty dollars which helped us along with our apportionment.

We were very happy to have Miss Clara Fisch, religious education teacher for the Nansemond County schools, to start us off in our Home Missions Study Books.

We were very fortunate to be the Banner Society of Eastern Virginia Conference for the year of 1941.

Our sincere hope is that in the following year, with God's help, we may during this great crisis continue our good work and learn more of Jesus and his teachings.

Sincerely,
Jennie Lee Bradford.

SHALLOWFORD SOCIETY.

The past year has been a very busy one for the members of the Shallowford Missionary Society. We really believe the way to keep happy is to keep busy helping others, the cause of Christ and His mission.

Again, this year, we will reach the Standard of Excellence and we are striving to do more than just reach it. Our Society this year has accomplished several special projects other than our missionary activities.

Last October we decided, after much discussion to adopt a little girl from our Orphanage to clothe. A committee was appointed to see Mr. Johnston. He helped them to choose a child for us. At the next meeting we had her present and planned her complete winter wardrobe. We certainly have enjoyed buying and making things for her this year. She seems to appreciate so much what we do.

Then seeing the condition of our pulpit Bible we decided to buy a new one. Now we have a nice new Bible which is securely bound and easier to handle.

We had a very enjoyable time at our birthday supper which was held in the church basement. We invited our husbands to this and they responded graciously. (It pays to invite them to some things.)

One of the most outstanding meetings we have had was the supper meeting in July to which Mrs. Strader, our district superintendent, was invited. After a bountiful supper in the church basement we assembled in the auditorium for the program and business. Mrs. Strader gave a very inspiring message which everyone enjoyed.

These are the highlights of our activities for this year and we hope to do greater things during the coming year.

We are looking forward to the conference at the Burlington church.

Reporter.

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

It will be only a few weeks until the several Conferences of the Southern Convention of the Congregational Christian Church will begin to convene. It would be a fine thing if all our churches would make a special effort to go up to Conference with all Conference apportionments paid in full. For the last several years many of the churches have taken a greater interest in having all apportionments paid. We believe all of our churches could if they would put forth enough effort. It is a credit to any church to go to Conference with all apportionments met. Let every church begin now to be a banner church this year.

Please don't forget that Thanksgiving will soon be here. The Christian Orphanage needs a larger offering this year. Many of our churches are in the country. Farm produce is bringing good prices this year. Tobacco, cotton, corn, wheat and peanuts are bringing the highest prices in years. We do want to ask you to remember the Christian Orphanage and its group of little children who are wholly dependent upon your generosity for support and training. We want you to remember, too, that our costs have gone up tremendously and it is costing us at least twenty-five per cent more to live. Several years ago we could buy lard for 6½ cents per pound. Now it costs 16 cents. At the same time we could buy coal for $4.10 per ton, delivered. At the present price it costs us $6.45, delivered. At the present prices of everything we have to buy we cannot operate on as low a per capita cost as we could formerly. We want to ask you to help us bear this extra burden by increasing your gifts. Please.

Our good friends, Mr. R. H. Coble and family have the joy of being the first to mail us a Thanksgiving offering. Won't you be the next? We hope to receive many personal checks this Thanksgiving season.

CHAS. D. JOHNSTON.

REPORT FOR OCTOBER 8, 1942.

Amount brought forward..... $11,348.69

Sunday School Monthly Offerings.

Eastern N. C. Conference:		
Christian Light Church and S. S.	$ 7.50	
Morrisville	1.82	
Mt. Hermon	6.00	
New Hope	2.34	
		17.66
N. C. and Va. Conference:		
Pleasant Ridge	$ 6.65	
Hines Chapel	6.00	
		12.65
Western N. C. Conference:		
Hanks Chapel	$ 7.22	
Big Oak	8.75	
		15.97
Eastern Va. Conference:		
First Church, Richmond	$16.81	
Waverly	6.75	
Berea	6.00	
First Church, Norfolk	8.47	
Liberty Spring	7.00	
Spring Hill	3.45	
Newport News	5.25	
First, Portsmouth	5.27	
		59.00
Valley Va. Conference:		
Newport	$ 4.25	
Winchester	5.77	
		10.02
Alabama Conference:		
Pisgah	$ 2.01	
New Hope	1.92	
		3.93
Special Offerings.		
Mr. Stout	$ 5.00	
Mrs. Matheock	5.00	
Mrs. Jones	10.00	
Mr. May	3.00	
Mr. May, on bill	2.00	
Intermediate C. E. Society South Norfolk Church	30.80	
Social Security, Faulkner children	38.28	
A. Moody, guardian	18.00	
Sale of Oats	51.00	
Mr. Fesperman	5.00	
Cash	2.69	
		170.77
Thanksgiving.		
R. H. Coble and family		10.00
Total for the week	$	300.00
Grand total		$11,941.00

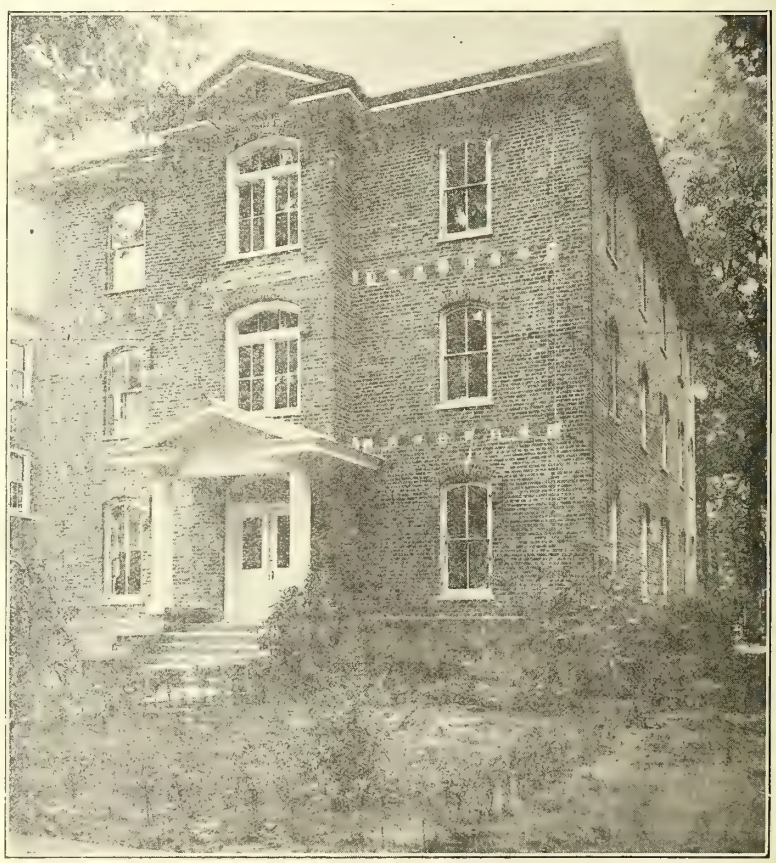
SUNDAY SCHOOL LESSON.

(Continued from page 11.)

by those who remain at home and those who go abroad, by civilians and by service men, by preachers and by people.

ELON COLLEGE

A CO-EDUCATIONAL INSTITUTION OF HIGHER LEARNING OF THE CONGREGATIONAL CHRISTIAN CHURCH



East Dormitory Will Be Used for Girls This Year.

Elon College is located in the piedmont section of North Carolina. The climate is invigorating and healthful. The natural beauty of the campus is enhanced by careful landscaping.

The rates are most reasonable.

LEON EDGAR SMITH, President

Elon College North Carolina

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.
A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational and Christian Churches.

BOARD OF EDITORS.

R. L. HOUSE, B. D.....Editor
S. C. HARRELL, D. D.....Associate
W. T. SCOTT, D. D.....Associate
F. C. LESTER, B. D.....Associate
I. W. JOHNSON, D. D.....Contributing
L. E. SMITH, D. D., LL.D....Contributing
ALLYN P. ROBINSON.....Contributing
J. T. KERNODLE.....Managing Editor

DEPARTMENTAL EDITORS.

H. S. HARDCASTLE, D. D..Sunday School
H. E. ROUNTREE.....Quiet Hour
S. E. MADREN.....Christian Endeavor
A. LANSON GRANGER.....Young People
MRS. A. C. TODD.....Children's Page

SUBSCRIPTION RATES.

Six Months.....$1.00
One Year.....$2.00

Published by the Board of Publications, agent for the Southern Convention of Congregational and Christian Churches, and printed every Thursday by the Central Publishing Co., Inc., Richmond, Va.

Entered as second-class matter at the Postoffice at Richmond, Va., July 25, 1922, under Act of March 3, 1879.

Remittances for subscriptions should be sent to the office of Promotional Secretary, Elon College, N. C.

All other matters of business should be addressed to **"The Christian Sun,"** 1536 E. Broad Street, Richmond, Va.

Contributions should be sent to the editor at 3206 Grove Avenue, Richmond, Va., not later than Friday preceding the date of publication. Emergency notics will be received at "The Sun" office up to Tues. day of the week of publication.

In Memoriam

BRAY.

Miss Julia Florence Bray, daughter of Alexander and Elizabeth Bray, was born January 1, 1874 and died at her home, Roxboro, N. C., August 29, 1942. She is survived by three sisters, Mrs. Roxie Rigsbee, Miss Callie and Miss Eliza Bray of Roxboro, N. C. There are three brothers and two sisters deceased.

Miss Julia united with Lebanon Christian Church when young. She lived an unselfish Christian life. Those who knew her best tell me her greatest happiness was experienced in giving herself in service for others. The funeral was from the home in Roxboro, N. C., by the writer, her pastor, assisted by Rev. Mr. West of the Baptist Church. A large crowd of sympathetic friends were present. The floral tributes were numerous and beautiful. Interment was in the Roxboro cemetery.

C. E. NEWMAN.

RICHARDSON.

In the passing of Mrs. E. Marvin Richardson from our midst, the Womans' Home and Foreign Missionary Society has lost one of its most faithful and best loved members.

We, as members of the Missionary Society of the Dendron Christian Church, desire to express our appreciation of her Christian character and wish to record our sense of loss in her death.

Therefore, Be it Resolved:

That we shall cherish the memory of her unfailing cheerfulness, though her frail body often bore the burden of great pain. Having passed through great suffering, yet, she could look up and trust without complaint, and with a sweetness which has left its influence upon us all.

That we extend our sympathy to the bereaved family and trust that our Father in heaven may comfort and strengthen them in their loneliness.

That a copy of these resolutions be sent to the family, a copy be kept in the records of our Society and that a copy be sent to The Christian Sun for publication.

MRS. W. D. HARWARD,
MRS. J. R. BISHOP,
MRS. E. T. ATKINSON.

HOLLAND.

On September 11, 1942, God called home our beloved member, Mrs. Sallie E. Holland. In the Scripture we find these words: "It is required of a steward that he be found faithful." These words might well be used in expressing the life of Miss Sallie as she was lovingly called by all of us.

The members of the Ladies Aid Society appreciate her sterling worth, her faithful service and her loyal Christian character and desire to express their love for her and to extend to her loved ones and family these resolutions:

Whereas, her family has lost the sunshine of her presence and her counsel and the Society has lost a loyal and consecrated member,

Therefore, Be it Resolved:

First, That the members of the Ladies Aid Society hereby extend to the bereaved family our heartfelt sympathy and love in their bereavement;

Second, That a copy of these resolutions be sent to her family and a copy be spread upon the minutes of this Society and a copy be sent to The Christian Sun for publication.

MRS. E. L. BEALE,
MRS. T. HAYES HOLLAND.

PILGRIM FELLOWSHIP.

(Continued from page 10.)

service. They conducted the worship and had special music. Mr. W. R. Savage principal of Holland High School was our guest speaker. His topic was "Priorities for Youth."

Six of our young men are now serving in the armed forces of our country.

We have not gained as many members as we have lost this year, but we are hoping to add several to our list next year.

Our apportionment has been sent in. We are planning to serve the Holland Ruritan Club in October.

Miss Amy Lewter has been our president for the past year. She left recently for college.

Even though the transportation problem is more serious now than it has been we still have high hopes for the coming year.

MRS. JUNE DAVIDSON.

MINISTER AND UNDERTAKER.

(Continued from page 3.)

me as to whether the time is convenient. I make every effort to meet the family's convenience, but not primarily the undertaker's. When I came to my present parish I found that the undertaker set the time of funerals to suit himself, if possible, and then notified the minister as to when the funeral would be. If I objected to the time of the service he would say that the notices had already been sent to the papers. I warned him that he would find himself out on a limb sometime if he continued this practice. It made no difference. At last it happened! I had another funeral, conducted by another undertaker, of which he knew nothing, and so I couldn't take the one of which he had charge at the arranged time. This cured him. He tried one other dodge later. He got me from my summer home, during summer vacation, a hundred and fifty miles away, to conduct a funeral on a certain day.

When I arrived I found that he had postponed the funeral for a day, and had so notified the papers. The son of the deceased man had left an important business engagement to come hundreds of miles to the funeral, and wanted to get back as soon as possible. He couldn't understand the reason for the postponement. I knew the answer. The undertaker didn't want two funerals on the same afternoon, as he would have to hire a second hearse! He was therefore letting the son and me cool our heels for a day in order to save himself money. The son and I tried to persuade him that he'd better have the funeral on the day originally planned, which was the normal time to have it, but he countered with the old arugment that the notices had already been sent to the papers. He'd seen to that, of course! When the son threatened to get another undertaker he buckled, hired a hearse, and the funeral was held when it should have been in the first place. Again I say, don't let the undertaker get into the driver's seat.

A minister can be of inestimable help to his parishoners in time of bereavement because, between the family and the undertaker, he is the one who takes an objective view of the business end of the situation. The undertaker has something to sell at the best possible profit. He has the family at a disadvantage because of their pride and grief, and the unprincipled undertaker makes the most of it. This is why he wishes to push the minister into the background.

—The Seminar Quarterly.

MOUNTAIN CLIMBING

By DR. DOUGLAS HORTON.

Almost every day from my home in New Hampshire I see men starting out to climb mountains. This is, after all, a most curious pursuit. The common-sense animals don't do it: why should men?

Men do not do it merely to get the view. They do it whether there is a view in prospect or not. At the foot of a precipitous side of Snowden, the highest mountain in Great Britain, there is a tablet to the memory of George Mallory, the mountaineer who finally perished on the height of Everest. It reads, I am told,

> The ascent of this precipice is impossible.
> It should not be attempted.
> It was made only by George Mallory on.....
> (and the date is given.)

Mallory did not do that to get the view.

Men do not climb mountains to be able to say they have done so. Albert Ellingwood, late dean at Northwestern University, who has to his credit many of the first ascents of the Grand Tetons and Sangre de Cristos, was one of the most unassuming men imaginable. Any man given to describing his own exploits retires himself by the very practice from the ranks of true mountaineers.

I believe that there is a faint suggestion of religion hidden away in mountain climbing. When a mountain climber says he does not take much stock in Christianity, I quietly wonder if he knows what he is talking about, for both mountain-climbing and the pursuit of the ideals which are in Christ require the same commitment of will, yield the same joy of striving and the same sense of being at home in the world as God made it.

Men do not pursue ideals for the pleasure they will get out of them, any more than they climb mountains for the view. T. Howard Somervell, a great mountaineer, leisurely returning from an expedition in Nepal through Travancore, India, suddenly felt a new kind of call. "The sight of the apalling needs of these people in Southern India," he confessed, "changed the whole course of my life and I could not possibly do anything else but go to them." Did he give up the career of a leading surgeon in London for the joy of it? There is something deeper than pleasure involved.

Men do not pursue ideals in order to tell their friends about it. I know a woman who is the enthusiasm of all who know her and most of all of those who know her best. She has learned to look at life in some of its most difficult phases and over long periods of time, unflinchingly. She is a mountainclimber, although she ascends no Everests. There is a lofty ideal of womanhood constantly before her, from which she does not turn back.

I am afraid I can give no very logical answer to the question why men climb mountains. The reason is deeper than logic. It is as deep as life itself. It is the way God made us: he made us to aspire. When George Mallory came to America after the 1921 Himalaya Expedition, he was asked why he wanted to reach the top of the highest mountain in the world. Significantly he replied: "Why, because it's **there.**"

And if a Christian is asked why he wants to be like Christ, all he can answer is, "Why, because he's **there.**"

Congregational Christian Churches

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCIV. RICHMOND, VA., THURSDAY, OCTOBER 15, 1942. NUMBER 41.

Paying Pledges on the Elon Campaign

TO THE SUBSCRIBING MEMBERS OF
THE "ALL OR NOTHING CAMPAIGN"
FOR ELON COLLEGE

As President of the Board of Trustees I have the honor to greet you. We are on the threshold of victory. In this campaign we started with $105,000—enemy dollars—firmly entrenched in the vaults of the Virginia Trust Company. We have made $65,000 of those "green-jackets" bite the dust, not wounded but annihilated!

Only $40,000 more remain—their morale is broken—they are surrounded and must surrender. Your share is—according to pledge $.....

Let everyone get on the firing line with his ammunition and start a raid to finish the job by November 1, 1942. Money is plentiful and going easy. Why by November 1? Well, November 1 is President Smith's eleventh birthday as President of Elon College. Let's pool our gifts and make the college safe—ourselves and Dr. Smith happy.

The Southern Association of Colleges will meet soon after November 1 and it will give the necessary credentials to apply for full membership as a standard college, a thing of much value.

The gasoline and rubber situation makes visitations of collectors prohibitive. True, the remainder is not due until January 1, 1943, but sixty days is not much in this time of no interest and rapid slip of days.

Please send your contributions direct to the college.

With finest regards, I am

Sincerely yours,

W. H. BOONE, '94,
President, Board of Trustees.

NEWS AND VIEWS

Be sure that your church is one of those that pays its conference apportionments in full this year.

Rev. Richard L. Jackson has announced special services to be held at Spring Hill this week. Rev. J. H. Dollar will assist in the services.

Report Blanks are being sent out to the various church clerks by the secretaries of our conferences. It is essential that these blanks be acurately filled out and returned to the secretary as soon as possible after receipt of same, that he may compile his statistics for conference.

THE CHRISTIAN SUN welcomes the Rev Richard L. Jackson of Waverly, Virginia, as departmental editor in charge of the work of our young people. We feel sure that the Pilgrom Fellowship Council made a wise selection in choosing Rev. A. Lanson Granger's successor. And to Mr. Granger we wish to extend our appreciation for the faithful services rendered during the time that he held this position. We hope that he will continue from time to time to make contributions from his pen.

NOTICE TO DELEGATES.

All delegates and visitors who wish entertainment over nights during the Eastern Virginia Conference which meets at Cypress Chapel please notify me. Also, if any will come on train or bus and wish to be met at Suffolk, let me know what train they will come on and time of arrival of train or bus.

Fraternally,
R. E. BRITTLE, *Pastor,*
R. 1, Box 16, Suffolk, Va.

SUFFOLK CHURCH CONFERENCE

The Annual Conference of the Christian Church met last night and heard reports from all organizations of the church and Sunday School, with all moneys paid in full, and a balance in the treasury. Sixty-one new members were added during the year, and nineteen were lost by death. The church now enrolls more than fourteen hundred, counting those who reside outside of the city. It was an enthusiastic meeting as all departments showed advancement.

Mrs. W. V. Leathers, having declined at a former conference to be re-elected as superintendent of the Junior Department of the Sunday School, was given a rising vote of thanks for the fifteen years of faithful service she has rendered in that office, and her resignation was accepted with regrets. Mrs Claude E. Eley was elected her successor. Mrs. Eley has been a worker in that department for several years, and is well prepared to take the department over.

Miss Ruthanna Foard, the director of religious education, was present and duly recognized. J. D. McClenny was re-elected secretary of the church; E. H. Rawles, treasurer; Jack W. Nurney, chairman of the board of finance; and Mrs. R. J. Brinkley, financial secretary. Delegates to the Eastern Virginia Conference were elected as follows: Mrs. John G. Truitt, Col. J. E. West, Mrs. W. V. Leathers, and W. S. Beamon.

JOHN G. TRUITT.

FIRST CHURCH, PORTSMOUTH.

The First Christian Church, Portsmouth, of which the Rev. H. G. Councill is the pastor, has just completed one of its most successful years of work in the entire history of the Church. At the Fourth Quarterly Conference held last Wednesday night in the Sunday School Auditorium, retiring Financial Secretary C. W. Parker, reported the sum of $6,524.23 received during the past fiscal year. Treasurer B. L. Sawyer reported the reduction of the Church debt from $2,800.00 to $650.00 with the assurance that the entire debt would be wiped out by January 1, 1943. Mr. H. W. Lee, Sunday School Superintendent, reported the largest amount of money raised by the Church School in many years. As chairman of the Elon College All-or-Nothing Campaign, Mr. Lee reported the sum of $1,120.00 raised in cash and pledges by the Church for Elon College debts, the Church going over its quota to the sum of $520.00.

During the past year the Church conducted very successfully under the leadership of Mr. Julian T. Daughtrey, Chairman of the Finance Committee, a Campaign to Retire the Church Debt and set up a Church Parsonage Fund. The goal was set at $3,000 to be divided as follows: $2,000 to retire the debt and $1,000 to begin a church parsonage fund. The campaign was successfully concluded on the night of September 1 with a Victory Supper held at the Planter's Club near Drivers, Va.

PROGRAM OF EASTERN VIRGINIA CONFERENCE.

Following is the program of the One Hundred Twenty-Second Annual Session of the Eastern Virginia Conference of Congregational Christian Churches to be held at Cypress Chapel October 28, 29, 30, 1942:

Wednesday Morning Session

10:00 Called to order by the President, Harry W. Lee.
Song Service by Rev. J. F. Morgan.
Prayer, Rev. Herbert G. Councill, Jr.
Enrollment of Ministers.
Enrollment of Delegates.
Address of Welcome, Mr. G. C. Mann.
Response Rev. R. L. Jackson.
Reception of Visitors.
Report of Executive Committee.
Appointment of Special Committees.
11:00 Report on Christian Education by Rev. R. L. House.
Address by President L. E. Smith.
11:45 President's Message by Mr. Harry W. Lee.
12:10 Bible Study (1) "Matthew" by Rev. I. W. Johnson, D.D.
12:30 Adjournment for Lunch.
Benediction by Rev. T. Fred Wright.

Wednesday Afternoon Session

2:00 Song Service led by Rev. J. F. Morgan.
Prayer by Rev. Arnold Slater.
Report of Committee on Ministerial Education by Rev. John G. Truitt, D.D., Chairman.
Discussion.
3:00 Report on Stewardship by Rev. B. H. Watkins.
Discussion.
3:45 Report of Treasurer Maj. W. E. McClenny.
Report of Historian and Memoirs Maj. W. E. McClenny.
The Convention Deficit by Rev. H. S. Hardcastle, D.D.
4:00 Church Reports by the Secretary of the Conference.
4:20 Benediction by the Rev. G. C. Crutchfield.

Wednesday Evening Session

7:30 Worship led by Cypress Chapel Church and Pastor, Rev. R. E. Brittle.
Conference Sermon by Rev. Arnold Slater.
Service of Licensure by Rev. H. S. Hardcastle, D.D.
The Lord's Supper by Rev. O. D. Poythress.
Benediction by Rev. C. H. Davis.

Thursday Morning Session

9:30 Song Service Rev. J. F. Morgan.
Prayer by Rev. J. E. Neese.
Minutes.
Enrollment of additional Delegates.
Report of C. M. A., Mr. C. D. West, President.
10:00 Report on Evangelism by Rev. J. Everett Neese.
Discussion.
11:00 Report on Home Missions by Col. J. E. West, Chairman.
Address, "Home Missions," Rev. R. L. House.
Discussion.
12:00 Bible Study (2) "Matthew," Dr. Johnson.
Benediction by Rev. George Olejar.

(Continued on page 15.)

The Office of Promotional Secretary

News from the Field by Rev. F. C. Lester.

SEAGROVE CHURCH DEDICATED.

On last Sunday the church at Seagrove, N. C., dedicated a new brick building that cost about six thousand dollars. The work began in 1940; the first service was held in the building in February of last year; and now it is all paid for and dedicated. The Rev. Harold Sharp has served the church since December 1 of last year. The Promotional Secretary had the joy of preaching the first sermon in the building and of dedicating it. A large crowd shared in the dedication and enjoyed a delicious dinner. A quarterly conference in the afternoon showed that the church is in good financial condition, and plans were made for entertaining the Annual Conference on November four and five.

The Seagrove-Ether-Shady Grove-Flint Hill-Biscoe Pastorate is seeking a pastor for the coming year. So is the Sophia-Flint Hill-Pleasant Ridge pastorate that will be vacant when Rev. D. M. Spence moves to Elkton, Virginia, the last of October.

Rev. Walstein Snyder was the preacher for our churches in Carroll County two weeks ago, and Mr. Fred Patterson was the speaker last Sunday. Mr. Patterson is a freshman at Elon preparing for the ministry. His home is in Danville, Virginia.

Our Danville church is inspiring people to enter the ministry. Mr. Patterson is preparing, Mr. P. H. Ricketts is the assistant pastor and is now seeking standing in the Conference, and Rev. S. L. Riddle is pastor at Randleman, N. C.

Monday was a busy day for the North Carolina ministers. They held their regular monthly meeting in the morning, and educational or ministry committees in the afternoon. Quite a long list of promising and prospective ministers sought the guidance of the committees. There are to be new faces in some of the conferences this year, and within a few years there will be some fine new ministers.

One of the most inspiring features of the Eastern Virginia Women's Missionary Conference was the number of societies voluntarily increasing their own goals for the coming year. In the Norfolk District alone, seven out of the eleven societies signified their desire to give more for Missions this year. This idea might well be copied by others—suppose each Conference asked its member churches to consider the matter of increasing Conference Apportionments for the coming year. Why not try it?

Mrs. Kathleen Glenn of our Durham Church writes "The news is too good to keep. This last year we raised $29.00 for missions through our monthly offerings and over $25.00 in the World Bank Mite Boxes, carrying us almost $25.00 over the new goal, or $15.00 over the goal of previous years when we had a larger enrollment. Pass the word along—we are so thrilled." Thus a children's Sunday School Department organized for mission work uses the World Banks to good advantage.

If the way the women have succeeded with their work this year is any indication of what the churches will do, this will be a banner year for the Conference. The Eastern Virginia group went far beyond their financial goal, and so did the North Carolina women, according to reports at their meeting in Burlington on Tuesday. Thirty-five societies in North Carolina reached the Standard of Excellence. Here's hoping that the churches will do as well—and there are indications that they will.

According to the North Carolina Council of Churches *News Bulletin*, edited by our own Allyn P. Robinson, Jr., Christmas cards are supposed to go "patriotic" this year; instead of red and green, they will be red, white and blue; instead of Santa Claus, there will be an Uncle Sam; and instead of "Peace on earth, good will to men," there will be such slogans as "Trap the Jap," "Paste the Paperhanger," and "Muzzle Mussolini." We join Mr. Robinson in the hope that all Christians will carefully select their Christmas cards and be sure that they carry the message of the Babe of Bethlehem. What a mockery for cards which celebrate His birth to carry messages of hate.

E. W. VICKERS.

Elon College is under contract with the government to provide transportation for Civil Aeronautics students now enrolled in Elon College to and from the Burlington airport. The college needed additional transportation facilities. We learned of a station wagon in Roanoke, Virginia, that was for sale. Mr. Vickers suggested that he take a bus to Roanoke Wednesday night, inspect the station wagon, and buy the same if it could be had at a fair price. It was suggested that he make the trip in the daytime rather than night but he insisted that he would lose less time from his work here at the college by making the trip to Roanoke at night. Unfortunately there was a bus-truck collision near the North Carolina-Virginia line at about 8:20. A piece of timber from the trailer part of the truck went through the side of the bus killing Mr. Vickers instantly. There were two other persons injured but not seriously. The college and entire community were severely shocked and grief stricken by the result of this accident.

Mr. Vickers was a native of Georgia and an employee of Elon College since 1923. In September of that year he entered college and was employed as student helper in the Power House, a job that he held through college, and following graduation was employed by the college as Superintendent of the plant and electrician for the college on part time. He was also employed by the Town of Elon College as superintendent of water and sewerage facilities and tax collector. He was a definite part of the college and the community, serving everybody willingly and efficiently when called upon, a very valuable citizen, and will be sorely missed by everybody, particularly the college. It will be exceedingly difficult to fill his place at this time.

He is survived by his widow, the former Miss Gladys Simpson, daughter of Henry Simpson, one of the first if not the first student to enroll in Elon College; E. W. Vickers, Jr., and Della Marie Vickers, the children are both young; his mother, Mrs. Della McCranie Vickers of Ambrose Georgia; two sisters, Mrs. John S. Perry of Orlando, Fla., and Mrs. W. H. McDermitt of Wray, Georgia; and four brothers, H. B. of Brunswick, Georgia; G. P. of Fort Bragg, N. C., Vernon L. of Fort McClellan, Alabama, and Ross E. of Hertford, N. C. The funeral services were conducted from the college auditorium at 4 P. M. Friday, the pastor of the church, Dr. L. E. Smith in charge, assisted by Rev. J. H. Dollar of Newport News, Virginia, and Dr. G. O. Lankford of Elon College.

Burial was in Magnolia Cemetery, Elon College, N. C.

L. E. Smith.

RACE TENSION AND AMITY.

The National Negro Baptist Convention meeting recently in Memphis sent a plea to President Roosevelt to set up a Citizens' Transportation Committee with authority to seek the prevention of discrimination against Negroes who are obliged to travel about the country.

According to the Religious News Service, this resolution was the outgrowth of an alleged attack by a group of whites on two negro delegates enroute to the Convention. The negroes involved in the incident were Dr. J. C. Jackson of Hartford, Connecticut, president of the New England Baptist Convention and the Rev. S. A. Young of Washington, D. C.

Many such incidents are being reported throughout the country, especially in congested defense areas. No one would, or should, claim that the fault lies in every case with the white element. The burden of evidence would indicate however, that negroes in many instances are the innocent victims of discrimination. Confronted by such conditions it would be tragic if the white Christians of America naively concluded that "God's in His heaven and all's well with America." Democracy may be in greater jeopardy than we have yet realized. It behooves Christian people to evidence solicitous concern for all who suffer and prefer to err on the side of mercy rather than on the side of ignorance, prejudice or neglect.

A Series of Studies for Local Interracial Committees suggest thought and investigation along the following lines: Have you reported to the F. B. I. any and all rumors reaching your ears concerning an uprising of negroes against white citizens? Have you pushed the rumor of "Eleanor Clubs" back through all the people who have repeated it to get at the truth? Does the white public move from seats reserved for negroes when negroes get on the bus or street car? Do white people take their turn in waiting for second busses? If an Army camp is nearby in which negro soldiers are stationed, does it maintain Negro Military Police? Have you investigated reports of mistreatment of negro civilians and soldiers by the civilian police force?

Portsmouth, Virginia, has experienced racial tension during recent weeks. The shooting of a negro passenger by a bus operator precipitated a crisis. Miss Caroline Gort, secretary to the City Manager, reports that the situation is not now as tense as it was a month ago. Bishop W. A. Brown is Chairman of the Racial Amity Council. The concerted action of the school teachers, principals and ministers is bringing about better relations between the two groups, according to Miss Gort.

The Council on Racial Amity adopted the following Recommendations which were carefully prepared and submitted by the Council's Transportation Committee. We quote these recommendations as an example of the sane way in which the people of Portsmouth dealt with racial tension:

1. That in order to maintain racial amity in our city and community, all people be asked to recognize the emergency conditions existing here at the present time; that due allowance be made for these conditions; that a general community spirit of tolerance and fair-mindedness be cultivated; that in our relationships one with another, both white and colored, common courtesy be observed, not as an expression of concession, but simply as a cardinal virtue which all members of the human family should practice in their daily dealings with each other.

2. That in order to properly acquaint all bus passengers with the purpose and intent of the segregation law, it is first necessary that bus operators shall themselves be made familiar with and understand this law. That in order to bring this about, it is recommended to the transportation facilities operating here that they establish, either separately or jointly, a school of instruction for their operators, to the end of teaching them how to direct attention to the law and to enforce obedience thereto in a manner calculated to avoid as far as humanly possible unnecessary embarrassment, friction, arguments, physical outbreaks and encounters on the busses.

3. That, if and when, after due diligence on the part of a bus operator, there comes refusal of a passenger, either white or colored, to abide by the law, that suitable remedy provided by law be employed, and where necessary, this be made in manner to create the least possible confusion or friction among other peaceful and law abiding passengers on the bus. That the court may try such cases and find thereon on the basis of the facts and the evidence alone, and that no prejudice be permitted either for or against either white or colored passengers in the infliction of punishment.

4. Your Committee finds that with respect to wild stories and rumors being circulated in and about the city with respect to outbreaks between the races, that these are the result of wilful propaganda disseminated for the deliberate purpose of creating trouble and bad feeling between the races.

Your committee recommends that all such rumors should be reported to the Portsmouth Council on Racial Amity for investigation and suitable action, and that all members of both races having grievances or fancied grievances should first report such grievances to the Council for its action before airing them in the public press.

Adopted August 14, 1942.

R. L. H.

THE ART OF GETTING ALONG.

Sooner or later, a man, if he is wise, discovers that life is a mixture of good days and bad, victory and defeat, give and take.

He learns that it doesn't pay to be a sensitive soul —that he should let some things go over his head like water off a duck's back.

He learns that carrying a chip on his shoulder is the easiest way to get into a fight.

—*Atlantic Realtor.*

INTERNATIONAL MORALITY

By Luman J. Shafer.
Reformed Church in America.

A point which is often overlooked is that the same ethical principles which are accepted in an ordinary national community have very little, if any, weight in the relations between different nations. This is true in times of peace as well as in times of war.

There are two common ideas which need to be re-examined. People say, first, that if individuals within a nation can be made to live as Christians, international life will also, as a result, become subject to Christian considerations. It is also commonly assumed, second, that Christian rulers guarantee just international conduct. Consequently a nation that is measurably Christian in its own internal life will be Christian in its conduct internationally, particularly if those in authority in a country are in themselves Christians. While there is, of course, a measure of truth in all this, the fact remains that different rules of conduct are in effect in relations between countries from those which are normally accepted in community life within nations. Until this fact is more clearly recognized, it will be difficult to bring about any great changes in international life.

We all recognize pretty clearly that the main purpose for which a nation exists is to look after the interests of its own citizens. We speak of promoting the common welfare, but what we mean when we say that is not the common welfare of humanity but the common welfare of the people within the boundaries of the United States. It can be said that the primary purpose of any national government is the preservation of the country which it serves. It is never right for a state—if that word can be used without begging the question—to do anything which would jeopardize its own existence. It has been held by various writers on international law that "every state has a legal right to self-preservation which overrides any obligation to other states." When this is contrasted with the attitude of an individual in his relations with other individuals, it becomes perfectly clear how different the standards are.

While self-preservation is a natural desire of every individual, it is recognized quite commonly, even apart from Christian ethics, that the individual must be prepared to sacrifice himself in the interests of his family, or his group, or his nation. He cannot insist that his entire conduct must be governed by the sole necessity of self-preservation. If we think it through carefully we recognize that most people believe that states ought to act morally, but they do not expect the state to act in an altruistic manner if such behavior is likely to be to its own disadvantage. It is frankly recognized that any political group, with a distinct government charged with the responsibility of taking care of its own people, is more limited by self-interest than is the case of an individual in his conduct toward other individuals in society.

States Do Not Sacrifice.

For the individual to sacrifice his own interests is praiseworthy, but the nation is not generally expected to indulge in altruism at the cost of any serious sacrifice of its own interests. Furthermore, the ordinary man expects from the nation certain kinds of behavior which he would definitely regard as immoral in the individual. Pugnacity and self-assertion, deprecated in individuals, become positive virtues in nations and are rejoiced in by the people. To kill is universally condemned in ordinary society, but it becomes a duty in interstate action. For an individual to consider his own good as of first importance is not ethically justified, but no one questions that the good of one's own country becomes a first consideration. Consequently, the state has come to be regarded as having a right of self-preservation which overrides all moral obligations that would seem to run counter to it.

The individual governor or representative of the people, in acting for his country, must act as an agent of the country and not in his individual capacity. Consequently, it does not make so much difference what his individual ethical ideals may be. He is duty bound, by the nature of the situation in which he finds himself, to act for the state on the terms on which the state is set up. That is to say, if in a given situation his individual ideals would be inclined to make him act altruistically and unselfishly, it would be, however, "immoral" for him to do so because he has been chosen for the position which he holds on the understanding that he will conduct the affairs of the state with a view to the purposes for which the state was set up: namely, to promote the common welfare of the people within that country, to preserve the existence of the state, and these other considerations which rule out any possibility of acting unselfishly or altruistically in the interest of any group or groups outside the state.

This has been recognized by statesmen for a long time. Mr. Gladstone said, in effect: "I may do, as a private man, acts which motives of generosity and liberality suggest; and yet not be entitled to do similar acts as a prime minister at the expense of the nation."

Cavour said: "If we were to do for ourselves what we are doing for Italy, we should be great rogues."

A Christian writer in a recent book has this to say about the state: "The state at its best is concerned with earthly ends which must be attained by earthly means. It has to insure its own security and assert its might. It must aim at enriching itself if need be at the expense of others."

International Ethics Possible.

Unless we are to assume that the state in the nature of the case must always remain outside the pale of Christian ethics, we face the task of bringing international life under the control of the same ethical ideals as have been developed through long years of painful struggle for individual relations. If we are to look upon the system of nation-states as of the same kind of things as any other of the various types of human organization, then we must not abandon the hope of modification to bring it into harmony with sound ethics. Indeed, the hammer blows of our present disaster, which have issued from the attempt to organize society on unethical principles, may help to bring these gigantic manifestations of international life under the sway of the moral order.

Some progress has been made. The fact of the matter is that even in present-day practice, nations are judged to be capable of actions which are morally praiseworthy or culpable. The English people, for example, went to the defense of Belgium in the last war because national honor was at stake. Similarly the British people felt a sense of shame at the Munich settlement; not for themselves as individual Englishmen, nor even for Mr. Chamberlain who was considered only to have been mistaken in his judgment, but for John Bull, who was definitely thought of as a person subject to moral judgment on his conduct. In other words,

(Continued on page 13.)

CONTRIBUTIONS

SUFFOLK LETTER.

The vacant seats in a church are suggestive. In the majority of cases we have observed the front seats seem to be less desirable than those in the rear. That fact is suggestive. Many explanations can be offered. It is possible that some people wish the longer range, in the hope that the message from the pulpit may not seem quite so personal. Whatever the reason the fact remains, that many people—especially young people—seem to prefer a seat in the rear of the church.

If there is a marriage in the church, and the attendance is large, it is usually necessary to reserve the front seats. If that were not done there would be a rush for these more desirable seats. Why this difference? Why should there be a long distance between the preacher in the pulpit and the hearers in the pews? What would happen if the preacher decided to step down from the pulpit and stand on a pew near the rear of the church? Would that appear that he was trying to get too close to his audience?

These two questions have been on our minds for a long time: Why do people who come to church avoid the front seats? Why are so many seats vacant when the opportunity is open to all who will come? It may be possible for some one to give a satisfactory answer to these questions. But what a tragedy for the people who constantly miss the high privilege of having a seat in the house of God! The church misses the absentees. But the absentees lose more than the church offers. That is a great loss to all concerned.

There are enough healthy people living within reach of the majority of churches to fill these places of worship every Sunday. Think of a city of 12,000 people, so indifferent to the services of worship that a large church usually has less than 100 people present on Sunday evening. We visited a large church of another denomination recently and there were less than fifty people present. The church building has a seating capacity of more than 500. What a waste trying to preach to those empty pews. The minister delivered a good message. The people were blessed by going. But that message would have been a great blessing to hundreds of other needy people, who were out of their places, at that hour.

The time has arrived when the church must increase its attendance, or it must carry the Gospel message and the fellowship of the church to the people. We are inclined to think we can and we should do both. Jesus went directly to the people in His brief ministry. If He had stayed in Nazareth, and stuck to His work in the carpenter's shop, He would be unknown today. But he went out into Galilee, and Samaria, and Perea and Judea, taking His preaching, His teaching and His service of love to the people. He did not wait for the people to come to Him. He took His message to them. Afterwards the people came to Him. They will come to the church, and fill its empty pews to overflowing, when ministers and laymen use their golden opportunity of taking the message and spirit of Jesus Christ to indifferent souls. The Word of God is a mighty sword of the Spirit. It has not lost its power to interest, convict and save. But it must reach the lost through the channel of a consecrated, consistent and enthusiastic life.

I. W. Johnson.

ELON COLLEGE AND THE WAR.

Elon College is a Christian institution founded by the church and dedicated to the task of training young people for the best in life. It has initiated an inclusive curriculum for the broadest training possible and employed a faculty of Christian people to put this curriculum into effect. For more than fifty years it has been the servant of the church and the state, accumulating through trained personalities information and imparting that information to those who have come seeking preparation for larger undertakings in life. The college has sought to discharge its duty to the best of its ability in the name of the church, for the church and for the thing for which the church stands.

During World War I the regular program of Elon College was partially interrupted that the college might do its full duty in the crisis through which the nation was then called upon to pass. Young men either volunteering or responding to the draft came to our campus for a period of training before embarking for combat duty. The fruits of the college's efforts in those dark days are still evident throughout the country.

Again our country is at war, and the college is faced with the responsibility of giving its support to the war effort by training young men in the basic principles of a mechanized war. There are arguments against the facilities of the college being used specifically for the war effort. There are also arguments in favor of these specific undertakings. In our dilemna, in our national crisis, and in the crisis of the church itself, it would seem advisable to give full cooperation and lend whatever assistance possible. Already we have between 125 and 150 young men in the country's service in one way or another who otherwise would be students at the college now. Three Elon students have already lost their lives in the line of duty. A large number now in school will in all probability, be called for training and service before next Commencement.

In addition to the anxiety of the college for the efficient training and safety of these young men, new financial problems are created for the institution. For the past seven years the college has conducted and paid for its entire current program with tuition fees, etc., paid by the students, plus the amount received from the churches on conference apportionments. With the necessary reduction in the student body comes a new financial problem. To replace the loss in student enrollment, the college shall need sorely the entire apportionment to the several local churches of the Convention for the college. Advanced payments are a bit in excess of last year at this time. The total, however, amounts to less than twenty-five per cent of the total apportionments. The Convention has asked the local churches through their several conferences to contribute to the college this year a total of $12,500. Considering present conditions and the extreme needs of the college, it is the hope and prayer of all that the entire apportionments may be paid this year. We need the churches cooperation and assistance.

L. E. Smith.

SUFFOLK YOUTH PARTY.

Nearly one round hundred of teenage youngsters, with a few above that age, made the Fellowship Hall a delight for oldsters as they sang, "I Spoke Last Night to the Ocean" with a rousing cheer for their new director of religious education, Miss Ruthanna Foard. One would know that these youngsters are quite conscious that many of their brothers

(Continued on page 7.)

FOR THE CHILDREN

Dear Friends:

Today the sky was dark and cloudy. I felt that soon it would start raining. I went out and brought in kindling for a cheery fire in the fire place. Then I went out into the garden and in the vacant lot beyond and gathered an arm full of flowers. You should have seen them. There were gold ones, light yellow ones, orange ones, pale pink zinnias, deep rose ones and bright red ones; blue ones, fuzzy like a kitty's fur, and last of all some dainty white ones that look like fairy stars. Sure enough, I had just brought the flowers into the house when it started raining.

When Oliver awoke from his nap I had a fire burning away in the fireplace with orange flames reaching up into the chimney's throat. The flowers I had arranged in vases and bowls in the living-room, dining-room and study. Oliver held out his hands to the fire and then went about the room admiring and sniffing at the flowers. The rest of the afternoon he spent in the house without teasing to go outside. Flowers in the house make you want to smile as you think of God's goodness in giving to us, his children, such lovely things to enjoy. When there is beauty in the house one doesn't feel like being nasty or ugly. Try it and see how itt works at your house.

On Tuesday, before you will get THE SUN on Thursday, I am going to our Missionary Conference in Burlington. There I shall have to report on the things that I have done as Superintendent of Children's Work for Missions in North Carolina this year. I haven't done nearly as much this year as I have wanted to do. But next year I shall try to do better. One of the things that I am going to do is to ask all of the Adult Missionary Groups to work with me next year in reaching all children with Missionary Education in every church that has a Missionary Society. I want each Missionary Group to choose a person who will sponsor Missionary Education among the Beginners and Primaries of their Sunday Schools. One of the things that I want them to do is to see that the children's home and foreign missionary books are reviewed, acted out, or read, to these children.

The biggest task that I want you to do for me during the coming year is to overcome every feeling of hate that you happen to develop with the feeling of love. Will you try to do this? If you will form that habit now and keep trying it throughout the rest of the days of your lives, then I will assure you that your children in the years to come will not go forth to kill or be killed. But they will go forth to preach the gospel of love as did Jesus. Another thing I want to ask you to do also. Try to get your parents to laugh and play with you as much as possible this winter. They need your games and your laughter to keep them young and happy.

Saint Francis tried to love at all times just as Christ did. Here is a prayer which people believe was written by Saint Francis:

Lord, make me an instrument of thy peace,
Where hate rules, let me bring love,
Where malice, forgiveness,
Where disputes, reconciliation,
Where error, truth,
Where doubt, belief,
Where despair, hope,
Where darkness, Thy light,
Where sorrow, joy,
O Master, let me strive more to comfort others than to be comforted,
To understand others more than to be understood,
To love others more than to be loved,
For he who gives, receives,
He who forgets himself, finds
He who forgives, receives forgiveness,
And dying, we rise again to eternal life. Amen.

RELIGIOUS GROWTH.

I teach four and five year old children in our Sunday School. Therefore I am very much interested in the religious growth of these children. You who are leading and teaching children of this age feel just as I do. You long for them to grow under your leadership and to grow in the right direction. Any of you who have not seen the purposes in terms of understanding and development of four and five year old children, printed in the October issue of *Children's Religion*, will be glad to have it printed here:

1. We wish our children to learn the Christian way of life. This will mean providing experiences for practice in situations where they may learn to work and play happily together with their peers.

2. We wish our children to develop a consciousness of God; to learn how he cares and provides for people; and to desire to talk to him anytime, anywhere.

3. We hope our children will learn to appreciate Jesus as one who loved people, big and small; who helped those who needed him; and who taught about God's love.

4. We desire our children to begin to appreciate the Bible and learn that it contains stories about God and Jesus.

5. We wish our children to learn to appreciate all the people who work for their care and comfort in providing clothing, food, and otther necessities and through this to be led to share with those less fortunate.

6. We desire our children to think of the church in a friendly way, to feel a sense of "belonging" as they have joyous fellowship with all the workers in the church.

7. We wish our children to have a religious interpretation of the universe, to realize that the world is run by law and order, and that God is still at work in the process of creation.

These are worthy goals and I am going to strive diligently to instill them in the hearts and lives of my pupils. Do you not feel that they are worth striving for? Another item in *Children's Religion* which all parents and teachers need to read and heed is "Suggestions for Family Worship," by Gertrude J. Rinden. They are lovely suggestions and ones which will make you think and work.

DOROTHY TODD.

SUFFOLK YOUTH PARTY.

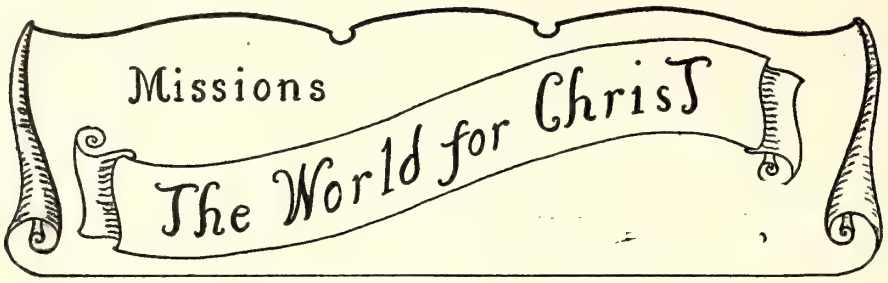
(Continued from page 6.)

were in the service of their country as they opened up on "He wears a Pair of Silver Wings." With Mrs. Mills Riddick at the piano, and Miss Grace Bradshaw helping with the leading of the selections, they continued with "We Are Climbing Jacob's Ladder."

There was an energy working-off period of games, which finally created a spirit of togetherness and deeper meaning, after which refreshments were served, and then placing their chairs in a circle about the big Fellowship Hall they each wrote answers to a previously prepared questionnaire, stating what they wished from the new director of religious education, and pledging their cooperation. Then they sang, "Steal Away to Jesus," and "God That Madest Earth and Heaven," after which Rev. John G. Truitt, D.D., made a brief talk, and the young people gave a rounding cheer for Miss Foard. The meeting was closed with the pastor's prayer for the youth of the church, and of our city, and country; for the men in the service of their Country, and the young people away in college; after which all joined in singing "Day Is Done."

Assisting Miss Foard with the meeting were Mrs. George I. Wells, Miss Olivia Yates, Miss Susie Holland, Mrs. John G. Truitt, Messrs. C. C. Rawles, and J. L. Byrd, and several of the young people themselves.

JOHN G. TRUITT.



CONFERENCE APPORTIONMENTS.

The way to assist all the enterprises of the denomination is to pay Conference Apportionments in full The Mission Board is not only anxious for mission apportionments to be paid in full but all apportionments. This is necessary for the growth and expansion of the Conference, which has not been rapid.

J. E. WEST.

MISSIONARY OFFERINGS.

WEEK ENDING OCTOBER 8, 1942.

Sunday Schools.

Shiloh, Ramseur, N. C.	$	2.00
Newport, Shenandoah, Va.		5.00
Spoon's Chapel, Asheboro, N. C.		7.30
Ramseur, N. C.		17.26
Dendron, Va.		3.13
Bethlehem, New Market, Va.		2.73
Wood's Chapel, New Market, Va.		1.00
I. W. Johnson Bible Class, Oakland S. S., Chuckatuck, Va.		3.00
Hanks' Chapel, Pittsboro, N. C.		7.22
Antioch, Harrisonburg, Va.		5.31
Linville, Va.		5.45
Wake Chapel, Fuquay Springs, N. C.		6.37
Elm Avenue, Portsmouth, Va.		25.00
Mt. Bethel, Stokesdale, N. C.		2.55
Total	$	93.32

Individuals and Churches.

Sophia, N. C.	$	4.18
Timber Ridge, Gore, Va.		1.85
Total	$	6.03
Total for week	$	99.35
Previously reported		737.84
Total since Sept. 1, 1942	$	837.19

Gratefully,
MATTIE COX PARKER,
Secretary.

FOURTH QUARTERLY REPORT.

Following is the Fourth Quarterly Report of the North Carolina Woman's Board, July 1, to September 30, 1942.

Women's Societies.

Asheboro	$	6.50
Asheville		15.00
Auburn		5.46
Bethel		4.00
Burlington		355.00
Carolina		2.60
Chapel Hill		15.00
Concord		1.80
Durham		74.44
Elon College		114.49
Erskine Mem. (Tryon)		60.00
Flint Hill (M.)		2.10
Flint Hill (R.)		4.00
Fuller's Chapel		12.90
Greensboro, First		95.00
Greensboro, Palm Street		17.50
Hanks' Chapel		10.00
Happy Home		20.00
Haw River		6.25
Henderson		18.76
Hines' Chapel		21.10
Ingram, Virginia		9.45
Liberty, Vance		49.50
Lynchburg, Virginia		6.46
Mebane		3.91
Monticello		6.15
Morrisville		3.00
Mount Auburn		14.05
Mount Bethel		3.00
Mount Zion		4.00
New Lebanon		3.00
Parks' Cross Roads		16.25
Pleasant Grove, Va.		7.00
Pleasant Hill		5.10
Pleasant Ridge (G.)		6.75
Pleasant Ridge (R.)		13.85
Raleigh		21.45
Ramseur		13.50
Randleman		10.00
Reidsville		30.00
Salem Chapel		10.00
Sanford		28.50
Seagrove		5.00
Shallowford		5.00
Shallow Well		23.00
Shiloh		15.00
Smithwood		2.50
Turner's Chapel		22.00
Union, N. C.		12.50
Union, Va.		31.74
Winston-Salem		5.00
Youngsville		3.75
		$1,252.31

Young People.

Bethlehem	$	2.25
Burlington		4.55
Carolina		.74
Durham		27.83
Elon College		9.55
Greensboro, First		12.89
Ramseur		1.50
Sanford		13.00
Turner's Chapel		5.00
		77.31

Willing Workers.

Carolina	$	.47
Durham		34.57
Elon College		10.00
Greensboro, First		6.81
Turner's Chapel		3.00
Union, N. C.		1.50
		56.35

Junior Willing Workers.

Durham	$	8.64
Elon College		2.40
		11.04

Cradle Roll.

Burlington	$	25.00
Durham		17.88
Elon College		15.25
Greensboro, First		2.95
Happy Home		.75
Henderson		5.65
Parks' Cross Roads		6.23
Ramseur		3.91
Reidsville		10.00
Sanford		6.60
Turner's Chapel		2.15
		96.37

Miscellaneous.

Alamance District— Life Membership	$	10.00
		10.00
Total Receipts		$1,503.38
Pil. Press, Study Books	$	1.20
Com. on Woman's Work— Circle Bible Med.		5.95
Mrs. W. E. Wisseman— President's Expense		8.05
Susie D. Allen— Treasurer's expense		14.08
Mrs. W. V. Leathers, Treasurer, for:		
Life Memberships		150.00
Memorial		10.00
Chinese Relief		12.00
Birthday Offering		72.44
Atkinson Mem. Fund.		1.60
Migrant Workers		15.00
Missions (Gen. Fund)		1,213.06
Total Disbursements		$1,503.38

Respectfully submitted,
SUSIE D. ALLEN,
Treasurer.

QUARTERLY FINANCIAL REPORT.

Following is the quarterly financial report of the Eastern Virginia Woman's Conference to the Woman's Board of Missions of the Southern Christian Convention for the quarter ending September 15, 1942:

Women's Societies.

Apportionment	$	936.42
Thank offering		10.05
6 Memorials		60.00
12 Life Memberships		120.00
		$1,126.47
Young People's Societies.		
Apportionment		317.23
2 Life Memberships		20.00
Junior Societies.		
Apportionment		123.01
Cradle Roll.		
Contributions		80.40
Special Gift		150.00
Total for quarter		$1,817.11

Respectfully submitted,
MRS. J. R. DARDEN,
Treasurer.

SUPERINTENDENTS OF SPIRITUAL LIFE TAKE NOTICE!

To the Superintendents of Spiritual Life in all Eastern Virginia Missionary Societies:

In case you happened to overlook the article in THE CHRISTIAN SUN, July 30, page 8, by Mrs. C. H. Rowland, I too, want to advise you to order and use "Circle Bible Meditations" (20 cents), for the leader, and "A Guide to Personal Bible Study" (10 cents), for the leader and all the

members, to be ordered from Committee on Woman's Work, Henry Grady Building, Atlanta, Ga. Luke's Gospel is our study for the coming year. Luke is the author of this Book, also of Acts, the one Historical Book of the New Testament. He wrote both of these books to his friend, Theophilus. Memorize the key verse 19:10. Paul tells us in Col. 4:14, Luke was "the beloved physician."

Luke is the only Gentile author in the whole Bible. Luke is a Book of gladness, praise and prayer. Luke is the longest Gospel. Has more verses than Matthew. Find out for yourself how many more verses it has than Matthew. One lesson can be devoted to the women found in Luke. Find the number of times "Son of man" is used in Luke. Find the miracles in Luke. Also the parables. Find the hymns, five of them, and use them one month. If you want me to send you the references for these, drop a card to me with your name, address, and request. Have one month on "Prayer." Have members find all references and bring to class. Let them study some too, and it will help.

If you can use any of these suggestions, I'll be glad. If you use the programs in the Guide to Personal Bible Study, I'll be glad, or if you make your own programs, I'll still be glad, just so we *study*.

I have one request to make. Please grant it immediately. I want a complete list of all Spiritual Life Superintendents of Women's and Young People's Societies. Please send me a postal with your name, and address, name of Church, and state whether you are Superintendent of Women or Young People.

Let us emphasize in our lives throughout this year, kindness, love, sympathy, forgiveness, helpfulness, courage and faith.

My address: Mrs. I. W. Johnson, Supt. of Spiritual Life in E. Va. Woman's Missionary Conference, 149 S. Saratoga St., Suffolk, Va.

Mrs. I. W. Johnson.

PRISCILLA MISSIONARY SOCIETY.

The Priscilla Missionary Society of Albemarle is striving to reach the Standard of Excellence for the year 1942. Nearly all the requirements have been completed. Our apportionment has been raised and we have completed the study of one Mission Book and are now studying the other.

The Society enjoyed a swimming party this summer. This was an evening of joy and good fellowship.

Lena Sells.

WAVERLY MISSIONARY SOCIETY.

The Woman's Missionary Society of Weverly has a full report to make. I think it has been one of our most successful years. Though the membership is small the cooperation of its members to make a banner year has been one hundred percent. The attendance has been good.

The Mission Study books were made very interesting by our splendid leader, Mrs. Jackson, and the meetings have been held regularly. Reports were also sent in on time.

The World's Day of Prayer observed in February was a very interesting meeting as other churches in town took part in the program.

Our public meeting was held the 5th Sunday in August. There was a splendid program and good attendance. We are looking forward to our church having a banner year as all our societies have been reported: Juniors, Young People, and Cradle Roll as well as the Woman's Society.

Mrs. B. E. White.

ASHEBORO WOMAN'S SOCIETY.

The Asheboro Woman's Society has had a very good year. We have followed the programs in the packet, and our pastor led the study of Peter. Dr. Bowden, from Elon, and Mrs. Granger reviewed the mission study books for us, and we were happy to have Mrs. J. R. Foster, from Greensboro, to lead our program on "Brotherhood in the Church."

We very much enjoyed the Birthday Party, with a cake and candles, and the offering for second-mile gifts. We also got together one night to make gifts for Merom Institute.

Our local project this year has been an underprivileged family to whom we have taken food and clothing. We have also contributed to a town committee which is supplying kits for soldiers. We cooperated with other churches in our town for the World Day of Prayer.

We sold Christmas Cards, and made and sold a soap cleanser to increase our Building Fund.

We regularly visit shut-ins and send cards and flowers to the sick, as well as furnish flowers for the church each Sunday.

Mrs. E. P. Boroughs.

SALEM CHAPEL SOCIETY.

The Woman's Society of Salem Chapel Christian Church sends in the following items covering the most interesting and outstanding activities of their work for the year:

Our group decided that although there was a great need to raise money for an extra church project not to put on the usual church supper which meant so much extra work for everyone. So a tea was planned to be held at the home of one of the members and the members of other churches were asked to help with the serving and entertaining. They accepted with pleasure and thus the attendance was increased. The tea was held on Saturday evening and simple refreshments were served. The fellowship enjoyed was a happy experience and the money we needed was raised.

When we had our Thank Offering program at the home of a member we invited the men of the families to attend as well as all of the young people. Many took part in the program and there was an evening of inspiration and education.

Our Society conducted lenten services each evening for the week before Easter, except Thursday when Rev. F. C. Lester came from Elon to conduct communion service. At this time our church did not have a pastor and these meetings were very helpful.

Frankye Marshall.

MONTICELLO SOCIETY.

Our Missionary Society has accomplished its first mile objective but because of sickness and accident has fallen short of its second mile.

On the evening of Mothers' Day, the President had the misfortune to break her ankle and has been confined to her home since that time; one of our most active members had to take a "rest cure" of several months and there has been more or less sickness among other members until we have not been able to do the work we had hoped to do.

In December, one week after Pearl Harbor, Miss Angie Crew came to us and talked to our children and young people during the Sunday School hour and to the congregation during the hour of worship. Coming at that time it made her visit very effective.

Due to very inclement weather only a few of our members were able to hear Mrs. Paris review our Foreign Mission Study Book, but a large number including Hines' Chapel Society were present for Dr. Bowden's review of our Home Mission Study Book.

Our Birthday Party was enjoyed by all present and a nice sum was realized for our second mile gift.

We collected a box of useful articles at our Thank-offering meeting, which we sent to Merom Institute. The money contributed as a Thank-

(Continued on page 13.)

Pilgrim Fellowship

"Youth at Work in the Church"

RICHARD L. JACKSON, *Editor*

PROGRAM PLANNING.

How do you plan the programs for your young people's society? Do you wait until the last minute and then hustle around trying to find a leader and subject as one society I know used to do? Let us check up on ourselves and see if we can find certain methods which will help us to do the most effective work possible "for Christ and for the church."

1. *Planning in Advance*—The first method necessary for a successful program is for you to plan subjects and leaders in advance. The program planning committee in your young people's society should contain the most able and talented members you have. General plans should be made at the beginning of the year emphasizing different aspects of our Christian faith to be taken up each quarter. Definite plans should be made for one month at a time specifying topics, leaders and methods of presentation. Leaders should be notified, material supplied where necessary and details worked out carefully. If anything will kill a meeting and destroy a young people's society, it is a lack of preparedness on the part of those who are to lead. Plan in advance.

2. *Select your own topics*—Decide in your own meetings what subjects your society is interested in and work out your own program. It is seldom wise to follow a stereotyped program, laid down by others. A questionnaire to be filled in by your members is one method of discovering the interests and problems of the young folks. Such a questionnaire can be made by your officers with the help of your pastor, or drop me a card and I will be glad to send you a sample.

3. *Discover Purposes*—In planning a program for the year, it is necessary to have certain purposes definitely in mind to be accomplished during the year. Why do you exist as a society? What do you wish to accomplish? Then, after your program is planned, see if you are accomplishing the purposes you set out to achieve. If you have any doubt what your purposes ought to be, secure a copy of the Pilgrim Fellowship pledge and see what purposes our young people thought were paramount at the National Pilgrim Fellowship Conference. One young people's society is using that pledge as a basis for discussions for the coming year.

4. *Varied Programs*—In order to maintain the interest of all and to better fulfill your aims, have as varied programs as possible. The discussion method is good because it involves the thinking and participation of all present. But, there are some subjects which do not lend themselves to discussion. Perhaps an outstanding leader in your community, your pastor, a refugee, missionary, business man, a rabbi or other specialist can make a real contribution to your program and your thinking by leading a discussion or giving a short talk. Forums and debates are also one method of presenting all sides of a question where there are differences of opinion.

5. *Resources*—When you make the plans, do not forget there are many helps and suggestions available which will enrich your program. To mention several—*The Pilgrim Highroad* (Pilgrim Press $1:35 per year, 12 issues), THE CHRISTIAN SUN, and other Pilgrim Fellowship pamphlets. Your pastor, our promotional secretary, Mr. Lester, and I will be glad to make other suggestions to you individually.

6. *Evaluation*—It is also the task of the program committee to meet regularly and evaluate the programs already presented. here have they fallen down? What changes should be made in the future? Revision and additions can then be made where necessary.

If your society has had uninteresting and unsatisfactory programs thus far, try out this planned method. It has done wonders for other societies and will do the same for yours if you conscientiously carry out each part, giving every member a share in the program. The contribution your society will make to the lives of your young people and, hence, to the future of God's Kingdom will depend upon the vitality of your program, the work and effort put into it by your program committee, and the cooperation and loyalty of each society member.

(This is the first of a series of articles on the general subject "How to Improve Your Young People's Society." They are written by our Pilgrim Fellowship Editor, Rev. Richard L. Jackson. Future articles will consider such problems as "Improving Your Membership," "Planning a Social Program," "Training for Leadership," and others.)

EXCERPTS.

From "Findings of the Third National Council of the Pilgrim Fellowship."

Many of us have had no opportunity as yet to read and study any of the Findings of last summer's Pilgrim Fellowship Council Meeting. Actions and suggestions pertaining to the work in the local church will form the basis of a forthcoming booklet, "The Pilgrim Fellowship in the Local Church." In the meantime, however, we believe that a few of the actions taken will be of particular value to your group now. The following paragraphs are therefore taken from the bulletin sent to the regional and state officers. You will be hearing more about all of them in the near future, we are sure, but you can begin to think about them and make plans for your group now:

Personal Action. It was voted that there be established within the National Pilgrim Fellowship an *Inner Fellowship* for the deepening of spiritual life which may be developed by observation of the following standards:

1. A regular daily period of meditation, prayer and Bible study.
2. A personal statement of faith and a code of disciplined living.
3. Dedication of oneself to part or full-time Christian service.
4. Use of Pilgrim Fellowship pins and emblems as a reminder of our unity and dedication.
5. Issuance of cards, through the Personal Action chairman, to those who pledge themselves members of the Inner Fellowship, these cards expressing the beliefs of this Inner Fellowship.

Missionary Action. Pilgrim Fellowship members striving to live by the Statement of Purpose are living missionary lives, but Pilgrim Fellowship also supports mission fields beyond local reach because they provide opportunity for young people to extend their Christian faith far belond themselves to youth everywhere. The Commission on Missionary Action, recommends the following foreign projects for support for

(Continued on page 15.)

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

GROWTH IN CHRIST.

Lesson III—October 18, 1942.

Golden Text: "*Grow in the grace and knowledge of our Lord and Saviour Jesus Christ.*"—II Peter 3:18.

Lesson: Luke 2:4-52; Hebrews 5:11-14; II Peter 1:1-8.

Devotional Reading: Ephesians 4:11-16.

Being Born Into the Christian Life.

It might be well to call attention to the fact that before one can grow in the grace and knowledge of our Lord and Saviour Jesus Christ, he must be born anew or from above into the Kingdom of God. Except a man be born from above he cannot see much less enter the Kingdom of God.

There is a natural birth and there is a spiritual birth, just as there is a natural body and a spiritual body. Growth in the Christian life is dependent upon birth into the Christian life. A man is regenerated by the Spirit of God through faith in Jesus Christ. That is the beginning of the Christian life. That corresponds to a baby being born into the world. One wonders if there are not all too many people who have never had an experience of Christ in any vital way, and who therefore are trying to grow in Christ who have never put on Christ.

Growing in the Christian Life.

It is not enough, of course, simply to be born. Babies are cute and sweet, but alas for the baby that always remains a baby, that never grows up physically, mentally, emotionally, spiritually. And alas for the spiritual babe in Christ who always remains a baby and never grows up into the grace and knowledge of Christ. Psychologists talk about arrested development in individuals and races. They might also talk about arrested development in the spiritual life of individuals and of races. All too many people think that when they make a profession of religion, accept Christ, and join the church, they have made an end to the matter. That is, of course, important, as has been stated above. Without that they cannot do much of anything else. But that is not the end, but the beginning of the Christian life. Christ is both the beginning and the end of the redemptive process. Through Him we find salvation, and then in Him we find the end of salvation, which is nothing less than growth in Christlikeness until we all come unto the measure of the stature of the fullness of Jesus Christ. A man is not saved once and for all; he is in process of being saved as he constantly and increasingly takes on the fuller nature of Christ Jesus. The laws of growth operate in the realm of the spiritual as in any other realm.

The Growth of Christ.

This law of growth is strikingly and beautifully shown in the life of Christ. "The child grew and waxed strong, filled with wisdom; and the grace of God was upon him . . . And Jesus advanced in wisdom and stature, and in favor with God and men."

The Lord Jesus Christ did not spring full grown into physical or mental stature, he grew gradually, naturally, orderly. Nor did he spring full grown into spiritual stature—He grew in grace and in favor with God. Even Jesus came gradually into his spiritual stature, into his knowledge of God. To be sure he grew faster than we grow, but he grew in the same way that we grow. The Spirit of God was in him, and he nurtured it, fed it by communion with God, developed it by obedience to God. He fulfilled in his spiritual life all the conditions of growth in the physical world, inner vitality of spirit or life, proper soil, proper nutriment, wholesome spiritual exercise.

Growth in Christ.

An old man was writing a letter to his Christian friends, known and unknown throughout the Roman world. It was so far as we know his last letter. He had written many helpful suggestions, and many inspiring truths. As he comes to the close of his letter, indeed, the very last words of his letter he writes, "But grow in the grace and knowledge of our Lord and Saviour Jesus Christ." (II Pet. 3:18). It summed up all that he had written, and it was a kind of spiritual autobiography. He had grown in grace and knowledge of the Lord. Simon had become Peter. The years had softened and sweetened, as well as seasoned his character. He had more of the spirit of Christ in his heart, and he knew Christ in a more intimate way. He had achieved this goal because he had kept company with his unseen Lord during the years, because he had obeyed the Spirit, because he had given himself in service. He had obeyed the lows of growth in the Christian life.

Multiplication and Addition.

There are those who think of Christianity and the Christian life in terms of subtraction. They think in terms of what they have to give up, in terms of what it costs to follow Christ. The divine arithmetic emphasizes multiplication and addition. Jesus said "Seek ye first the Kingdom of God and all these things shall be added unto you." Peter says, "Grace to you and peace be multiplied in the knowledge of God and of Jesus our Lord." Again he says "adding on your part all diligence, faith, virtue, knowledge, self-control, patience, godliness, brotherly kindness, love." He also emphasizes not the scarcity, but the abundance of the grace of God in Jesus Christ, and the abounding fruitfulness coming from the presence of the Spirit of Christ in our hearts. Christ always gives more than he takes. He adds and multiplies to life. He gives freely and abundantly.

Exceeding Great and Precious Promises.

If you want to read a few verses that pack about as many rich and meaningful words in them as any other verses in the New Testament, read the first eight verses of the Second Letter of Peter. "To them that have obtained a like precious faith with us . . . seeing that his divine power hath granted unto us all things that pertain to life and godliness, through the knowledge of him that called us by his own glory and virtue." "Precious and exceeding great promises, that through these ye might become partakers of the divine nature, having escaped from the corruption that is in the world by lust" —thus it goes. Christianity centers in the spirit of the living God in human life, mediated through Christ, and making men and women more than conquerors.

SOLDIERS' SUNDAY.

The First Presbyterian Church at Henderson will sponsor a special service on Sunday, October 18, which they have designated as "Soldiers' Sunday." A special committee which is in charge of work with soldiers will present to the church a flag, a Christian flag and an American flag. The flags will be presented at the morning worship hour when Service books will also be given to the parents.

By Chaplain H. E. Rountree

MONDAY.

Noise and Health.

"Be still and know that I am God."—Ps. 46:10.

In a radio broadcast of yesterday this statement was made: "Noise is more trying on one's nerves than anything else known." This must have always been so, for the Lord has put it in the Gospel often as a part of the salvation of the soul. It is in the silence and the quiet that His voice is heard, that we gather strength not only for the body but for the soul to still the enemy and the avenger.

Prayer—O God, we need Thy help these days if we would get away from noise and confusion, and gather together our souls. Do Thou help us to do so. *Amen.*

TUESDAY.

Securing Strength.

"While he was yet young he began to seek God."—2 Chron. 34:3.

He who clears "new ground," unless he tills it at once, finds that soon the entire clearing is filled with new growth. The way to get rid of undesirable growth and to bring the harvest of the soil is to till and cultivate at once. Pull out the enemy growth before it has a chance to grow.

Is habit, or worry, or sharp speech, or censorious judgment springing up in thy life, pluck it up before the roots of them entwine them in thy nature.

Prayer—O Lord, we want our lives to be unencumbered and beautiful. We dedicate ourselves to Thee and pray for Thy help. *Amen.*

WEDNESDAY.

Steady on the Rudder.

"Ye shall be . . . led forth with peace."—Isa. 55:12.

Please read verses six to thirteen of this chapter or you will not get the full benefit of the truth.

Of course our subject is a nautical term and relates to the quartermaster in keeping the ship steady on its course. Life is made of plans and about as many disappointments; but perhaps the disappointments are only unexpectedness, an unexpectedness which may turn out to be the will of God, for God surprises us often with new turns which prove ultimately to be His direction. After all "Paul may plant and Apollus water, but God giveth the increase." To keep the heart right over doing His will leads to certainty of the future.

Prayer—Dear Lord, Thou art better than all our plans. Help us to be content to trust Thee. *Amen.*

THURSDAY.

Keep Thy Poise.

"Render unto Caesar the things that are Caesar's; and unto God the things that are God's."—Matt. 22:21.

These must have been trying times for Jesus when the strongest minded people of the country pounced upon Him with their artful chicannery. He hated wickedness and He hated hypocrisy and here He was in the midst of it. It was enough to sweep Him from clear thinking and charitable judgment.

The world has just as much wickedness in it today. The times are just as confusing and trying. It is hard to see clearly. The Christian's duty is to keep his poise and sense of proportion; think kindly of those with whom he does not agree, and adhere to the fundamental Christian principles.

Prayer—O Lord, keep us loyal to Thee, keep us calm, quicken our love for our fellowmen and for our country, and make us loyal to the highest interests as of Thee. *Amen.*

FRIDAY.

Water-Logged Saints.

"That he may run that readeth it."—Hab. 2:2.

Is it possible to hear too many sermons, to attend too many services, to read too much religious literature? If, in listening to sermons, attending services and reading literature, one consumes the most of his time and is confused by preponderance of thought, he becomes numb for service. There is running to be done (service) as well as study and worship. Much time of our Lord was spent in mountain-top experiences, but the most of it was in the valley serving His people.

Prayer—O Lord, teach us how both to hear and then go and do. This we ask for our soul's sake and for Jesus' sake. *Amen.*

SATURDAY.

Radiating Many Colors.

"Are they not all ministering spirits."—Heb. 1:14.

High up in the Sierras is the well known Yellowstone Park. It is one of the well remembered sceneries of our travels that is a soul-feeding delight. It is unique to the globe because of its chemical springs, its variety of intense colors, each and all a unit of harmony and beauty.

We are sure that God intended that His children should be that way—with many aspects of quality, versatility, interests and attractiveness.

Prayer—O Lord deliver us from drabness. May our lives shine with the character of Christ. *Amen.*

SUNDAY.

What serious consequences can there be from staying away from church? We read in 2 Chron. 27:2, that Jotham "did that which was right in the sight of the Lord, according to all that his father Uzziah did; howbeit he entered not into the temple of the Lord. And the people did yet corruptly." Divine worship is related to all the people and we are responsible therein for the morals of the people.

INTERNATIONAL MORALITY.

(Continued from page 5.)

nations have come to be looked upon as persons who may or may not act in a moral manner. If we can raise the standards of moral judgment and the ordinary ethical considerations can be brought to apply to the conduct of nations, we need not abandon hope of modifying radically the actions of states or of bringing them more nearly into conformity with individual ethical practice.

Duties of Nations.

The first step in raising the standards of international conduct would seem to be to stimulate the belief that nations, as personifications, have moral duties to one another. Up to the present the understanding of the rights of nations has been well developed. It now becomes necessary to enhance the sense of corresponding duties. We must come to the point where ordinary Englishmen, Germans, and Americans believe that England, Germany and America have moral duties toward one another and a reputation to be either enhanced or defamed, depending upon the performance of these duties.

A further necessity is to develop the sense of a community or society of nations. Such a community already exists for the reason that people talk about it. There is a world community because, as Senor de Madariaga puts it, "We have smuggled that truth into our store of spiritual thinking without preliminary discussion." But this fact of a society of nations is still but feebly understood. We have not yet gotten to the point where countries can act in the light of what is for the best good of the world community, rather than in the light of what is good for one's own country. The latter still takes precedence.

It is at this point that Christianity has an important contribution to make. For it, a world community under God is a cardinal element of faith. The fact of the world church is a concrete expression of that faith. There are two basic principles which flow from this Christian faith—principles not at present vitally effective in the society of nations: (1) the principle of equality between members of the community, and (2) the principle that the good of the whole takes precedence over the good of the part. Both of these principles are regarded by Christians as inherent in the nature of things and the idea of a society of nations needs to be undergirded by these great truths.

World Organization Needed.

But something more than the development of ideas such as those indicated above is required if international relations are to be brought under the sway of ethics. It will be necessary to furnish the world community with a political framework that is commensurate with the fact of community, so that it will be no longer necessary for a state to make self-preservation its highest law. Christian ethics are reasonably possible as between individuals in a national community because the political organizations of that community guarantee certain rights to the individual and give him a reasonable expectation of securing justice for himself. Absolute national sovereignty and the sub-ethical international conduct that accompanies its exercise will need to be continued until some suitable political organization, operative in the no-man's land now existing between the states, makes it impossible for the individual nation to obtain some measure of security for itself. In other words, some kind of political organization will need to take the place of the present system of nation-states if interstate relations are to be brought more fully under the sway of ethics.

MISSIONARY SOCIETIES.

(Continued from page 9.)

offering went to Miss McLure to help in her work with Chinese orphans.

At our last meeting, new officers for 1942-43 were elected and we retiring officers pray that the Lord will prosper them in their year's work.

MRS. JARVIS FAUCETTE.

WOMAN'S MISSIONARY SOCIETY MT. CARMEL CHURCH.

The Woman's Missionary Society of Mt. Carmel Congregational Christian Church, has had a very good year under the faithful leadership of our president, Mrs. W. T. Cox.

We have raised all our apportionment this year with the least effort ever.

The Society observed the World Day of Prayer in cooperation with the other three churches on this charge at the Windsor Christian Church. At this meeting members from all the churches took part in the program and we had an unusually large attendance.

We have had all our study books for the year. The Home Book "Christian Roots of Democracy in America," was taught by Mrs. William T. Harrell of the Liberty Spring Christian Church. The Foreign book "The Christian Imperative," was taught by our pastor, Rev. T. Fred Wright. Our Bible study, the first and second Epistle of Peter, was also taught by our pastor.

Our Society has taken out a Life Membership in honor of our president, Mrs. W. T. Cox. Mrs. Cox has served us for the past five years and has been a most loyal and active president.

As special work this year the Society has raised $40.00 to be used on our church for minor improvements. The sick members and those in sorrow have been remembered with flowers and cards. A public program was also held during the year. With members from the Young People's Missionary Society, the Juniors and Cradle Roll taking part.

A very good delegation attended the district Spring Rally.

We have elected our officers for the coming year as follows: President, Mrs. W. T. Cox; Vice-President, Mrs. Julian Carr; Recording Secretary, Mrs. Lonnie Carr; Treasurer, Mrs. Lillian Uzzell; Flower Fund Treasurer, Mrs. Wilber Rhedd; Spiritual Life, Mrs. Herman Stephenson; Superintendent of Juniors, Mrs. G. L. Rose, Superintendent of Young People, Mrs. Reginald Vaughn; Superintendent of Cradle Roll, Mrs. E. Beale.

It is our sincere purpose that in the new year each one of us will make a greater effort in the cause of Christianity and democracy. May we have your prayers as we labor in our Master's name.

MRS. LONNIE CARR.

UNION SOUTHAMPTON SOCIETY.

The Woman's Missionary Society of the Union Southampton Christian Church has had a very good year under the leadership of Mrs. J. F. Cook as our president and all our requirements have been met.

We met jointly with the Franklin Society in November at which time Mrs. John G. Truitt of Suffolk reviewed our foreign study book, entitled "The Christian Imperative," in a most interesting and helpful manner.

We observed the world Day of Prayer with an impressive program.

Our most outstanding service was the public service held in December. At this time our mite boxes were turned in and a special offering made for missions.

We are looking forward to the coming year with the hope that we may do more than in the past.

MRS. S. M. JOYNER.

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

My heart goes out to a little child that has the misfortune to lose its parents. No one knows the feeling of loneliness that the child suffers. To be alone in the world and no one to look to, no home to go to, must be a sad plight indeed. A father came to see me a few days ago. He had lost his wife the week before and he had nine children to look after: ages ranging from an infant to thirteen years. No one could sympathize with him more than the writer. He wanted to place them in the Christian Orphanage. It was his wife's request that they be sent here. She was a member of the Christian Church. In cases of this sort we try to do our best but to take nine children from one family would be a big undertaking. We do not take infants at all as we have no arrangements for caring for them. We cannot take children under three. To take a child younger than that would put us to a heavvy expense. It would require an extra matron to look after it. One of the most pathetic scenes we have ever witnessed was a few years ago. We were called to a home where father and mother had died within a week of each other. When we went in that home there were nine children sitting around an open fire place. The weather was cold. Something had to be done and done then. They lived in one of our church communities in sight of the church. The superintendent of another orphanage was called. We took four. The other superintendent took three an uncle took one of the boys and an aunt took the baby so all were cared for. The two orphanages ministered to that family when there was a real need to be met. All the children are now practically grown except the two youngest.

A few weeks ago a mother came to see me. She was heart broken because she had a little girl who had to stay home alone while mother went ten miles to work in order to make a living for herself and child. But leaving the child alone all day while she was away at work was too much for the mother. She plead with us to take the child so it would be safe and she could work satisfied. She gives part of her earnings for the support of the child. Could you deny an appeal like that? The child is a pretty little girl with beautiful curls. The writer has a heart too tender to refuse to come to the rescue of a little child when it is in need and especially when its safety was at stake. We have many appeals. We do the very best we can with and for them. Make your Thanksgiving Offering as liberal as you can so we can meet at least some of the appeals we have.

CHAS. D. JOHNSTON.

REPORT FOR OCTOBER 15, 1942.

Amount brought forward.....$11,348.69

Sunday School Monthly Offerings.

Eastern N. C. Conference:		
Pope's Chapel	$ 4.50	
Lebanon	.97	
Plymouth	4.96	
Oak Level	5.00	
		15.43
Western N. C. Conference:		
Ramseur, 2 mos.	$ 18.63	
Flint Hill (M.)	1.18	
High Point, First	19.00	
Pleasant Hill	7.11	
Needham's Grove	3.45	
Spoon's Chapel	5.53	
Antioch	3.10	
Shiloh	2.00	
		60.00
N. C. and Va. Conference:		
Hopedale	$ 7.82	
Liberty	1.30	
Mount Bethel	6.00	
Reidsville C. W. Class	5.00	
Bethlehem	3.89	
Ingram	5.82	
Monticello	3.98	
Happy Home	7.25	
		41.06
Eastern Va. Conference:		
Suffolk	$ 30.00	
Dendron	5.40	
Franklin	5.00	
Rosemont, S. S. and John Morrison Class	106.51	
Oak Grove	3.31	
Suffolk, Jr. Philathea	2.50	
Oakland, J. W. Johnson Bible Class	3.00	
		155.72

(Continued on page 15.)

ELON COLLEGE

A CO-EDUCATIONAL INSTITUTION OF HIGHER LEARNING OF THE CONGREGATIONAL CHRISTIAN CHURCH

East Dormitory Will Be Used for Girls This Year.

Elon College is located in the piedmont section of North Carolina. The climate is invigorating and healthful. The natural beauty of the campus is enhanced by careful landscaping.

The rates are most reasonable.

LEON EDGAR SMITH, President

Elon College **North Carolina**

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.
A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational and Christian Churches.

BOARD OF EDITORS.

R. L. HOUSE, B. D.....Editor
S. C. HARRELL, D. D.....Associate
W. T. SCOTT, D. D.....Associate
F. C. LESTER, B. D.....Associate
I. W. JOHNSON, D. D.....Contributing
L. E. SMITH, D. D., LL.D....Contributing
ALLYN P. ROBINSON.....Contributing
J. T. KERNODLE.....Managing Editor

DEPARTMENTAL EDITORS.

H. S. HARDCASTLE, D. D..Sunday School
H. E. ROUNTREE.....Quiet Hour
S. E. MADREN.....Christian Endeavor
MRS. A. C. TODD.....Children's Page
RICHARD L. JACKSON....Young People

SUBSCRIPTION RATES.

Six Months.....$1.00
One Year.....$2.00

Published by the Board of Publications, agent for the Southern Convention of Congregational and Christian Churches, and printed every Thursday by the Central Publishing Co., Inc., Richmond, Va.

Entered as second-class matter at the Postoffice at Richmond, Va., July 25, 1922, under Act of March 3, 1879.

Remittances for subscriptions should be sent to the office of Promotional Secretary, Elon College, N. C.

All other matters of business should be addressed to **"The Christian Sun,"** 1536 E. Broad Street, Richmond, Va.

Contributions should be sent to the editor at 3206 Grove Avenue, Richmond, Va., not later than Friday preceding the date of publication. Emergency notics will be received at "The Sun" office up to Tues. day of the week of publication.

Marriage or obituary notices of not over 125 words will be published fre. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

THE PORTSMOUTH CHURCH.

According to statements from Mr. Harry Lee, a member of our Portsmouth Church and President of the Eastern Virginia Conference, the Portsmouth Church is doing a fine thing by the college. They have raised practically double the amount that they were expected to raise in the Elon College All or nothing Campaign and have paid the greater part of that amount in cash. In addition the church is paying out of its benevolent funds the entire college apportionment of $150 and has informed us that all fifth Sunday offerings which have been sent regularly are to be counted a special offering for the college. This is a magnanimous thing for the Portsmouth Church to do and the college wishes to take this opportunity to express its appreciation publicly through THE CHRISTIAN SUN. We have only a few more Sundays before our annual conferences meet. It would be a fine thing if other churches could find it possible to follow the example set by our Portsmouth Church. The college certainly needs helpful consideration of this kind during this crisis.

We are grateful for all advanced offerings:

Previously reported		$3,345.21
Churches.		
Eastern Virginia Conference:		
Portsmouth, First	25.00	
Western N. C. Conference:		
Sophia	8.00	
Sunday Schools.		
Eastern Virginia Conference:		
Portsmouth, First	4.50	
Dendron	1.18	
Western N. C. Conference:		
Ramseur	5.00	
Total		$ 43.68
Grant Total		$3,388.89

L. E. SMITH.

PILGRIM FELLOWSHIP.

(Continued from page 10.)

the next two years and offers program suggestions for National and State work. A. American Board:

1. Mexico. The work of Arturo Villalobos Sandoval in guiding the musical program of the Mexican churches.

2. Miss Jane Kuan in West China. The work emphasizing the importance of the Christian home.

3. Continued support of Inanda Seminary for girls in Africa.

4. The American Bible Society in its interdenominational task of distributing Bibles to all peoples.

Social Action. Affirming our belief in the dignity and worth of all human beings, we will work for the following program:

1. reconstruction and war services.
2. World order.
3. Minorities and race.
4. The community as a center of social action.

Project on Study and Service for the Church and Community. In connection with a study of the local church and community, the Commission suggests that a realistic program of social action be considered and developed which shall be a technique for discovering and acting upon many areas of social concern, such as:

1. Pertinent facts about your local church.

2. information about population, racial groups and classes.

3. Conditions of housing, health, recreation, etc.

The total purpose of this plan is to put Christianity to work to make democracy live, starting where both Christianity and democracy start, in our churches and communities. There are larger purposes, both from the point of view of Christian personality and a Christian society. But the plan does not hope or need to save the world. It has the modest purpose of helping some young people to be more Christian and to meet some pressing community needs.

THE ORPHANAGE.

(Continued from page 14.)

Valley Va. Cent. Conference:		
Timber Ridge	$ 2.44	
Linville	5.78	
Dry Run	4.68	
Concord	1.93	
		14.83
Georgia Conference:		
United Con. Christian		5.52
Special Offerings.		
Mr. May, on bill	$ 2.00	
Mr. May, Reg. Payment	3.00	
A Friend	5.00	
C. S. Clayton	25.00	
		35.00
Total for week		$ 327.56
Grand Total		$11,676.25

PROGRAM, EASTERN VIRGINIA.

(Continued from page 2.)

Thursday Afternoon Session

2:00 Song Service by Rev. J. F. Morgan.
Prayer by Rev. Frank H. Lewis, D.D.
Report of Woman's Board by Mrs. J. F. Morgan, President.
Report on Foreign Missions by Rev. H. S. Hardcastle, D.D.
Discussion.

3:15 Report on Religious Literature by Rev. Arnold Slater, Chairman.
Address by Rev. Herbert G. Councill, Jr.
Discussion.

4:00 Report of Nominating Committee.
Report of Collector Mr. E. B. Rawls.
Report of Resolutions Committee.

4:30 Benediction by Rev. T. N. Lowe.

Thursday Evening Session

7:30 Young People's Program under direction of Miss Emily Harrell, President of Pilgrim Fellowship and Supt. of Young People in the Woman's Missionary Conference.
Discussion of Committee on War Victims and Services.
Benediction.

Friday Morning Session

9:30 Song Service by Rev. J. F. Morgan.
Prayer by Rev. W. B. O'Neill, D.D.
Minutes.
Report on Moral Reform by Rev. Elwood Jones, D.D.
Address by Rev. R. L. Jackson.

10:20 Report on Superannuation by Mr. John T. Kernodle, Chairman.
Discussion.

10:50 Report on Apportionments by Mr. W. H. Baker, Chairman.

11:05 Report on the Orphanage.

11:25 Report on Ministerial Ethics by Rev. T. Fred Wright.
Report of Finance Committee.
Business.

12:00 Bible Study (3) "Matthew" by Dr. I. W. Johnson.
Adjournment.
Benediction by Rev. Dr. N. G. Newman.

PROGRESS IN UNION

The committees on union of the Congregational Christian Churches and of the Evangelical and Reformed Church in the United States met jointly in Columbus, Ohio, during the last week in September to formulate a plan to unite the two denominations. Such a plan would necessarily be reported back to the national bodies of the two groups for consideration and final action; and a long period of cultivating mutual acquaintances between the churches of the two groups would be called for before such action could be taken. But the joint committee, devoting its time largely to surveying the total situation and setting forth tentatively the principles upon which the proposed union should be based, found remarkable unity in this area and made great progress. The new church is to combine the types of government of the two denominations in such a way as to maintain all essential rights and responsibilities held by the churches and ministers under the separate organizations.

The name suggested for the new denomination is the "United Church of America," which parallels that of the United Church of Canada. It would be understood that local names of churches would be preserved in many places. The name of the national body would probably be one which has been in use by both groups—"synod." This was the name given by the Congregationalists to their earliest interchurch gathering, shortly after their arrival in Plymouth on the Mayflower and on other ships that came into Massachusetts Bay. The fathers of the Evangelical and Reformed Church also brought this name to this country 250 years ago and have preserved it throughout their history. The full name of the national body would be "The General Synod of the United Church."

Both churches trace their descent from the beginnings of Christianity through the Western Church and the Protestant Reformation. They cherish confessional statements of the early Church, of the Reforming Fathers, and of more recent times, but the new church will derive its unity from the common Christian purpose of its members rather than from acceptance of any particular creed.

The joint committee will not meet again until spring, but in the mean time many groups from the two denominations will doubtless seek opportunities of becoming better acquainted with one another.

Southern Convention of Congregational Christian Churches.

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCIV. RICHMOND, VA., THURSDAY, OCTOBER 22, 1942. NUMBER 42.

A Stewardship Decalogue for the Creative Use of Money

By IRVING G. PAULSEN

Department of Stewardship, Methodist Church

1. Use money to relieve human misery.
2. Use money for the enrichment of your own mind and the minds of those bound to you by filial ties.
3. Use money for the development of character and the enrichment of personality of yourself and those of your household, not for selfish reasons but for the sake of one's larger usefulness.
4. Use money for the enrichment of the personality of all who are associated with you in vocational relationships, such enrichment to be in terms of the highest that we know in human values.
5. Use money to make possible greater educational and cultural advantages for the less privileged of all communities everywhere.
6. Use money for the Christian education of childhood and youth not alone in your own community but in the entire world.
7. Use money to seek beauty, to create beauty and to put more of beauty into the life about you.
8. Use money to secure social and economic justice through the support of movements that seek to transform unjust social systems.
9. Use money for the support of institutions that have the building of a kingdom of brotherhood and goodwill on earth as their purpose.
10. Use money to bring the gospel of the abundant life in Christ to all peoples everywhere.

NEWS AND VIEWS

Rev. Richard L. Jackson received 12 members into the Waverly Church last Sunday.

Rev. J. H. Dollar is assisting Rev. T. Fred Wright in revival services this week at Windsor.

Services were held at Burton's Grove last Sunday afternoon with a sermon by Rev. R. L. Jackson.

The speakers at the Eastern Virginia Ministerial Meeting last Monday in Suffolk were Rev. R. E. Brittle and Dr. F. L. Fagley.

Mr. Mills E. Godwin, president of the Eastern Virginia S. S. Convention, has been in Lakeview Hospital. Dr. N. G. Newman has returned to Lakeview Hospital for treatment.

Mrs. L. E. Smith was in Alamance General Hospital from Saturday, October 3, to Wednesday, October 14. She underwent two major operations and is now slowly recuperating at home.

Attend the Eastern Virginia Conference next Wednesday, Thursday and Friday at Cypress Chapel. Your church report should be in the hands of the Conference Secretary, Dr. John G. Truitt, day before yesterday.

Rev. B. H. Watkins was the guest of the Rev. J. Howard Smith and the members of our Lynchburg Church last Sunday morning. Mr. Watkins was the guest preacher. He served the church six years ago before going to Eastern Virginia.

A NOTE OF WELCOME.

A cordial welcome is assured to both ministers and delegates to the approaching session of the N. C. and Va. Conference at Liberty Church, Halifax County, Va. Liberty is two miles east of highway 501 from Durham to Lynchburg and four miles from Nathalie Station on the N. & W. R. R. Arrangements have been made to meet busses and trains. Schedules are convenient and will be printed in THE CHRISTIAN SUN later.

The chairman of the entertainment committee, Mrs. Walter Bray, Nathalie, Va., will appreciate a notice ahead of time for those desiring entertainment.

MRS. WALTER BRAY, *Secretary,*
C. E. NEWMAN, *Pastor.*

BEGINS SEVENTH YEAR.

Special anniversary services were held last Sunday morning in the Congregational Christian Church, Winchester, at which time the Rev. Robert A. Whitten began his seventh year as pastor of this church.

During the past six years, the church has shown a steady growth and has met in full all of its financial obligations, including the benevolent budget. New property has been acquired and paid for and most of the church debt paid, records of the congregation show.

Special music by both the Junior and Senior Choirs was rendered during the morning worship period. Mr. Whitten's sermon topic on that occasion was "Loyalty." This was also Rally Day in the Sunday School.

PORTSMOUTH LADIES AID.

The Ladies Aid Society of the First Church, Portsmouth, under the leadership of Mrs. O. C. Hartung, President, has just brought to a close another very successful year's work. At the Fourth Quarterly Conference which was held at the Church recently, the Ladies reported the sum of $847.28 raised by them during the year. In by-gone years the ladies have raised the money by having pie sales, chicken dinners, and blanket clubs. This past year the war changed things considerably, but it did not change that deep desire on the part of the ladies to do their share of the work. Thus, the money was raised to carry on their great work by voluntarily giving their hard-earned cash. The report at the conference brought cheers of applause from all members of the Church present. It is often said that the ladies are the backbone of any church. That is really true at First, Portsmouth.

The new officers of the Ladies Aid Society for the coming year are as follows: President, Mrs. O. C. Hartung; First Vice-President, Mrs. M. K. Smith; Second Vice-President, Mrs. B. F. Collins; Treasurer, Mrs. B. B. Revere; Flower Committee, Mrs. J. E. Powell; Secretary, Mrs. H. W. Lee.

By the way, do you know that all packages for boys in the Armed Services overseas must be mailed in October? Our churches will want to remember their "boys" who are far from home. Let's not forget that it must be done this month.

TO THE PASTORS AND CHURCHES IN THE SOUTHERN CONVENTION.

We are nearing the close of the present conference year. Every church wants to be a banner church and all churches should work to that end. If a church sets itself seriously to the task of paying its entire conference apportionments, it will come pretty nearly succeeding. This is one part of our church work that will not easily do itself. It requires effort. This is a sincere appeal to the pastors, churches and all interested friends to please do your best for the college. Our situation is not so comforting. Beyond a doubt, the draft age will be lowered to eighteen. At present we have a little more than two hundred boys enrolled in Elon College. This is about one hundred boys less than we usually have at this time. Practically everyone of these young men will, if he has not already, arrive at the age of eighteen in the late spring or certainly not later than September, the beginning of our fall term. It doesn't take a mathematician to see what this will mean to our college, particularly since we are dependent almost entirely upon the income from the student body itself and conference apportionments. Income from the student body will be

If we are to live, and live we must, drastically and dangerously reduced. it will be necessary for the churches to see that conference apportionments are paid in full and even here we have a discrepancy. The Convention voted an apportionment to the conferences totaling $12,500. The conferences in turn apportioned to their churches a total of only $10,346.95, so that if the entire amount apportioned to the churches was paid we would still be considerably more than $2,000 short of the Convention's askings. I wonder if conference officials and delegates won't at the approaching sessions please do something about this discrepancy. If it were not absolutely necessary, I would not make the appeal. I am sure that we all realize that the college in reality is essential to the life and program of the country, institutions of the church, and the church itself. We cannot afford to let the college down in its needs and in this approaching crisis. The cooperation and help of all will be greatly appreciated.

Previously reported	$3,388.89
Churches.	
N. C. and Va. Conference:	
Monticello	$ 20.00
Grand Total	$3,408.89

L. E. SMITH.

STEWARDSHIP

Rev. Jesse H. Dollar, *Convention Chairman*

Many of our churches are now facing the necessity of preparing for the Every-Member Canvass. The fall program must be well under way. Last month we asked several questions which should have found answer in every church by this time. We go on from there. The reports received thus far are most encouraging.

The Suffolk Christian Church has just completed the finest Every-Member canvass in its history. Their budget is over-subscribed. Dr. Truitt did not risk chance to prepare his people for this important work. He held a Stewardship Institute which warmed the hearts of the canvassers, gave new vision to the finance committee and resulted in an awakened spiritual interest throughout the church. As a result, the budget for the coming year was pledged with a comfortable margin for shrinkage. That is as it should be in every church.

Reverend Richard L. Jackson, pastor of the Waverly, Spring Hill and Centerville churches, says that as a result of the Every Member Canvass in one rural church last fall their apportionments will be paid this year, and that there has been money for needed extras. This is not a strong church, numerically or financially, but is among those whose membership has dwindled during recent years by the draining process going on in many of our old, mother churches. Their apportionments were set when the membership was much larger. As a result of wise planning last fall they will measure up to the askings of the conference. Couldn't such be duplicated in many other rural churches if our pastors would use approved methods in planning the financial program?

The Newport News church invited Dr. John G. Truitt to hold its Stewardship Institute this year. He did a fine job of it. This was their fifth annual Institute. The technical matters had gone into the foundation laid in previous years This year the entire emphasis was Spiritual. The results were telling. Pledges were increased. Many are tithing (more than fifty) and though working under the handicap of the rationing program which made necessary a different plan for the canvass, the success was most gratifying. Although the budget was increased $1,600.00 over last year it has been over-subscribed by nearly $4,000.00 with approximately fifty persons yet to be seen. This story is told for one reason only: To show how the spirit of Stewardship grows, once it has taken root in the life of a church—your church! Anybody's church! It does not follow that the pledges were increased simply because people are making more money than last year. People don't give more simply because they earn more, but because they love more. This is the program:

Spending

1. Food; enough for health
2. Clothing; enough for warmth and comfort
3. Shelter; modest, which is expensive now
4. Saving; with a Christian motive
5. Cultural and Recreational; adequate for needs
6. Giving; a tithe and beyond.

"A minimum spent for ourselves in order that we may give the maximum to supply the needs of others."

If we fail to teach the young people who are going out into industry that they have a responsibility in the stewardship of themselves and what they have, we will impoverish the church of tomorrow. More young people have gone into industry during the last year than at any other such period in our history, perhaps. By personal contact and spiritual guidance they can be won to a Stewardship life in the same manner they were won to church membership. Can it be said that a person is a Christian when he does not practice Christian Stewardship?

Three splendid pamphlets are just off our denominational press which should be used in our fall programs and canvass. They are printed in colors and are appealing. Their message is vital to our present need.

It costs money to prepare for an every-member canvass. At least three letters should go to the membership from the finance committee, each containing an appropriate pamphlet, and the last should contain a copy of the budget for the coming year. The pastor should write one letter, not appealing for money, but undergirding the program with a deep spiritual tone. The price of these pamphlets, the cost of printing, postage, etc., may look like too much to spend—especially when the money is not on hand. Experience bears out the fact, however, that the wisest money the average church spends is in connection with its program of promotion through Christian Stewardship and its Every-Member Canvass. There is such a thing as false economy, and perhaps no institution is so guilty of its practice as is the church. Where is our faith?

I venture this challenge to any church in the Southern Convention—or anywhere else, for that matter: Any church willing to venture into a program of promotion of this sort and willing to settle upon a tried method—such as an institute and a thorough every-member canvass—and not feeling itself financially able to pay the expenses of any trained person it desires to have conduct its institute and canvass, buy the necessary supplies, postage and printing, but with faith enough to make the venture, tries and fails to go far beyond its previous pledged support, I will pay all expenses of such a venture or any amount it cost above its value to the church as judged by those responsible for the venture. As a meter I should say that the canvass should cost from $25 to $200 depending upon the size of the church and the need for information in the constituency. This represents my faith in Christian Stewardship in any church; rural, urban or city. It will work. It will give your people vision. It will enable your church to go forward. Won't you try it?

OUR BIBLE TEACHER.

I wish to express appreciation for the fine work being done by the Reverend A. Lanson Granger, who is teaching Bible classes in Asheboro High School. This year for the first time a course in Bible is listed in the courses of study of our high school. This was made possible by the churches of the town, with the help of the P. T. A. and others.

Sixty-one boys and girls in the tenth, eleventh, and twelfth grades are studying the Bible under Mr. Granger, who is pastor of the local Congregational Christian Church. The young minister, who is cultured, scholarly, and conscientious, is making the course both interesting and instructive. I consider it a privilege to study the sacred Book under such a teacher.

Nellie Alice Brown.

NOTICE.

The Piedmont Ministerial Association will meet on the Monday following the Second Sunday of December, February and April at Elon College, N. C.

STEWARDSHIP ADVANTAGES.

For the sake of the local church and its program, for the sake of Christ and His Kingdom, for the sheer joy of efficiency in Christian service, the principles of stewardship should be clearly articulated throughout our Convention.

Consider the advantages of adequate stewardship in the local church. For one thing, the church can get a better minister when the present one has gone. Many churches change pastors in the fall. The change may be somewhat like the story of a negro who was contemplating a divorce in order to marry another woman: "Judge," he said, "I just don't believe there's five dollars difference between them two women." Now suppose the church can tell with some pride what was done for the former minister: the parsonage was painted and furnished, his expenses were paid to the General Council, all apportionments were paid, substantial improvements were made on the church property and the pastor's salary was raised three times in five years. This church can exercise some choice in the election of a pastor.

Just suppose, on the other hand, the church can boast of no such achievements. Suppose, for instance, it is common ministerial knowledge that the former pastor was so impoverished he could never buy new books, subscribe to necessary periodicals, attend Bible conferences, etc. Perhaps it was noticed that during Conventions when other pastors went to a hotel or cafeteria, the one in question found it necessary, for financial reasons, to go to "Sloppy Joe's" hot dog stand. If the church can only apologize for what it has not done and place the blame on the outgoing ministerial scapegoat, the wise minister will readily read between the lines and easily detect the fatal habit of "passing the buck" and "debunking the goat."

Use your imagination for a moment. Just suppose now you are a minister with the proper training and experience. You have a call to the aforesaid church and also an opportunity to enter the Chaplaincy with an adequate, dependable salary. Which would you take?

What is your church doing to keep its present pastor? Will it wake up one day, too late? The best way for any church to get a good preacher the "next time" is to inaugurate a solid program of stewardship and make the present pastor succeed.

OVER-CROWDED HOSPITALS AND HALF-FILLED CHURCHES.

The minister goes calling from one hospital to another and finds them all crowded. Every available space is being used and patients are frequently turned away. The minister goes to his church, the spiritual hospital, and finds it half-empty. Why is this?

The church should be full, for it is designed for the spiritual athlete as well as the spiritually anemic, the saint as well as the sinner. These two groups should be present at every service, their combined strength giving to every congregation an impressive number.

Perhaps one solution is a more concerted and intelligent endeavor on the part of the ministry to guide every patient into a spiritual experience. It should be a reminder of one's dependence on God, the Creator and Sustainer of life. One can hardly make the exit to the operating table without remotely contemplating a possible rendezvous with the undertaker. Lying helpless on one's back for days or weeks should prompt one to look up in petition to the Heavenly Father.

But this does not automatically and inevitably take place. How then, can this be prompted? By skillfully guided conversation. By carefully selected books or literature. Flowers, the only language some people can use during the illness of a friend, are inadequate. The physician of the soul must probe deeply. This is his opportunity. It must not be lost. Every sickness presents a spiritual opportunity. Penetrating questions, a regular and judicious use of Scripture, individually prescribed prayers, pointed suggestions and creative affirmations, all these have a direct and powerful bearing on the reorientation of personality.

Recall the patient who thought she was dying. She made her peace with God and immediately began to improve. She experienced God in her life. Religion has now become real. The hospital was her Bethel, the operating room a sanctuary, the doctor an unconscious evangelist, her sick bed an altar of dedication and the darkness of physical night became the noontide of illumination for her soul.

We must help people to realize that health is not simply a matter of having hospitalization, a good doctor and a continuing salary during illness, but that health is also determined by a right relationship to God. Religion and health are inseparable; they are supplementary and complementary. The Great Physician and Great Teacher are one. This realization will fill our churches. And, likewise, when our churches are filled there will be fewer people in our over-crowded hospitals. That is to say, spiritual health has a direct relation to physical health.

The hospital must be recognized as a fertile field for evangelism. Here one finds the prodigal, the lost sheep, as well as the maimed, the halt and the blind. Seed sown here may fall into fertile ground.

Let the people in the hospitals become conscious not only of flowers, sick cards and casual visits, but let them also be reminded of the prayers of Christian people. Let every "good bye" be accompanied by the expressed hope that these patients may not only be restored to health, home and business, but may also find an immediate and regular place in the services of the church. Such multiplied suggestions have an irresistable impact on the human mind and spirit. A spiritual experience becomes well nigh inevitable.

The studious visitation and evangelism of those in hospitals, the systematic nurture of the spiritually convalescent, the utilization of the spiritual athletes in the development of the "babes in Christ," will go far toward filling our churches. R. L. H.

SPIRITUAL PRIORITIES

By Harry Emerson Fosdick.

When war comes, an inescapable urgency is upon us, saying, some things must be maintained, no matter what else has to be foregone. Is the Christian Church among such priorities? That question confronts millions of us now—is the Christian fellowship of our local congregations, part of the wider fellowship in Christ that reaches around the world, one of the priorities that must not be allowed to break down in its program and ministry, but that despite war and chaos, a shaken earth and a threatened civilization, nay, all the more because of them, must be maintained?

Amid this prodigious physical output—bombing planes, tanks, battleships, and all the rest—the basic need of the world is still spiritual. Indeed, our modern scientific competence has so outstripped our spiritual control, that, like drunken drivers, we human beings are ruining ourselves with magnificent machines.

The basic need of the world, being thus spiritual, is intimately personal. The priorities that are largely advertised now are in terms of mass production, but even in that realm ultimate success or failure is rooted back in individual morale. As for the great business of being real persons in a time like this, keeping our heads level and our hearts strong, not inwardly beaten by discouragement, not embittered by the bitter world, crushed by trouble or dismayed by failure, not only wanting Christianity to triumph in the world at last, but ourselves staying Christian now in the quality of our own spirits, that is of such profound significance that if the Christian Fellowship is important to it, then the Church is among the priorities. Is there any doubt of that?

Times like these force a man down into his depths. In more comfortable days he may feel no need of an inner philosophy of life that is his very own, and of interior resources of power that make a man of him but now he needs them. We all need a profound religion, a basic faith of our own in life's meaning, a new hold on God. fresh insight into Christ's way of life, an interior resource of moral guidance and power, and all this sustained and nourished in us by the Christian fellowship, where, with all its faults, that great heritage and tradition has been kept.

The basic need of the world being thus spiritual and personal, is as well international. If I never had believed in the Church before, my disbelief would be disturbed now by the kind of people who hate the Church. All the totalitarian states have been having trouble with the Church. In Russia they all but obliterated the Church; in Japan they compelled its unification under state control, so that they could get their hands on it; in Italy there has been a running fight between Mussolini and the Vatican; in Germany the Nazi party has cribbed, cabined, and confined the Church, often imprisoned its priests and ministers, and tried to organize an opposing religion of race and nation. From all of which one gathers that with all its faults the Church of Christ is more important than many of its own members even, had supposed.

Moreover, this impression grows deeper the more one considers why it is that they hate the Church. The reason, of course, is not theological—what do they care about that?—but practical and sociological. They hate the Church because it is essentially international and interracial. It cannot escape its basic proposition: "God so loved the world," or its first commission, interracial fellowship that still persists, so that even when this war had broken out and England was suffering the tortures of the bombed, a great company of British Christians, headed by the Archbishop of York, issued a ringing statement of Loyalty to Christ, whose closing paragraph begins: "We declare that in this allegiance to Jesus Christ we are united to all others who acknowledge Him, in a fellowship which is unbroken by any earthly divisions and persists beneath even the wraths of war."

The world can have fascism if it chooses—the exaltation of the national state as though it were God—or it can have Christianity, but it cannot permanently have both. Those two are mutually exclusive. Its enemies themselves being witnesses, is not the Church of Christ one of the priorities?

One thinks of this today especially because of the emphasis it gives to the tremendous importance of what we commonly call "foreign missions," but what we had better call now the "support of international Christianity." Is it of small concern today that a powerful body of Christians is in China, whose hands are on the tiller of that great people's destiny, that there are Christians in Japan who will not surrender, that there are Niemoellers in Germany, and in Italy loyal Roman Catholics to whom God, and not Mussolini, still is God, that there are great churches in India and Africa, and that around the world this fellowship, distraught, perplexed, nevertheless is held together by a faith that constitutes an insuperable spiritual barrier against all that we fear most today? For philosophies as well as armies are contending for the world's allegiance, and Christianity represents one of them—one God and therefore one humanp family, the sacredness of every human personality, and therefore national states always made for man, and man never made merely for the national state. Never in the world's history was the Church of Christ more plainly one of the priorities. Real Christianity and the kind of civilization we want belong together.

Two unmistakable things this present crisis says to every one of us: First, self-sacrifice is the order of the day—no one has any right to avoid it; second, every great cause that calls for self-sacrifice is compelled in the end to translate that call into economic terms and say, This means money. Certainly the nation says that, and can say that with compulsory enforcement. Willy-nilly, we must translate our patriotism into financial terms. But all through the nation are vital, voluntary institutions, indispensable to the welfare of the people, to the maintenance of a living democracy, the sustenance of our souls and the hope of the future, that cannot enforce financing but must rely on people like ourselves, who of their own free will put them among the priorities because they are personally convinced that they belong there.

RELIGIOUS EDUCATION PROJECT.

The ministers of the Leaksville-Spray Ministerial Association have succeeded in getting their churches to provide funds for the employment of a full-time instructor of Bible in the public schools. Miss Ruth Petty of Clinton has been employed to teach the course, which began with the present school term. The Association also joined in conducting a religious survey of the community. As a follow-up of the survey, a community-wide "Go to Church" campaign is now under way.

If thou wouldst improve the world, improve thyself.

—*Henry L. Buckley.*

CONTRIBUTIONS

SUFFOLK LETTER.

The women of the Missionary Societies of the Southern Convention are planning to study the Gospel According to Luke, as an assignment for the year. With this in mind, the writer decided to review this book as a Bible Study, for the session of the Eastern Virginia Conference, to be held at Cypress Chapel, October 28-30.

Any one who has studied this book will agree that it will be impossible to present a detailed, comprehensive review of Luke in three brief addresses. As the time approaches one anticipates the task in great fear and trembling. And the more one studies the book the more staggering the hazards seem to appear. Lest the reader may be too severe in condemning us for daring to undertake such a great task, we hasten to make some suggestions about the Bible Study Period.

This will not be a detailed study of the book, verse by verse. That would be impossible and would not serve the purpose in our plans. What we wish to do is to give a general survey of the book, showing something of the purpose and plan of the writer of the Gospel and its significance to the church. Therefore we are requesting you to read, and, if possible, re-read the Gospel of Luke before going to Conference. It would help if you can find time to read the book through at one sitting, or, in one day. As the book is read, the first four verses, in the first chapter, should be kept in mind as a background. It will be helpful to turn back and read these significant verses after reading a few chapters of the book. Read them a number of times before you finish the book.

Luke will become a new book to you when the broader view of the Gospel becomes clear and vivid to your mind. Forget, for the time, the divisions of chapters and verses and read it as a letter from one good man to his faithful friend. "That thou mightest know the certainty of those things, wherein thou hast been instructed." (Chap. 1:4). How much we need to "know the certainty" of some of the things we have been taught, are teaching, in our churches! Teaching may have too many assumptions, and what we learn may be received "with a grain of salt." Luke is dealing with "the certainty of those things," and if our study fails to make that clear and plain, our work will be done in vain.

This advance statement is made in the hope that some may find time to read this Gospel between now and the Conference. And the women of our Missionary Societies who may be interested will find it helpful to take a copy of the New Testament, or a copy of Luke's Gospel, to Conference with a pencil and notebook. If it is not convenient to do that, be sure to find time to read the book. You may not find much value in taking notes —but the suggestion is worth consideration.

But the chief thing is something beyond what has been said to this point. We are anxious for this period of our Conference program to be spiritually uplifting to those who may attend. The Bible Studies will be simple and devotional. Let scholarship and criticism be secondary considerations. We know enough about Jesus Christ to hold to His church. But we should know him better. Reading this gospel and spending some time in prayer for the speaker and the period of study will help. If we may have the privilege of real study and prayer, in this Conference session, a great blessing will follow. That will mean fellowship with the Master. For that we pray.

I. W. Johnson.

ELON'S DEBT.

We are all tired of that phrase. We shall be happy when it shall have been wiped out. The only way this can be done is to wipe out the debt. The only way we can wipe out the debt is to pay it. We are making fine headway in that direction. From June 1935 to September 16, 1941, we wiped off the slate $663,000, leaving a balance of $105,000. From September 16, to date, we have wiped out $72,000, leaving a balance of $33,000. A number of my friends and friends of the college have insisted that these facts not be given to the public at this time thinking that it would cause people to lose interest, that those who had not pledged and who are anticipating contribution would not contribute, and some of those who had made their pledges would not pay them. I do not feel that way about it. I think that all who expressed an interest in Elon College by pledging contributions for the cancellation of this debt will be delighted and if they haven't paid their pledge will redouble their efforts to pay them as quickly as possible. Nothing succeeds like success. And further it has always been my policy to confide in the friends and the constituency of Elon College, to tell them the truth about the situation here. This was true when our debts seemed hopeless. Many then contended that the amount of the debt, the actual condition of the college, should not be told to the people, the alumni, and friends. The authoritative information I think is the best policy. So I am very happy to report that we are getting along finely with the payment of our debts. Friends who made pledges are paying them and those who have not paid their pledges, I am sure will do so as quickly as possible. We are anxious to get the debt out of the way before Christmas if possible. Those who made pledges, have until January 1 to pay them if more convenient, but it is hoped that everyone with an unpaid pledge will make a special effort to pay that pledge at once. When $100 is paid, a total of $4 a year is saved. When the note of $144,000 at four per cent interest was given the Virginia Trust Company in 1935, the annual payment was $5,760. The annual interest rate on the principal now owing is $1,320 or a saving in interest on the note of $4,440. This is wonderful thanks to our friends, but how much more wonderful it will be when the entire debt is wiped out and the income of the college endowment can be used for the purposes for which it was intended by the donors.

Together let's wipe out Elon's debt completely and have a day of rejoicing and celebrating in which we may all participate.

L. E. Smith.

SPECIAL SERVICES AT OLD ZION.

On Sunday, October 4th, Old Zion church began her fall series of special services, with Dr. Frank H. Lewis of the Shelton Memorial Congregational Christian Church of Portsmouth, Va., as the visiting minister. He was here for the service at night on this date and continued through the week until the 11th. It was a great treat to have him in our church and be uplifted with his excellent, well-constructed sermons. Never has the writer been privileged to sit and listen to a man who could carry his hearers to such depths of spiritual thought with sermons so inspiring and challenging and so intelligently presented, as was done in

(Continued on page 7.)

FOR THE CHILDREN

Dear Friends:

Last week at our Missionary Conference Mrs. Lightbourne said that she knew that many interesting things had been done during the year by young people and children and that she wished there were some place where these interesting Missionary projects could be tabulated. We had such a delightful Cradle Roll Party at our church here in Sanford the last of September, that I wanted to write about it in our Page just after it happened but felt that perhaps I talked about us too much. But since the Cradle Roll Superintendent was at the Missionary Conference and heard the remark she told me that she thought it might be nice to write it up this week.

Mrs. C. C. Way was our Cradle Roll Superintendent last year and since everyone felt that she couldn't be beaten she was persuaded to take the work again.

On the Sunday before our Party on Friday afternoon, each child was given an invitation. They were so cute that I kept Oliver's to put in his Scrap Book. Mrs. Way and her daughter-in-law made them. They were made of orange, blue and white construction paper and tied with blue ribbon. The front was a blue clock's face with Time written on it and the clock hands pointing to 3 o'clock. On the white inside page was written this: "Cradle Roll Party, September 18, 1942. Bring mother, mite box too; I'll be waiting at the church for you. Mrs. Way." On the next page was written: "We're giving Mr. S. A. Wicker the handkerchief shower this year. Please bring one." On the back of the clock face on the orange was written "Oliver Todd." Any Cradle Roll Superintendent with a little time and a few materials could make such invitations for her party.

Mrs. Way used a Missionary Worship Service for Children which Miss Angie Crew worked up and sent out to be used in June. "World Children for Jesus" was the theme. Miss Crew suggested that we use Copping's picture, "The Hope of the World" in our worship center. Mrs. Way and I arranged this picture, which I ordered from Pilgrim Press, Boston, on a table with a burning taper placed on either side. Mrs. Way presided at the meeting. She welcomed the new babies with their mothers and presented our program. We enjoyed singing together and listening to the children give their parts of the program. Truby Groce Proctor gave the Scripture Lesson: "Then there were brought unto Him little children, that he should lay His hands on them, and pray: and the disciples rebuked them. But Jesus said, Suffer the little children, and forbid them not, to come unto me: for to such belongeth the kingdom of heaven. And he laid His hands on them, and departed thence." From memory. Patricia Proctor gave the little poem:

Long ago the little children
Gathered close at Jesus' knee,
For His kindly smile said gently,
I love them and they love me.

Come and listen to the story,
Friend of children still is He;
Listen then and whisper softly,
I love Him and He loves me.

Then Mrs. Way presented a Child's Bible to little Joe Palmer Brannon who is not yet a year old. I told the Missionary Story about "The Artist Who Forgot Four Colors." Then all of us brought our mite boxes up to the front and put them before the picture of "The Hope of the World;" Christ and the five children who represent each one of God's families. We read a Litany of Praise for our gifts and little Sybil Ann Kelly gave the little prayer of consecration, which was also our benediction.

Now came the best part of it all, so the children thought. We got into our car, all of us who were not babes in arms, and carried our handkerchiefs to Mr. Ambrose Wicker. Mr. Wicker had a stroke over a year ago and since that time he hasn't been able to talk or walk. He came out on the porch in his wheeled chair to greet us, and smiled his welcome. The little children brought the handkerchiefs up to him one by one. Then we bowed our heads and Sybil Ann said her little prayer for him. He was so happy that he could not keep back the tears. The children were happy too because he liked their gifts.

We got back into the car and went back to the church where Mrs. Way had been talking with the mothers. We had delicious fruit drink with cookies and ripe pears which had grown on Mrs. Way's pear tree on her farm. After the party a sunshine basket was carried to the little Stone boy who is also confined to his chair. He was just as happy over the basket as Mr. Wicker was about his handkerchiefs.

Each one of us had such a nice time that we are anxious for next year's Party Time to come!

* * * * *

I would be verry happy to have any of you who have had parties to write them up and send them to me so that we can put them in the Children's Page. Any Missionary Projects which children have worked on during the past year we would be glad to know about and to write about them. Just send them to:

Mrs. A. C. Todd,
6 South Third St.,
Sanford, N. C.

SERVICES AT OLD ZION.

(Continued from page 6.)

this week of preaching. Dr. Lewis made many friends in our congregation.

As a visible result, there were a number of reconsecrations and three united with the church. Two of these, a father and son, united with the church at the final service which was an impressive one.

The writer has said nothing in print since coming here in April, not that nothing was to be said, but laziness prevented. The work goes on splendidly. Our congregations are relatively good; our finances in good shape, with everything ready to go to Conference. We have paid off a $400 note on the parsonage and are now in the midst of a campaign to clear the parsonage of its entire indebtedness by the first of December, of this year. We have one half of the amount necessary, for which we are very grateful. The church gave two hundred dollars to the "All or Nothing Campaign" for Elon College.

The folks here are friendly and congenial. They have a word of encouragement and are ready and willing to do what they can to advance the kingdom. Norfolk, being a defense area, there are thousands of people here from every part of the country and some of them find their way into the churches of the city. Many are here merely for the return they may be able to receive for their labor and they present quite a problem for the churches. We are greatly encouraged, however, in the progress Old Zion is making and in the help it is able to render these people.

We feel that one day Old Zion will make her influence felt in a much larger way. We covet your prayers.

G. C. Crutchfield.

NORTH CAROLINA WOMEN MEET IN BURLINGTON.

The thirtieth annual session of the North Carolina Woman's Missionary Conference, Congregational Christian Church, was held Tuesday, October 13, at First Church, Burlington.

The session opened at 10 o'clock, with the president, Mrs. W. E. Wisseman of Greensboro, presiding. Music throughout the day was directed by Mrs. R. W. Brannock and Mrs. J. H. Lightbourne. The theme for the day was "Good Neighbors."

Mrs. A. Grieg Ritchie of Union, led the morning devotions. This was followed with reports from the seven districts of the Conference. Mrs. J. D. Strader reported for Alamance; Mrs. Wisseman for Chatham-Lee-Moore; Mrs. J. H. Hilliard for Durham-Wake; Miss Frankye Marshall for Guilford; Mrs. W. T. Dunn for Halifax; Mrs. Hugh S. York for Randolph, and Mrs. E. M. Carter for Vance-Warren. Three new societies were reported and three reorganized.

Dr. L. E. Smith, president of Elon College and pastor of the Elon College Church, introduced the ministers present, as follows: Dr. Stanley C. Harrell, Rev. F. C. Lester, Dr. C. E. Newman, Dr. J. H. Lightbourne of the host church, Revs. M. A. Pollard, J. L. Neese, Allyn P. Robinson, Aubrey Todd, Greig Ritchie, Ellis Clark, W. E. Wisseman, Joe French and Kenneth Register.

Special committees to report in the afternoon were appointed, as follows: Mrs. A. L. Hook, Elon College, nomination; Mrs. Rowland Iseley, Greensboro, place; Mrs. R. O. Caveness, Raleigh, finance; Mrs. O. H. Paris, Greensboro, recommendations, and Mrs. G. W. Putman, Raleigh, resolutions.

Mrs. O. H. Paris, Greensboro, reported for "Spiritual Life." Miss Susie Allen, Raleigh, who has served for the past three years as treasurer, made a report stating that every requirement had been met and that the Conference was over the goal, with all obligations having been met. This was followed with a special invocation by Mrs. W. R. Sellars, Burlington.

"All American Neighbors" was the title of an interesting skit that was presented by Mrs. A. L. Granger, Asheboro, and Mrs. M. T. Garren, of Greensboro, in which the conclusion brought out suggestions of the literature which is to be used by the societies during the year and was presented at this time by Mrs. F. C. Lester, Elon College.

The principel address of the morning was made by Mrs. D. P. Barrett, of Lenoir, returned missionary from Puerto Rico, where she has spent the past 40 years. Her subject was "Are We Neighborly Neighbors?" She was introduced by Mrs. Charles Rowland, of Greensboro, former president of the North Carolina Conference.

Mrs. Fred Smith, Greensboro, sang as a solo "Arise O Lord."

At the noon hour the delegates, visitors and ministers enjoyed a luncheon at the church, with the women of the hostess church in charge.

At 2 o'clock the president of the Conference opened the afternoon session. Mrs. Mabel Donkin, Greensboro, gave the invocation.

Mrs. Claude C. Fonville, Burlington gave a report on the Life Memberships, which number 19. This was followed by a memorial service, at which Mrs. Fonville had 11 white tapers lighted in memory of those that had died during the year.

Departmental reports for the young people's part in missions were made by Mesdames D. J. Bowden, Elon College; Aubrey Todd, Sanford; J. H. Lightbourne, Burlington, Mrs. D. E. Mitchell, Reidsville, gave a full report concerning "Friendly Service."

A highlight of the Conference was the talk by Miss Angie Crew, Elon College, returned missionary from foreign countries, who reported on the 36 societies that had during the past year attained the Standard of Excellence. She presented to each society a beautiful flag of Christian service. These flags were made by Mrs. E. J. Lester, Elon College, who is approaching her 83rd birthday.

Mrs. F. C. Lester spoke during the afternoon.

Mrs. R. O. Caviness reported on the finance committee. Mrs. O. H. Paris, Greensboro, read the recommendations. Mrs. G. W. Putman gave the resolutions.

Report of Mrs. A. L. Hook, Elon College, chairman of the nominating committee, was adopted, the following officers being elected: President, Mrs. J. W. Strader, Burlington; Mrs. Wisseman, first vice-president; Mrs. D. E. Mitchell, Reidsville, second vice-president; Mrs. Stanley Harrell, Durham, secretary; Miss Susie Allen, Raleigh, treasurer. Departmental superintendents are Mesdames O. H. Paris, D. J. Bowden, J. H. Lightbourne, Aubrey C. Todd, F. C. Lester. District superintendents are Mrs. Kenneth Register, Miss Stella Stout, Mrs. J. H. Hilliard, Miss Frankye Marshall, Mrs. S. R. Gay, Mrs. A. L. Granger and Miss Margaret Alston.

MRS. H. D. LAMBETH.

MISSIONARY OFFERINGS.

WEEK ENDING OCTOBER 16, 1942.

Sunday Schools.

Pope's Chapel, Frankiinton, N. C.	$ 3.00
Liberty Spring, Suffolk, Va.	5.00
Parks' Cross Roads, Ramseur, N. C.	16.00
Big Oak, Eagle Springs, N. C.	3.79
Leaksville, Luray, Va.	6.07
Antioch (R), Seagrove, N. C.	2.35
Mt. Carmel, Walters, Va.	3.12
Union (S), Franklin, Va.	7.96
Oakland, Suffolk, Va.	10.00
Total	$ 57.29

Individuals and Churches.

Concord, Timberville, Va.	$ 1.61
Mt. Auburn, Manson, N. C.	5.75
Hopewell, Va.	5.00
Total	$ 12.36

Woman's Board S. C. C.

Mrs. M. V. Leathers, Treasurer, Suffolk, Va., Home Missions	$1,317.00
Foreign Missions	1,324.05
Total for week	$2,710.70
Previously acknowledged	837.19
Total since Sept. 1, 1942	$3,547.89

Gratefully,
MATTIE COX PARKER,
Secretary.

QUARTERLY REPORT.

The following is the Quarterly Report of the Woman's Board of Missions, Southern Christian Convention. ending September 30, 1942:

Receipts.

N. C. Conference:		
Women's Societies	$1,233.03	
Young People	77.31	
Juniors	67.39	
Cradle Roll	96.37	
		$1,474.10
Va. Valley Cent. Conference:		
Women's Societies	$ 55.17	
Young People	4.65	
Cradle Roll	2.35	
		62.17

(Continued on page 13.)

NEWS FROM DR. ROBINSON.

The first word since December 24, 1941, from a New England doctor, Hugh L. Robinson, now in Manila, has just been received by his wife, Mrs. Olga O. Robinson, 165 Grove Street, Auburndale, Mass., through a passenger on the Gripsholm.

Dr. Robinson, who was born in Meriden, New Hampshire, and educated at Colby College and Harvard Medical School, was enroute to America from his post as head of the Lu Ho Hospital, Tunghsien, North China, under the American Board of Foreign Missions when war with Japan broke out and he was caught in Manila.

Mrs. James D. White of New York, wife of the Associated Press correspondent in Peking, worked as a volunteer with Dr. Robinson in the Camp Hospital in Manila and reports that "everyone liked Dr. Robinson because he was always so cheerful and so kind. He worked extremely hard and was never too busy or too tired to take care of anyone who needed him—my idea of a real doctor."

From Mrs. White, Mrs. Robinson learned that for the first four months Dr. Robinson lived in the hospital, eating in the hospital kitchen and sleeping in the physiotherapy department. Later he stayed in the home of one of the other missionaries who had not been interned. When Mrs. White left Manila on the repatriation boat Dr. Robinson was recovering successfully from an attack of denkue fever complicated by jaundice.

Missionaries, she reported, had been allowed to stay outside the interment camp by the Japanese, but Dr. Robinson had decided that it was his duty to take his place in the camp and serve the people there who needed medical help. Later it was arranged that he could leave the camp each afternoon and return the next morning.

Dr. Robinson began service as a Congregational medical missionary in 1925 serving first in Lintsing for six years and after return from furlough in 1932 as head of the Lu Ho Hospital, about 13 miles from Peking. Mrs. Robinson returned home with her four children in 1941. Mrs. Robinson is a graduate of the Massachusetts General Hospital.

The Robinsons are the special representatives in China of the Winnetka, Ill., Congregational Church, Rev. Samuel Harkness, minister.

DOROTHY CUSHING,
News Editor Missionary Board.

NEWPORT NEWS AUXILIARY.

The Woman's Auxiliary of the Newport News Congregational Christian Church has enjoyed a most successful year under the leadership of Mrs. Mason W. Webb, as president.

There has been an increase in membership, and all apportionments have been met. The apportionment to missions was voluntarily increased $25 for the coming year.

One memorial was taken in honor of the late Mrs. R. T. Duke, the only member the society has lost through death since the Ladies' Aid and the Missionary Society merged in 1938, in what is now known as the Woman's Auxiliary.

Mrs. R. L. Pulley gave a most interesting study of the home missionary book, "Christian Roots of Democracy in America." The foreign book, "A Christian Imperative," was taught by Mrs. J. T. Gall, one of Newport News' outstanding Bible students and a most brilliant and forceful speaker. Both of these books were taught at all day sessions.

A panel discussion of the First and Second Epistles of Peter was held at one of our regular meetings. The discussion was planned and conducted by our Spiritual Life Superintendent, Mrs. H. R. Byrd, assisted by Mrs. R. L. Pulley, Mrs. Ado Williams and Mrs. Carlton Steger.

Two luncheon meetings were held during the year. These were well attended and very enjoyable. There is a great fellowship in eating together.

The Auxiliary has tried to do a bit for the boys in the service. On several occasions a convoy of soldiers from Camp Eustis was entertained after the church service. Boxes have been sent to the boys in our own membership that are in the service of their country.

All of the officers were reelected for the year 1942-43.

MRS. CARLTON STEGER.

GOSPEL SHIP.

A man may make his way across the Atlantic in a skiff, for all I know, but if you are intending to cross the sea, take my advice, and secure passage in a first-class steamer, and you will be more likely to get there. So it is with these heathen millions. I do not know but some of them may drift, and we shall find them in the city of God. But I do know that by giving them the Gospel, by building up and supporting among them a Christian Church, we shall greatly multiply their chances of Heaven.

—C. H. Fowler.

THE CHURCHES AND CIVILIZATION.

By REV. WILLIAM C. KERNAN.

Broadcasts from Berlin to the Netherlands complain of opposition to Nazi rule by the Dutch and the opposition is referred to as "blind, childish and stubborn." The Nazis pretend that this resistance is the work of only a minority in Holland. It is described as "conservative" and the Dutch are told that "conservative elements have always resisted every form of progress." Again, the Nazis ascribe the minority opposition in Holland to "intellectuals" and to "the irreconcilable attitude of the churches, the teachers, old fashioned parents, and dissolved organizations which continue to vegetate in secret." Obviously, the people who belong to these groups represent an important segment of the population. The Nazis try to describe them as "reactionary, backward and thus unimportant."

The churches, teachers, and old fashioned parents may be conservative. They are never important. On the contrary, they conserve the essential principles and ideals of society which maintain civilization and offer whatever hope there is for its improvement. Civilization requires that we all agree on certain premises, rules, and methods of procedure. It is a way of living together. Among other things, democratic civilization requires that we all agree to the proposition that man is sacred, that his rights are inalienable, that he cannot be deprived of life or property without due process of law. The churches, which the Nazis ridicule as "reactionary, backward and thus unimportant," have prayed and worked for centuries to persuade us to agree to this proposition, and this is what the churches seek now to conserve.

Supposing we renounce it now and declare that henceforth we shall attempt to live together some other way. What do we get? What do we get if we abandon the principle that man is sacred? We get the murder of hostages, the destruction of Greece by famine, the annihilation of whole towns and villages. What do we get if we abandon the principle that man's rights are inalienable? We get the suppression of speech and press, the persecution of religion, the burning of books, the death of independent thinking. What do we get if we abandon the principle that a man may not be deprived of life or property without due process of law? We get the confiscation of property, large and small; mock trials before military tribunals which send thous-

(Continued on page 15.)

Pilgrim Fellowship

"Youth at Work in the Church"

RICHARD L. JACKSON, *Editor*

THE ORGANIZATION OF A YOUNG PEOPLE'S SOCIETY.

Organization plays a very important part in the effective functioning of a young peoples society. No society runs by itself, but careful planning and close cooperation are needed. I once worked in an office where there was a standing rule to the effect that "there is a place for everything and everything must be kept in its place." We can well apply this principle to a young people's society. For every aspect of the work, whether it is program planning, missions, membership, recreation or others, someone should be responsible. At the same time, each member of the society should have some definite assignment, some job for which he alone is responsible. I have known presidents of societies to try to do all of the work themselves only to find that the interest of others had cooled off. It is the task of the leaders and officers to get others to share in the work of the society, not to do it all themselves. It is infinitely harder at times to get others to work than it is to do it ourselves, but we know the results of such action.

Election of officers—The first task in organization is the selection of officers that are capable and willing to do the work that is required of them. No person should be appointed to an office who does not want it. Therefore, a nominating committee should be appointed to go through the names of the members of the society, selecting candidates for office who will probably make the best leaders for the coming year. If possible, it is always well for the committee to name several candidates and present them for a vote at the regular meeting of the society. Of course, candidates should be consulted before their names are put up for nomination. If a person feels that a job is pushed off on him because no one else will take it, we can well see why it would not mean much to him. On the other hand, if he has been selected because of ability and has received a majority of the votes of members, he is much more likely to take his responsibility more seriously. The following officers can be elected: President, vice-president, secretary and treasurer, program chairman, missionary chairman, membership chairman, social chairman, reporter, and any other deemed necessary by the society.

Selection of Committees—The executive committee, consisting of the officers and committee chairmen, then have the joint responsibility of selecting the committees. Here is an opportunity to give each member of the society a job. Each person can be on at least one committee, and should be notified at once what committee he is on and what is expected of him by the chairman.

It is a good plan for the executive committee to discuss the work and duties of each committee so that the work may be divided without interlapping and in order that there may be no misunderstanding. Committees ought to meet regularly if the work is to be done right. It is up to the president to serve ex-officio on all committees and to make suggestions where needed. The president frequently finds it necessary to check up on the work of all committees to see if they are functioning effectively and often has to get behind committee chairmen who are lax in performing their duties.

It is only when there is a close knit organization, when each part of the work is carefully planned and carried out and when each member feels that he has an important part to play in the program of the society that the young people can render the kind of service to Jesus Christ that He deserves. Let's check over our organization and see what we can do to improve it!

Next week—The Membership Committee.

SPRING HILL YOUNG PEOPLE'S.

The young people's society of the Spring Hill Church entertained the Waverly and Centerville societies at a gypsy party held out-of-doors near the church on Friday, October 9. Fifty-five persons were present and a pleasant and spooky time was had by everyone. After some games, ghost stories and fun, refreshments were served.

CHRISTIAN BASES FOR WORLD PEACE.

CHRISTIAN ENDEAVOR TOPIC FOR NOVEMBER 1, 1942.

SCRIPTURE: Isaiah 2:2-4.

Daily Readings—

Monday—Righteous Reign of Solomon.—Ps. 72:7.

Tuesday—Prince of Peace Promised.—Isa. 9:6, 7.

Wednesday—False Prophesies of Peace.—Ezek. 13:9, 10.

Thursday—Peacemakers Blessed.—Matt. 5:9.

Friday—Precursors of Peace.—Luke 2:13, 14.

Saturday—Abiding Peace.—John 14:27.

This topic offers a wonderful opportunity for the study of peace from the Christian point of view. It is so timely. The world truly is at war. Peace must come; but will it be a permanent and lasting peace? If so, it must have a Christian basis upon which it is established.

Make a study of any plans or suggestions which have been rumored. A number of remarks have come from various people as to the kind of post-war world we should realize. Determine whether those who speak of peace are thinking of a Christian basis.

Following is a list of objectives that should be realized if the world is organized for peace on a Christian basis. You may add others to the list. Assign these for short talks.

1. Freedom from oppression. Suppression of of minority populations and persecution of people of other races and creeds are definitely un-Christian.

2. Equality of opportunity for all people in all nations. This goal may not be ideally achieved, but many of the more serious inequalities of the past and present may be eliminated.

3. Government by consent of the people. The democratic principle that political institutions are made for the people and belong to them seems to be essential to the peace of the world.

4. Freedom of speech and of assembly. Democratic nations have discussed the necessity of such freedom.

5. Freedom of worship. All people should have the liberty to worship God as conscience dictates.

6. Economic security for all people. The struggle for economic advantage is at the root of most wars. If a world is to have peace, there should be an attempt to let all people share in the providence of God.

Time should be given for the discussion of questions that may arise in the group.

S. E. M.

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

STEPS TOWARD THE SOLUTION OF THE ALCOHOL PROBLEM.

Lesson IV.—October 25, 1942.

Golden Text: "*Let justice roll down as waters, and righteousness as a mighty stream.*"—Amos 5:24.

Lesson Text: Ecclesiastes 11:17. Amos 5:21-24; Romans 14-19-21; II Corinthians 6:17; I Peter 4:1-5.

Devotional Reading: Isaiah 1:16-20.

A Recognition of Personal Danger.

Those who do not take steps toward the solution of the alcohol problem, are in danger of taking steps toward the problem of becoming an alcoholic. For alcohol is a habit-forming poison. And one scientist who has made a careful study of the problem has asserted that of ten people who start to drink, one becomes a confirmed drinker, an alcoholic. And yet it is quite unlikely that anyone ever started out to become a confirmed drinker. He just started out to take a social glass, to take a drink or let it alone. But being free to start drinking, he was not free to stop drinking. There are countless numbers of men and women, and young people who now are slaves to the liquor habit, who would give almost anything if they had never started. Recognizing the terrific binding power of alcoholic beverages is one step toward the solution of the alcohol problem.

A Sense of Social Responsibility.

Another step is the recognition of one's social responsibility. What we do consciously and unconsciously influences others. We may be able to take a drink or let it alone, but those who associate with us, or those who know us, may not be able to let it alone. And our example makes it harder for them to let it alone. We are not to put a stumbling block in the way of our brother. On the other hand if we abstain we may help another to abstain—our example may give him the necessary confidence and courage to say "No" when offered a drink or tempted to take a drink.

An Understanding of the Record of the Liquor Traffic.

The liquor traffic does not have a very enviable record. There is not much, if any, good that can be said in favor of it. Its trail down through the centuries has been marked by blighted character, broken homes, broken hearts, blasted lives. It has robbed and spoiled and murdered. It has filled hospitals and asylums, poor houses and institutions. It has corrupted governments and caricatured law. It has been lawless, rebellious, unscrupulous, untruthful, greedy and grasping. It has always put profits above persons, cash above character, mammon above men. It has been no respecter of persons. If one really stopped to think of what the liquor traffic stood for, he would hardly want to give it his approval or his support.

A Realization That One Can Have the Best Kind of Time Without Liquor.

Alas for the people who cannot have a good time unless they have liquor. How meager indeed are their inner resources, if they have to have a drink or several drinks in order to have a good time or to be a good fellow. There are thousands of people who are sociable and who have an honest-to-goodness good time without ever thinking about liquor. And whoever started the idea that a fellow had to drink to play the part of a man. Any kind of a sissy can take a drink, but it takes courage and moral heroism not to drink. It is more of a mark of manhood not to drink than to drink.

The Adoption of a Course of Total Abstinence.

"Moderation is constantly on trial." Every chronic alcoholic being treated in psychopathic clinics is a moderate drinker who failed. It is dangerous to believe that one can be a moderate drinker, that one will be temperate. The best solution to the alcohol problem from the standpoint of the individual is the adoption of total abstinence.

A Realization of the Difference Between the Liquor Traffic and the Kingdom of God.

After all, for the Christian, it is not a case of what he likes to do personally, or even, his social responsibility. It is a case of how he can best help to bring in the Kingdom of God. He is to seek that first. And he is to look at the liquor traffic in its relation to the Kingdom of God. If a man honestly does that he will have a hard time justifying the liquor traffic. It has nothing in common with the Kingdom of God. It stands for just the opposite of what the Kingdom stands for. Surely the true Christian will not give his support to anything that is so directly opposed to the Kingdom, that is if he follows his best judgment instead of his appetites.

REGARDING SUPERANNUATION.

From Dr. J. H. Lightbourne, chairman of the Convention Board of Superannuation, comes the following: "Please report to me as soon after your conference session as possible, those recommended for appropriations by your conference." It would facilitate compliance with this request if those names could be in the hands of your Committee on Superannuation not later than the afternoon of Thursday, October 29th.

J. T. Kernodle, *Chairman*,
Eastern Va. Conference.

N. B.—We suppose the same request has gone to Superannuation Committees of other conferences, and that these respective committees would like to have the names of applicants at least a day before their reports are due.

SUPERANNUATION.

Previously acknowledged	$ 390.44
Winston-Salem, N. C.	.20
Lynchburg, Va. (Mr. Dunn)	6.00
First, Burlington, N. C.	27.03
Monticello, Brown Summit, N. C.	3.00
Total to October 16, 1942....	$ 426.67

Board of Superannuation,
Mattie Cox Parker.

THE IMPORTANCE OF CHURCH MEMBERSHIP.

An old sea-captain was riding in the cars toward Philadelphia, and a young man sat down beside him. He said "Young man, where are you going?" "I am going to Philadelphia to live," replied the young man. "Have you letters of introduction?" asked the old captain. "Yes," said the young man, and he pulled some of them out. "Well," said the old sea-captain, "haven't you a church certificate?" "Oh, yes," replied the young man, "I didn't suppose you would want to look at that." "Yes," said the captain, "I want to see that. As soon as you get to Philadelphia, present that to some Church. I am an old sailor, and I have been up and down in the world, and it's my rule, as soon as I get into port, to fasten my ship fore and aft to the wharf, although it may cost a little wharfage, rather than have my ship out in the stream, floating hither and thither with the tide."

—*T. De Witt Talmage.*

By Chaplain H. E. Rountree

MONDAY.

What Doest Thou?

"The tree is known by his fruit." —Matt. 12:33.

"Every good tree bringeth forth good fruit."—Matt. 7:17.

As in everything a man is known by his fruits—results produced in his life. That is what counts. This has been a recognized fundamental fact since the beginning of things. The apostle wrote, "Be ye doers of the word," affirming that we must prove our faith by what we produce in life. Each of us live in some community, and as such is a member of the great community of the brotherhood of man. Work which is for the improvement of the community and for the enrichment of others, surpasses anything else we may do.

Prayer—Dear heavenly Father, we are members of thy household and of Thy community of men. Grant us the depth of consecration and the strength to work for Thy good in life. *Amen.*

TUESDAY.

What Work?

"Greater works than these shall ye do."—John 14:12.

Today as the entire world stands upon the brink of disaster and our own way of life is so curtailed and may disappear, we have the great responsibility for the preservation of that "greater" work of which the Master Spoke. We must preserve the great community of mankind for Jesus Christ, who gave His life to establish it and said (by His Apostle Paul) that there is neither Jew nor Greek, bond nor free, but all ye are one. Nothing must be permitted to impede the Kingdom's progress, if we can save it.

Prayer—Dear heavenly Father, we would be free, we would be love, we would be Thine. Be with us and help us to be all that Thou wouldst have us be this day. *Amen.*

WEDNESDAY.

"What dost thou work?"—John 6:30.

This question the common people asked of Jesus by the sea. It is a question that can be asked of the churches today. The church without some definite work is dead. Some churches, of course, are more active than others; but every church must be doing something. That something is in proportion to the vision, the consecration and the service of the individuals of its membership. It rests with you and me, folks.

Prayer—Dear heavenly Father, grant unto us the vision of Thy church in our hearts, in our homes and in our community; and then of the world, and then send us forth to do our best for its advancement. *Amen.*

THURSDAY.

Reaching the Judgment.

"Thy face, Lord, will I seek."—Ps. 27:8.

There is more to being a Christian than mere faith. Faith may discern His hand and feel its guidance, but it does not always reach His face and walk in the presence of His countenance and be guided by His eye. Between the child of God and the Father is this experience. They want Him for himself alone.

Prayer—Dear Father, in deep humility we pray for a clearer glimpse of Thy face and a deep consciousness of Thy presence. We pray for this fellowship. *Amen.*

FRIDAY.

The Judgment.

"We must appear before the judgment seat of Christ; that one may receive the things done in his body, according to that he hath done, whether it be good or bad."—2 Cor. 5:11.

And what can we say more than that gospel? Bradstreet sometimes recommends a Company as A1. So far as they are concerned that is correct. Later it has been learned that said Company secured that A1 through financial ratings and those ratings ignored the moral factor. Heaven keeps the ratings of our morals and our service. The song is appropriate: "Where Will You Spend Eternity?" "What Will the Answer Be?"

Prayer—O Lord, we pray that Thou wilt forever and everywhere keep us plain honest. We know that anything else is failure. *Amen.*

SATURDAY.

You and Your Church.

"Study to show thyself approved of God."—2 Tim. 2:15.

"Be strong in the Lord and in the power of His might."—Eph. 6:10.

By this time we have concluded that we have a job to do. Are we personally doing that job? Each must serve in his own personal little niche at what he is best qualified to do, but he must do his utmost. Are you clicking, and is your church clicking? If not why not? Go after it. Find your place—it may be in doing your present job a little better. Remember the words of Henry Ward Beecher, "It is not what we get, but what we give that makes us rich."

Prayer—Dear heavenly Father, here we are, send us out in the highways and hedges, or anywhere, to give of our best for the Master. In His name we ask it. *Amen.*

SUNDAY.

Worship in the sanctuary is a mighty power for spiritual uplift in the community. We owe our attendance to it regularly as an example to others for that uplift. Our attendance at church is a basis for the judgment of others concerning us. These sentiments are repeated that they may be read again,

QUARTERLY REPORT.

(Continued from page 8.)

Eastern N. C. Conference:

Women's Societies	$1,126.47	
Young People	337.23	
Juniors	123.01	
Cradle Roll	80.40	
Special Gift, A Friend	150.00	
		1,817.11
Total Receipts		$3,353.38

Disbursements.

To Mattie Cox Parker, Secretary:		
Home Mis., Gen Fund	$1,302.00	
Migrant Work	15.00	
		1,317.00
For. Mis. Gen. Fund	$1,302.00	
Thank Offering, China Mary McClure	10.05	
Chinese Relief	12.00	
		1,324.05
Total Check to Mrs. Parker		$2,641.05
To Mrs. Leathers, Treas.:		
Life Memberships, Atkinson Mem. Fund	$ 361.60	
Staley Mem. Fund	250.00	
		611.60
Total Disbursements		$3,252.65
Balance		100.73

Respectfully submitted,
MRS. W. V. LEATHERS,
Treasurer.

ANNUAL REPORT.

Following is the Annual Report of the Woman's Mission Board of the North Carolina Congregational Christian Conference, October 1941-October, 1942.

Women's Societies.

*Albemarle	$ 40.00	
*Asheboro	30.28	
†Asheville	35.00	
*Auburn	13.56	
Bethel	17.00	
†Bethlehem	10.00	
Biscoe	7.00	
*Burlington	1,035.67	
*Carolina	13.33	
†Chapel Hill	15.00	
*Church of Wide Fellowship (So. Pines)	89.95	
*Concord	17.19	
*Durham	261.50	
*Elon College	311.99	
†Erskine Memorial	120.00	
Flint Hill (M)	4.69	
*Flint Hill (R)	11.00	
Fuller's Chapel	25.00	
*Greensboro, First	376.43	
*Greensboro, Palm St.	65.36	
*Hanks' Chapel	58.14	
*Happy Home	69.65	
*Haw River	33.78	
Hebron	5.50	
*Henderson	85.74	
*Hines' Chapel	63.04	
*Ingram, Va.	57.85	
*Liberty, Vance	132.00	
*Liberty, Va.	11.00	
*Lynchburg	34.56	
*Mebane	23.09	
*Monticello	37.92	
Morrisville	9.00	
*Mount Auburn	57.80	
Mount Bethel (new)	3.00	
*Mount Zion	16.00	
New Lebanon	17.00	
*Parks' Cross Roads	43.88	
*Pleasant Grove, Va.	57.88	
*Pleasant Hill	26.00	
*Pleasant Ridge (G)	33.25	
*Pleasant Ridge (R)	26.35	
Providence Memorial	10.00	
*Raleigh	158.95	
*Ramseur	58.67	
†Randleman	10.00	
*Reidsville	235.00	
*Salem Chapel	33.30	
*Sanford	102.16	
Seagrove (new)	5.00	
*Shallowford	31.15	
*Shallow Well	89.74	
*Shiloh	31.56	
*Smithwood	11.70	
*Turner's Chapel	70.50	
*Union, N. C.	66.00	
*Union, Va.	92.00	
*Winston-Salem	25.26	
†Youngsville	15.00	
		$4,448.37

Young People s Societies.

*Albemarle	$ 10.50	
Bethlehem	13.55	
Burlington	12.37	
Carolina	1.99	
*Durham	72.00	
*Elon College	25.10	
†Greensboro, First	35.00	
*Ramseur	11.00	
*Reidsville	15.00	
*Sanford	46.33	
*Turner's Chapel	8.00	
		250.84

Willing Workers.

Burlington	$ 6.78	
Carolina	.47	
*Durham	55.31	
*Elon College	19.57	
†Greensboro, First	25.00	
Mount Auburn	.95	
†Reidsville	10.00	
Turner's Chapel	5.00	
Union, N. C.	4.00	
Winston-Salem	.85	
		127.93

Junior Willing Workers.

*Durham	$ 27.77	
Elon College	2.40	
		30.17

Cradle Roll.

†Burlington	$ 25.00	
*Durham	29.92	
*Elon College	15.25	
†Greensboro, First	10.00	
Happy Home	.75	
*Henderson	6.65	
*Parks' Cross Roads	6.23	
*Ramseur	5.41	
†Reidsville	10.00	
*Sanford	6.60	
*Turner's Chapel	5.85	
		120.66

*Exceeded Apportionment.
†Apportionment paid in full.

District Rally Offerings.

Alamance and Guilford-Rockingham-Forsyth	$ 20.44	
Durham-Wake and Vance-Warren	9.26	
Halifax	10.28	
Randolph and Chatham-Lee-Moore	8.08	
		48.06

Miscellaneous.

Atkinson Mem. Fund	$ 682.14	
Conference Offering	49.33	
35 Books "Clay to Rock"	8.50	
Christmas Gift to Mrs. Wisseman	71.00	
Alamance District - Life Membership	10.00	
		820.97
Total Receipts		$5,847.00

Summary.

Women's Societies	$4,448.37	
Young People	250.84	
Willing Workers	127.93	
Jr. Willing Workers	30.17	
Cradle Roll	120.66	
Dist. Rally Offerings	48.06	
Miscellaneous	820.97	
		$5,847.00

Disbursements.

Bank Charges		$ 1.00
Mrs. E. E. McClintock, Speaker		15.00
Expense, 1941 Board Meeting		11.61
Three Scholarships, Elon T. S.		15.00
Christian Pub. Co. (Prayer Cards)		14.78
Pilgrim Press, Study Books		1.20
Committee on Woman's Work, Circle Bible Meditations		5.95
Miss Ruth Seabury, Speaker		15.00
Mrs. W. E. Wissemann, Trav. Ex.		8.75
Mrs. Wissemann, President's Ex.		21.30
Susie D. Allen, Treasurer's Ex.		14.08
Mrs. J. D. Strader, Supt's Ex.		2.78
Mrs. M. V. Leathers, Treas., for:		
Atkinson Mem. Fund	$ 683.74	
Life Memberships	190.00	
Memorials	20.00	
Chinese Relief	42.10	
Elon Orphanage	21.50	
Mary McClure Mission	312.47	
Migrant Workers	35.00	
World Day of Prayer	23.03	
Birthday Offerings	351.25	
Mrs. Wisseman's Trip	71.00	
Missions (Gen. Fund)	3,961.46	
Total		5,711.55
Total Disbursements		$5,847.00

Respectfully submitted,
SUSIE D. ALLEN,
Treasurer.

SOILED GARMENTS.

"I think a Christian can go anywhere," said a young woman who was defending her continual attendance at some doubtful places of amusement. "Certainly she can," rejoined her friend, "but I am reminded of a little incident which happened last summer when I went with a party of friends to explore a coal mine. One of the young women appeared dressed in a dainty white gown. When her friends remonstrated with her, she appealed to the old miner who was to act as guide to the party. "Can't I wear a white dress down into the mine?" she asked petulantly. "Yes, mum," returned the old man, "There's nothing to keep you from wearing a white frock down there, but there will be considerable to keep you from wearing one back."

—L. A. Banks.

Joy is spiritual prosperity. That motto above your desk—"Smile!" How did that ever get into so many business offices? Does a smile help business? Try it. Joy makes the face shine, and he that hath a merry heart hath a continual feast.

—W. C. Isett.

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

You will notice that our financial report, this week, carries us beyond the half way mark to our goal for this year. We are always happy to reach this point. We reached it during the same week last year. Now we start on the last half of the race to reach our goal by the end of the year, December 31. We have $12,240.91 to raise in order to reach it. We hope the Thanksgiving Offering this year will be even better than it was last year. Farmers are getting good returns from what they have to sell this year and if they give in proportion as the Lord has blessed them Thanksgiving Offerings will be good.

What we are pleading for is this: Every member of the church and Sunday School to help us to reach the goal. If everyone will do this we feel sure we shall cross the goal line with a happy and thankful heart. Remember our expenses are greater than they were therefore we need your help more than ever.

The writer had a very happy visit to the Alabama Conference last week. The people down there are so cordial and friendly that you cannot help but feel perfectly at home. It was a great pleasure to meet many old friends we have known for years and make new friends. The Conference was well attended and the spirit throughout the sessions was fine and uplifting. After we had spoken in behalf of the work of the Orphanage our good friend Rev. G. D. Hunt made a strong appeal for an offering to help us in this work and the free offering amounted to $84.41 which we thought was very fine indeed and we are grateful. Our prayer is that God will richly bless the good people of the Alabama Conference.

CHAS. D. JOHNSTON.

REPORT FOR OCTOBER 22, 1942.

Amount brought forward $12,268.56

Sunday School Monthly Offerings.

Eastern N. C. Conference:		
Mt. Auburn		5.80
N. C. and Va. Conference:		
Burlington, First	$ 5.80	
Greensboro, First	11.05	
		51.60
Western N. C. Conference:		
Brown's Chapel	$ 5.00	
Pleasant Ridge	8.05	
Ether	2.29	
Pleasant Union	2.38	
		17.72
Eastern Va. Conference:		
Union, South.	7.96	
Oakland	$10.00	
Holland	8.16	
Windsor	9.44	
Mt. Carmel	7.43	
Liberty Spring,		
Friendship Bible Class.	1.00	
Sr. Boys and Girls	.50	
Sunday School	7.00	
		51.49
Valley Va. Cent. Conference:		
Leakesville	$ 5.86	
Wood's Chapel	1.00	
Antioch	4.45	
		11.31
Alabama Conference:		
Roanoke, First		1.80

Special Offerings.

Mr. May, Bill	$ 2.00
Regular payment	3.00
Interest	75.00
Birthday Offering, Corinth Church, Ala. Con.	9.00
Mr. Matheock	5.00
Mr. and Mrs. H. Barney.	5.00
Lucille Seymour	15.00
Mrs. C. E. Dickey	10.00
Walker and Walker, oats	71.68
Mrs. Simmons	25.00
T. N. Overman, Guardian	10.72
Mrs. Alfred	30.00
Cicero Fesperman	5.00
Special Offering, Ala. Con.	84.41
	350.81
Total for week	$ 490.53
Grand Total	$12,759.09

NOTICE TO DELEGATES.

All delegates and visitors who wish entertainment over nights during the Eastern Virginia Conference which meets at Cypress Chapel please notify me. Also, if any will come on train or bus and wish to be met at Suffolk, let me know what train they will come on and time of arrival of train or bus.

Fraternally,
R. E. BRITTLE, *Pastor,*

ELON COLLEGE

A CO-EDUCATIONAL INSTITUTION OF HIGHER LEARNING OF THE CONGREGATIONAL CHRISTIAN CHURCH

East Dormitory Will Be Used for Girls This Year.

Elon College is located in the piedmont section of North Carolina. The climate is invigorating and healthful. The natural beauty of the campus is enhanced by careful landscaping.

The rates are most reasonable.

LEON EDGAR SMITH, President

Elon College **North Carolina**

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational and Christian Churches.

BOARD OF EDITORS.

R. L. HOUSE, B. D.....Editor
S. C. HARRELL, D. D.....Associate
W. T. SCOTT, D. D.....Associate
F. C. LESTER, B. D.....Associate
I. W. JOHNSON, D. D.....Contributing
L. E. SMITH, D. D., LL.D....Contributing
ALLYN P. ROBINSON.....Contributing
J. T. KERNODLE.....Managing Editor

DEPARTMENTAL EDITORS.

H. S. HARDCASTLE, D. D..Sunday School
H. E. ROUNTREE.....Quiet Hour
S. E. MADREN.....Christian Endeavor
MRS. A. C. TODD.....Children's Page
RICHARD L. JACKSON....Young People

SUBSCRIPTION RATES.

Six Months.....$1.00
One Year.....$2.00

Published by the Board of Publications, agent for the Southern Convention of Congregational and Christian Churches, and printed every Thursday by the Central Publishing Co., Inc., Richmond, Va.

Entered as second-class matter at the Postoffice at Richmond, Va., July 25, 1922, under Act of March 3, 1879.

Remittances for subscriptions should be sent to the office of Promotional Secretary, Elon College, N. C.

All other matters of business should be addressed to "The Christian Sun," 1536 E. Broad Street, Richmond, Va.

Contributions should be sent to the editor at 3206 Grove Avenue, Richmond, Va., not later than Friday preceding the date of publication. Emergency notics will be received at "The Sun" office up to Tues. day of the week of publication.

Marriage or obituary notices of not over 125 words will be published fre. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

In Memoriam

STEPHENSON.

On the afternoon of Friday, September 18th, Mrs. Nannie K. Stephenson answered the final call of Him whose faithful servant she had been, leaving a host of friends and loved ones, to join those gone on before.

Mrs. Stephenson was the oldest and dearest member of our Aid Society and we always enjoyed meeting in her home, she greeted us with such a pleasant welcome. These and many such graces are found to be the outward development of that inward life hidden with Christ.

"Take my life and let it be,
Consecrated, Lord, to Thee.'

The funeral was at her home, conducted by her former pastor, Rev. B. H. Watkins. She was buried in the family cemetery, amid many beautiful floral designs from friends and loved ones. The Ladies Aid Society extends love and sympathy to the family, trusting God will keep them.

It has been ordered that a copy of these resolutions be sent to the family, a copy be kept in the records, and a copy sent The Christian Sun for publication.

MRS. GEORGE BARRETT,
MRS. ROBERT GOODRICH,
MRS. HERMAN GOODRICH.

Tools for Toilers

AN APPRECIATION OF AN IMPORTANT BOOK.

New books are continually coming from the Press, and true indeed is the old statement, "of the making of books, there is no end." But only once in several moons is a book published that has a "must" rating for any group. "History of American Congregationalism," by Gaius Glenn Atkins and Frederick L. Fagley, is such a book for all Congregational Christian Church ministers. It would also prove interesting and profitable reading for the lay members of our churches, especially to the officers and teachers in our Church Schools.

The story of Congregationalism—and the part it has played in the history of our national life—for Congregational Christian Church ministers, reads like a thrilling romance. Though heavy reading in parts, because it deals with weighty materials, yet the subject matter is so ably presented that a reader experiences it difficult to find a good stopping place—the lure of each subsequent chapter enticing the reader to continue. Of course that is the characteristic of any really worth while book.

Rich in important historical data that required the reading of many volumes to procure—and data that every Congregational Christian Church minister can through this book become acquainted with and have available in his library; abounding in illustrative material for class room or sermonic use; studded with quotation gems from the pens of leaders in Congregationalism down through the years; replete with evidence of the unparalleled contribution made by one denomination to American Democracy; intensely interesting in style and strangely commanding in factual content—this book by Dr. Atkins and Dr. Fagley will unquestionably be numbered among the most informing and stimulating books of the present generation. I am sure this book will be greatly enjoyed and highly prized by every person who procures and reads it.

And I venture to prophesy that many outside the Congregational Christian Fellowship will also be numbered among the proud owners of this book which can be secured for only $2.00 a copy from the Pilgrim Press, 14 Beacon Street, Boston, Mass; or 19 S. Lasalle Street, Chicago, Ill.

ROY C. HELFENSTEIN.

RIDING ON THE PLATFORM.

A writer in the *Messenger* tells the following: "The best illustration that I ever heard, showing the disadvantage of living a Christian life outside of the church, was given me by a young convert whom I had recently received into our church. I expressed my pleasure in the step he had taken, when he replied: "I had not made up my mind to join when I came to the meeting tonight, but while you were talking, I thought it was just like buying a ticket to Chicago, and then riding on the platform. I thought I might as well go inside."

—H. F. Sayles.

CHURCHES AND CIVILIZATION.

(Continued from page 9.)

ands to their death without a chance of being heard. What do we get? We get tyranny—and something worse than tyranny. We get barbarism and chaos implemented by terror, with which the conservatism of the churches has nothing in common. For the churches are conservative in the same sense that civilization must be and every tyrant who conspires to destroy civilization will always find them there, blocking his path, finally defeating him. Indeed, the churches are the "irreconcilable opposition."

A RICH PREACHER.

An old German preacher had undeservedly gotten famed for being rich, because he lived like most of the preachers of all denominations in all lands have to live—temperate in all things and economical, on small salaries.

One day out in the country he met the assessor, who at once began to examine him:

"Is it so, Mr. Pastor, that you have capital?"

"Yes," said the preacher, "in a way I am a rich man."

"In that case," said the assessor, interestedly, and pulling out his book, "how much is your possessions?"

"I'm enjoying good health," said the preacher, "and health is better than riches."

"Well," said the other, "what more have you?"

"I have a good wife and that's worth more than pearls."

"Congratulations," said the assessor, "but don't you own more?"

"Yes, I have healthy, well-shaped, intelligent, well-behaved children, and it's a gift from the Lord which makes me rich."

"You own anything else?" asked the assessor.

"Yes, I own citizenship in heaven and the Spirit gives the assurance in my heart, that I'm a child of God."

"Don't you own any other fortune?"

"No, otherwise I own nothing," said the preacher.

"Mr. Pastor," said the assessor "you are a rich man, but your fortune cannot be taxed."

—Selected.

It is not likely that posterity will fall in love with us, but not impossible that it may respect or sympathize; so a man would rather leave behind him the portrait of his spirit than a portrait of his face.

—Robert Louis Stevenson.

THE ART OF GROWING BENEVOLENCE

By A. D. STAUFFACHER

From an Address Given at the General Council.

This matter of Giving is not a mechanical thing like a pump that can be primed at will. It is a living organism that requires rooting and nurture and harvesting.

Some days ago a distinguished member of our Fellowship said to me, "Some morning you will awake and the main highway over which you are to travel as the Minister of the Missions Council will be all clear to you." I replied that three such highways are clear now.

One is the way of Emphasis upon the Principle and Plan and Power of Stewardship. If we are to feed the roots of benevolence we must begin by teaching the meaning and practice of stewardship to our children and to our adults. Stewardship is the principle whereby a man relates himself worthily and creatively to things, to the fellowship of persons and to communion with God. Here man recognizes God as the owner of all things, and himself as a steward of God's posessions. He acknowledges that stewardship by setting apart a worthy portion of his income to be used for purposes that bear the name and spirit of Christ. He presents that portion of his income regularly and systematically in the services of his church as a worthy act of worship to God. He thereby becomes a co-creator with God, transforming material things and mechanical processes into spiritual powers and creative ministries.

Such stewardship faithfully practiced is a major answer to many of our problems. If we may believe statistics and surveys then only about 30% of our people contribute to our missionary work. Double that percentage and the immediately vexing financial problems of this Council are solved. We crave a deeper spirituality. Stewardship is a major answer. It is the principle of Christian living wherein spirituality grows deep and rich; it is the natural fruitage of Evangelism, for men need to be saved from something to something, from self-centered living to fellowship with God in His work; it gives vitality to religious education; it implements the needs of men with the wherewithal to supply that need. It is the cap-stone of religion whereby faith and fellowship find fulfilment in function. A New Emphasis Upon Stewardship is the process whereby we feed the roots of benevolence.

A second main highway we purpose to travel is that of Nurturing the Growth of Benevolence through education, interpretation and inspiration.

Three things need to be emphasized here. First, we need to place missions into the cultural and nurturing processes of the Church. By this I mean that we need to integrate missions into the worship, preaching, evangelism and fellowship of the church until the mission of the church becomes a part of the very air we breathe in the atmosphere of religion.

Secondly, we need to interpret missions to men in terms of living issues and concerns. Just now the vital interests of thoughtful men and women are in race relationships, class tensions, international friendships and world peace. In each of these areas missions do a foundational and constructive work. They perform the ministry of reconciliation, a pre-requisite to any sound building of healthy personal and social life.

In the third place, we need to add to the means already used to present missions these familiar yet newer devices of learning and entertainment—radio, motion pictures, visual education and drama. These are the avenues through which modern man gets and shares his experiences and satisfactions. We must increasingly seek to make use of these agencies of information, education and inspiration. Here we stand at the very beginning of a new era.

Every member of the church is entitled to know the world-program of his church in terms he can understand, that appeal to his interests and concerns, and that challenge him with an opportunity to invest him time and gifts. Thus do we nurture and increase the growth of benevolence.

A third main highway along which we purpose to travel is that of helping to Provide an Adequate Harvesting of the Fruitage of Benevolence.

Here we need first of all church budgets that truly represent corporate Christian stewardship and that provide an adequate opportunity for investment in Christian world building.

Then we need an Every Member Canvass or its equivalent that not only raises the needed money but also creates a spiritual fellowship in giving.

We need special occasions with specific appeals that touch the emotions of men and lead them into the fellowship of suffering and concern.

We need emphasis upon special gifts, upon wills and legacies, whereby the influence of a godly life lives on for years and years after the earthly stewardship is over.

Thus by feeding the roots of benevolence through stewardship, by nurturing the growth of benevolence through education, interpretation and inspiration, and by harvesting the fruit of benevolence through means and methods that afford opportunity for the expression of fellowship, do we grow giving, and enlarge our missions with sustained and increasing gifts of concern, money and prayer.

HISTORICAL SOCIETY, 1953.
Southern Convention of Congregational Christian Churches.

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCIV. RICHMOND, VA., THURSDAY, OCTOBER 29, 1942. NUMBER 43.

Copy 2

The Three Best Things

By HENRY VAN DYKE

Elon College Library 35

WORK...

Let me but do my work from day to day,
In field or forest, at the desk or loom,
In roaring market-place or tranquil room;
Let me but find it in my heart to say,
When vagrant wishes beckon me astray,
"This is my work; my blessing, not my doom;
"Of all who live, I am the one by whom
This work can best be done in the right way."

Then I shall see it not too great, nor small,
To suit my spirit and to prove my powers;
Then shall I cheerful greet the laboring hours,
And cheerful turn, when the long shadows fall
At eventide, to play and love and rest,
Because I know for me my work is best.

LOVE...

Let me but love my love without disguise,
Nor wear a mask of fashion old or new,
Nor wait to speak till I can hear a clue,
Nor play a part to shine in other's eyes,
Nor bow my knees to what my heart denies;
But What I am, to that let me be true,
And let me worship where my love is due,
And so through love and worship let me rise.

For love is but the heart's immortal thirst
To be completely known and all forgiven,
Even as sinful souls that enter Heaven:
So take me, dear, and understand my worst,
And freely pardon it, because confessed,
And let me find in loving thee, my best.

LIFE...

Let me but live my life from year to year,
With forward face and unreluctant soul;
Not hurrying to, nor turning from, the goal;
Not mourning for the things that disappear
In the dim past, nor holding back in fear
From what the future veils; but with a whole
And happy heart, that pays its toll
To Youth and Age, and travels on with cheer.

So let the way wind up the hill or down,
O'er rough or smooth, the journey will be joy;
Still seeking what I sought when but a boy,
New friendships, high adventure, and a crown,
My heart will keep the courage of the quest,
And hope the road's last turn will be the best.

NEWS AND VIEWS

The Richmond Church Orchestra gave its usual fourth Sunday evening concert last Sunday.

The Minutes of the 1942 General Council have been published and forwarded to all delegates. Additional copies may be secured by church officials from the office of the General Council, 287 Fourth Avenue, New York City.

Rev. Walter C. Hook, formerly a member of the Eastern Virginia Conference and now a member of the Virginia Methodist Conference was recently appointed pastor of .St St. Paul's Methodist Church in Richmond.

Rev. J. Murray Allison, Fork Union Military Academy, Fork Union, Virginia, writes: "I have served Congregational Churches as minister for 22 years in Wisconsin and Ohio. I am now on the faculty at Fork Union and could do supply work where there is no pastor or where the pastor is temporarily absent. I have supplied during the summer in Maine, New Hampshire and Massachusetts."

TO CONFERENCE TREASURERS.

The Board of Superannuation meets in early December to make the Christmas appropriations. Frequently the Board does not know at this meeting the sum of the funds available from the conferences for Superannuation. Conference treasurers can assist the Board greatly in this if they will forward the Superannuation funds to treasurer L. L. Vaughan, College Station, Raleigh, N. C., promptly after the close of the sessions of the several conferences. Your cooperation is asked.

J. H. Lightbourne,
Ch. Board of Superannuation.

NORTH CAROLINA AND VIRGINIA CONFERENCE.

Conference Sessions.

It is definitely settled; Conference will convene Tuesday night, 7:30 o'clock, November 10th. The members of Liberty Church will meet trains and buses on Tuesday afternoon and evening. Rev. C. E. Newman will have in The Sun schedules for both trains and buses. If there is anything unusual about the time of your arrival please let Rev. C. E. Newman know.

The Liberty Church will provide supper at the church Tuesday. Conference will convene promptly at 7:30 and after a few routine matters of business reports will be heard on Home and Foreign Missions and then Rev. Joe A. French, of Reidsville, will preach a missionary sermon, "The Church at Service."

J. H. Lightbourne,
President.

IMPORTANT NOTICE!

Those expecting to attend the North Carolina and Virginia Conference at Liberty, Halifax County, Virginia, November 10-12 kindly notify Mrs. Walter Bray, Chairman of Entertainment Committee, at Nathalie, Virginia.

Where is Liberty? Twelve miles north of Halifax, Virginia, just off of highway 501 from Durham to Lynchburg and passing through Roxboro, South Bostonp and Halifax.

How to get there? By private conveyance over 501 from Durham or 360 from Danville to Halifax, and by bus or train. The Norfolk and Western trains leave Durham for Lynchburg—6:45 A.M., 1:45 P.M., and 5:00 P.M. Busses leave Durham 8:45 A.M., 1:00 P.M., and 7:00 P.M. Busses leave Danville 10:50 A.M., 2:25 P.M., and 4:55 P.M. Change at Halifax to Durham-Lynchburg bus.

Trains will be met at Nathalie station, four miles from the church and busses at Volens, five miles.

C. E. Newman, *Pastor.*

REFERENDUM ON CONFERENCE DATE.

At the 1941 session of the North Carolina and Virginia Conference it was proposed that the date for the holding of Conference session be changed so that the Conference would meet three weeks earlier than the present date. The proposed date would be the week before the last Sunday in October. The Conference took action as follows:

"It was moved and carried that the question of the change of date for the holding of Conference to three weeks earlier than at present, be referred to the churches with the request that the churches report their vote relative to the proposed change to the next session of Conference."

The reasons which prompted the suggestion that the date be changed were that the weather is generally decidedly colder by the middle of November, and that the weather is frequently rainy on the November date. The question was raised as to whether or not the rural churches would be able to get their apportionments in hand by the earlier date, since the farmers would not have marketed all their crops. There is no desire save to find the date which will enable us to have the best possible sessions of Conference. The churches are requested to canvas the sentiment and report the vote.

Stanley C. Harrell,
Conference Secretary.

LETTER FROM BROTHER HUNT.

Dear Christian Sun Readers:

We have just held our Annual Christian Conference session at Lanett, Ala., on the 14th and 15th of October. We had a fine meeting and good representation from almost all of the churches. The present tire and gas shortages make it hard for some of our ministers and churches to do their best work. But we must trust in God and go forward.

We were delighted to have with us, in our meeting, Bro. C. D. Johnston of Elon College, N. C., representing the Christian Orphanage. Bro. Johnston gave us a fine report of his stewardship, and our people responded nobly to the appeal for material help for the Orphanage, and I am sure more will be sent later.

A new Conference year is upon us and our responsibilities are increasing rapidly. The war is upon us, also, taxing every ounce of energy we possess. We must win the war, but we must not neglect our church and its institutions. The church must win this war, and under God if we are faithful to His Word and to its requirements, there is no enemy that can ultimately destroy our liberty. May God bless our young men and may each one of them be patriotic and strong in the Lord; courageous in this mighty contest. God bless the faithful fathers and mothers who are standing behind the army of young men with their prayers. Encourage them in every way to give their best and do their best. May God spare the strength of our country from the fearful temptations of sin.

Let every church and every minister get under this load with God in dead earnest. Bless our homes.

Lead us this year, Lord, in our church work to the greatest victory in Thy cause that the church and the world has ever seen.

This is my prayer.

C. D. Hunt.

PROGRAM OF WESTERN NORTH CAROLINA CONFERENCE.

Following is the program for the Seventy-Second Annual Session of the Western North Carolina Conference, to be held at Seagrove, N. C., Wednesday and Thursday, November 4-5, 1942:

Wednesday Morning Session
(11:00 O'Clock, E. W. T.)

Call to Order—President, Rev. H. V. Cox.
Song Service.
Prayer.
Welcome—Mr. O. D. Lawrence.
Response—Rev. B. H. Lowdermilk.
Enrollment of Ministers and Delegates.
Reception of Visitors.
Report of Program Committee.
Report of Executive Committee.
Appointment of Special Committees.
Report of Committee on Christian Education—Rev. E. Carl Brady.
Address—"The Effect of the War on Higher Education."—Dr. L. E. Smith, President of Elon College.
Devotional Service—Dr. G. O. Lankford.
Communiom Service.
Adjournment for Lunch.

Wednesday Afternoon Session
(2:00 O'Clock E. W. T.)

Call to Order.
Song Service.
Prayer.
Ministerial and Church Reports.
Report of Committee on Sunday Schools and Pilgrim Fellowship—Rev. D. M. Spence.
Address—Superintendent Chas. D. Johnston.
Report of Committee on Religious Literature—Rev. Geo. M. Tally.
Address—Rev. F. C. Lester.
Report of Committee on the Ministry—Dr. G. O. Lankford.
Report of Committee on Stewardship—Rev. B. J. Earp.
Report of Nominating Committee.
Adjournment.

Wednesday Evening Session.
(8:00 O'Clock, E. W. T.)

Call to Order.
Song Service.
Prayer.
Report of Committee on Moral Reform—Rev. Kenneth Register.
Report of Committee on Evangelism—Rev. John Q. Pugh.
Annual Address—"The Minister Out of His Study"—Rev. H. V. Cox.
Licensure of Candidates.
Adjournment.

Thursday Morning Session
(10:00 O'Clock, E. W. T.)

Call to Order.
Song Service.
Prayer.
Reading of Minutes.
Report of Committee on Foreign Missions—Rev. M. A. Pollard.
Address—Miss Angie Crew.
Report of Committee on Ministerial and Church Ethics—Rev. A. Lanson Granger, Jr.
Report of Committee on Home Missions—Rev. T. J. Green.
Report on Woman's Missionary Conference—Mrs. Hugh R. York.
Devotional Service—Rev. S. L. Riddle.
Adjournment for Lunch.

Thursday Afternoon Session
(1:30 O'Clock, E. W. T.)

Call to Order.
Song Service.
Prayer.
Report of Committee on Superannuation—Rev. J. U. Fogleman.
Report of Committee on Ministerial Relations—Rev. E. Carl Brady.
Report of Treasurer—Cyrus Shoffner.
Report of Special Committees:
Finance.
Place.
Resolutions.
Miscellaneous Business.
Reading of Minutes.
Final Adjournment.

GEO. T. GUNTER,
Secretary.

PROGRAM OF THE NORTH CAROLINA AND VIRGINIA CONFERENCE.

Following is the Program for the One Hundred Seventeenth Annual Session of the North Carolina and Virginia Conference of Congregational Christian Churches, to be held at Liberty Christian Church, November 10-12, 1942:

Tuesday Night: November 10th.

7:30 Call to Order by the president, Rev. J. H. Lightbourne.
Hymn and Prayer.
Roll Call and Enrollment of Delegates.
Committee Assignments.
Presentation of Program.
Welcome to Liberty—Host Pastor, Rev. C. E. Newman.
Response to Welcome and President's Address—"Liberty is Our Watchword."
Reports:
Board of Home Missions.
Committee on Foreign Missions.
Sermon—"The Church at Service."
A Missionary Devotional.
Rev. Joe A. French.
Adjournment.

Wednesday Morning: November 11th.

9:00 Call to Order.
Hymn and Prayer.
Reports:
Executive Committee, by Secretary Rev. Stanley C. Harrell.
Treasurer, Dr. Waldo Boone.
9:45 Home Missions:
C. M. A. Session. Rev. Wm. J. Andes, president.
Discussion of Report of Board of Home Missions.
11:00 Reports:
Committee on Stewardship.
Committee on Superannuation.
11:30 Address, President L. E. Smith of Elon College. "Why and How We Should Support Elon College."
12:00 Reports:
Committee on Moral Reform.
Committee on Ministerial and Church Ethics.
Adjournment.

Wednesday Afternoon.

2:00 Call to Order.
Hymn and Prayer.
The Christian Orphanage, Superintendent Charles D. Johnston.
The North Carolina Council of Churches, Secretary Ernest J. Arnold.
The Provincial Council of the Southeast, Chairman James H. Lightbourne.
3:00 Report:
The Pilgrim Fellowship, Prepared by Miss Dorothy Cox.
Address, "Pilgrim Fellowship in Our Conference," Rev. Wm. J. Andes.
Discussion.
Report:
The North Carolina Woman's Conference.
Discussion of Report of Committee on Foreign Missions.
4:00 Miscellaneous Business.
4:15 Report:
Committee on Ministry.
Discussion Led by Rev. Stanley C. Harrell.
Adjournment.

Wednesday Night.

7:30 Call to Order.
Hymn and Prayer.
Reports:
The Historian.
Committee on Memorials.
Sermon, "The Church the Body of Christ." Rev. Max F. B. Volkman.
The Communion, Administered by Rev. C. E. Newman and the Deacons of Liberty Christian Church.
Adjournment.

Thursday Morning: November 12th.

9:00 Call to Order.
Roll Call and Enrollment of Delegates.
Reading of Minutes.
Miscellaneous.
10:00 Reports:
Committee on Nominations.
Committee on Christian Education.
Collectors.
10:30 Address, "Repent, Believe, Go Forward," Rev. F. C. Lester.
11:00 Reports:
Committee on Literature.
Committee on Christian Education.
Miscellaneous Business.
12:00 Reports:
Committee on Place.
Committee on Resolutions.
Final Business.
Closing Devotional, Rev. W. E. Wisseman.
Adjournment with Hymn and Benediction.

CONFERENCE APPORTIONMENTS

Beginning next week our conferences will be meeting in annual sessions. We have made a very good record this year in our support of the college, very far behind the support we have given to the other enterprises and institutions of the Convention, but we are encouraged when we make headway in our support of the college. It is not necessary to call the church's attention to the fact that from now on the budget of Elon College will suffer severe losses. In response to the draft and the call of the country, a large number of our young men have gone into the country's service. The number answering the call of the government will increase as the months pass, which of

(Continued on page 15.)

CONFERENCE HOME MISSIONS.

The magnitude of conference home missions is indicated by the record of the Eastern Virginia Conference. During the past decade approximately $200,000 has been paid on the building debts of the Conference. This suggests an annual church building and paying capacity of $20,000; enough, let us say, to build the first unit of a new church. Can that capacity or ratio be sustained during the next decade? With the majority of the churches now out of debt, it would seem that the time is ripe for a home mission offensive. Ten new churches in Eastern Virginia during the next decade, think of that! Can it be done? Why not?

Three things are needed: the field, the money and the man. Church extension, or home missions, requires vision and courage. It is far easier to take a church already established, one at least on a semi-even keel. It is more comfortable to the ego, more conducive to security and prestige. The necessary wrestling with a new venture is fraught with many difficulties and uncertainties. And yet it has a challenge and a satisfaction all its own.

"Who shall I send, and who will go for us?" When the word of the Lord is heard today, some young Isaiah should reply, "Here am I, send me."

CHURCH EXTENSION IN THE SOUTHEAST.

Every local conference has its own immediate and worthy missionary projects. There is a limit, however, to the strength and ability of any one conference. This fact accounts for the danger of mere dabbling in home mission work. To be most convincing, it is necessary for the various home mission agencies to pool their wisdom and resources in the establishment of strong, commodious and commendable churches in strategic areas. By such cooperation and concentration, it would be possible to establish one outstanding church every few years. One or two conspicuous and convincing examples of this type of church extension would give unprecedented impetus to the movement. Here and there laymen, moved by the challenge of home missions, would generously volunteer to see us through with a new unit in the chain of our fellowship. With wise and courageous leadership we can chart a course, establish churches in new areas and win adherents to the work of the Kingdom.

Does this mean the neglect of Conference missions? By no means. It simply means that missions with a boundary is a misnomer. It suggests that the cup of Conference missions be filled to overflowing, that the fruitful branches of our faith and liberality be allowed to extend their beneficence into other fields. It means that we are to be witnesses not only here in our own Jerusalem, but also "in all Judea, and in Samaria." Our Judea and Samaria might possibly be Tennessee and South Carolina.

One suggestive application of the Parable of the Sower is that of sowing churches. Some may fall on stony ground and not take root. Some may be choken by competition. But others may fall on fertile ground and bring forth, some thirty, some sixty, and some a hundred fold. Think of that! There is the challenge of churchmanship for our day. This task of really extending, developing and integrating our Church in the Southeast is one which may appropriately engage the energy and devotion of a lifetime.

We need to exercise rare strategy in the development and placement of leadership. In the early days there were men who knew how to launch a building program. Do we have men like that today, or are we living simply on the spiritual increment of our founding (not floundering) fathers? Men who know how to effect an organization, men who have a knack for getting churches out of an undesirable "status quo," men who know how to "win friends and influence people," should be carefully placed and adequately supported. It is not enough just to get a pastor for every church, the right kind is needed. A minister should not be content to be comfortably situated. Life is too short to live such a life. He should be where he is needed most. One should practice a rigid stewardship of his years and invest where needed most. But organized assistance is necessary to facilitate such a desirable eventuality.

The Provincial Council, chiefly through its Commissions on The Ministry and Church Extension, can pioneer in the Southeast. The Commissions can tabulate and evaluate our available ministerial leadership. Sick churches, like sick individuals, need specialized treatment. We have in the Southeast men who have specialized along the lines of evangelism, worship, music, stewardship, organization, etc. Just the man for a field in Eastern Carolina may be available in Georgia, or vice versa. The Commission on Church Extension can study and offer trustworthy guidance in making the best investment of home mission funds. When a worthy and outstanding project has been selected the Commission in cooperation with the Committee on Administration will have influence with the various mission agencies in the area and secure the necessary gifts, loans and subsidies.

This is a great task. But it can be done!

R. L. H.

I heard Dr. Luccock say that while he was in Europe he visited two rooms that impressed him deeply. One was the Hall of Mirrors. Here he could see nothing but repeated images of himself. In one nook he could see himself seven times at a single glance. But in a certain Swiss village, he went into another room that was so full of windows that he called it the "Room of Windows." Here he could not see one single image of himself. But he could look out and see the wide world. Before Jesus came, Bartimaeus (Mark 10:46) lived in the Hall of Mirrors where he saw nobody but himself. But through this experience he entered "the house of windows" where he no longer saw himself, but Jesus and a needy world.—Clovis G. Campbell.

The Southern Provincial Council

By JAMES H. LIGHTBOURNE, Sr., *Chairman*

Why the Provincial Council of the Southeast?

The question is put because the question is asked. That the question is asked is in order, for such a Council has been formed and the Council has had two meetings. Perhaps a bit of history would be helpful.

In the fall of 1940 at the request of the writer and others Dr. Douglas Horton, minister-at-large of our General Council, called together at Atlanta, Ga., a group of officials of our conferences and conventions of the Southeast region. Out of this meeting grew a much larger and more representative gathering at Burlington, N. C., in February 1941. At this Burlington meeting the Provincial Council was formed and it was proposed that another meeting should be held in 1942.

It might be asked here by what authority such a group met and by what authority a Council was created. Insofar as the writer has any knowledge no conference or convention authorized the meeting or the creation of the Council but through the presence of Doctors Frazier, Halliday and Horton the newly formed Council received General Council blessing, and all those who attended from the conferences and conventions of the Southeast region were officials of these organizations. And too, the forming of such a Council had precedent.

The Council at the Burlington meeting asked official recognition to the extent of memorializing our conferences and conventions to elect or appoint representatives to the Council. This was done either through the organizations themselves or their executive committees, and so the 1942 Council at Raleigh had a degree of approval and authority both for its session and its membership.

In the minutes of the Council meeting held at Raleigh last September, published in this issue of The Sun, you will find a table of representatives to the Council from the conferences and conventions. There is also an ex-officio membership and a group of corresponding members.

Another question that can be asked is, What could be the function of such a Council? The answer to this question is the answer to the main question. If you will read in the minutes the report of the Committee on Findings you will discover recommended first the reaffirmation of the conviction stated at the Burlington meeting in 1941, that there is a vital need for such a Council in the Southeast region. It is felt by many of us that in this Southeast region there must be unity of vision, unity of purpose, unity of program and unity of effort. To secure these there must be an organization of some kind. The great distances involved, the numerical weakness of our constituency, and the lack of financial resources make a Southeast Convention serving in any other capacity than in the fields of inspiration and fellowship an impossibility. Indeed it is problematical whether or not a Southeast Convention can serve us in the fields of inspiration and fellowship. And so a Council of elected, delegated or appointed representatives from all the conferences and conventions seemed the wiser and more practicable plan. But organized, how shall it function?

Well, it could not and should not be a legislative body. And no suggestion has been made that it should be such a body. It has been agreed upon from the first that the Council should be a fact finding, a fact studying and a recommending body for the Southeast region. Or as the first recommendation puts it, "Its function lies in the fields of exploration for and recommendations to" the several state conferences and the conventions. And then the recommendation goes on to name the areas in which this function might operate: regional fellowship and morale, ministerial standards and recruiting, church extension, intercultural relationships, worship interdenominational attitudes and cooperation and the general status of our denominational activities, interests and life in the Southeast region.

It is the hope of the writer that you will give the matter of this article and the published minutes of the Raleigh meeting a careful and prayerful reading and study, that you will not only agree there is a need for such a Council but that you will give sympathetic cooperation to the Commissions set up by the Council and through which it will operate. The movement is new and therefore young, the wisdom creating it finite, the vision for it as through a glass darkly but God will bless our service in this Southeast region only as we answer his compulsion to serve.

Minutes of the Southern Provincial Council

of Congregational Christian Churches and Institutions

Raleigh N. C., September 23-25, 1942.

Advance Session.

An Advance Session for Negro delegates to the Southern Provincial Council was held at the First Congregational Church of Raleigh on Wednesday evening, September 23, at 8:00 P. M. The opening devotional was led by Rev. E. C. Lawrence, pastor of the host church. Rev. J. T. Stanley, superintendent of Negro work in the Southeast, spoke concerning the Provincial Council.

The following spoke informally concerning the needs of the South, of our churches, and the purpose of the Southern Provincial Council: Dr. Ernest M. Halliday, General Secretary of the Church Extension Division of the Board of Home Missions; Rev. W. L. Cash of Birmingham, Ala.; Rev. Philip Widenhouse of Atlanta, Ga.; Rev. J. D. Farrar of Newport News, Va.; and Rev. R. L. House of Richmond, Va.

Thursday Morning.

The second regular session of the Southern Provincial Council was called to order by the chairman, Rev. A. W. Hurst, on Thursday morning, September 24, 1942, at 9:00 A. M. Devotions were led by the chairman,

The following made statements concerning the purpose and value of the Southern Provincial Council, and its relation to the groups they represent: Supt. W. T. Scott, Rev. C. S. Ledbetter, and Dr. J. H. Lightbourne.

Voted: That Rev. E. C. Lawrence take greetings from this group to the N. C. State Negro Conference meeting at Dudley today.

Dr. Douglas Horton, Minister of the General Council, spoke on "Repent, Believe, Go Forward."

Chairman appointed the following committees: *Nominating*—Hardcastle, Farrar, Shepherd; *Findings*—Lightbourne, Ledbetter, Coghill, Cash, Widenhouse.

Voted: That we ask Rev. J. D. Farrar and Rev. J. T. Stanley to meet with the Board of Control of Franklinton to work out a more adequate program, bringing back to us the means by which we may more adequately support such a program.

Adjournment for lunch.

Thursday Afternoon.

Dr. Horton suggested that Franklinton might be developed along the line of Merom Institute. This was

(Continued on page 9.)

CONTRIBUTIONS

SUFFOLK LETTER.

An interesting statement was made recently to a meeting of ministers. It was concerning religious conditions in the Army of the United States. The soldiers in our Army Camps are taking a great interest in the church programs directed by the Army chaplains. Denominational distinctions are not recognized in this work and the highest authorities are encouraging and stimulating the chaplains in their approach to this great task. This is a great advance over the conditions and attitudes in the first World War. Great numbers of young men, we have been told, are earnestly seeking for a vital Christian experience, and are finding it through these chaplains.

This is encouraging. It is a new experience for many of the chaplains. Many of them needed just such a challenge. The trend in our schools of religion has been away from the emphasis upon personal religious experience. What a revelation it must be to those young chaplains who have come in close contact with other young men who are deeply moved by their own inner heart hunger. If this means that the churches of our country must turn their attention to this type of ministry, the war will have some compensation in the end. Many church members are living a dull, drab kind of life. They have been lulled into this, in part, by the spirit of this age. A generation of listless, indifferent leaders has made a contribution to our spiritual lethargy. No wonder so many church members are satisfied with absentee memberships. They have not become willing to give up membership in the church, for they seem to think it will serve them some purpose when they are called upon to surrender to death, the last enemy of mankind on the earth. But church membership has not challenged them into consecrated, sacrificial fellowship with Jesus Christ and His church.

How we wish for this new awakening of spiritual interest to spring up in our churches. And it will come to the front before this was is over. This will not be a temporary interest in the loaves and fishes gathered by the church and distributed to the people. It will be something more vital and more abiding than material things. And if the church is to meet this new demand it must set its own house in order. What would many ministers in our church do next Sunday if scores of young men and women would come to the altar to make confession of their sins, making serious inquiry about the way of the Christian life? Would our congregations be as surprised as the ministers? And would a packed house next Sunday morning and night, be an occasion for comment? Would it? Yes, and it would be a topic of conversation for several days and weeks. Why not expect such a thing to be a reality? For the simple reason that the church has lost some of its former vision and faith.

This is being found in Army Camps. It is to our shame that these young men did not find some of this heart hunger and spiritual experience before they went to the Army Camps. Let us thank God that this attitude of our choice young men is a reality. It suggests a better day for those who survive this horrible war. Actually it is a prophecy that some of the young men who will have a prominent part in shaping the destiny and the policies of the nations after the war will, at least, insist that righteousness must be emphasized in the future. Let us hope that this religious interest will deepen and continue until our country finds its way to confession and religious integrity in personal living.

I. W. Johnson.

THE MINISTERIAL STUDENT.

In Elon College we have a group of fine young men known on the campus as ministerial students. These young men are conscientiously religious. They have had rich experiences in religious services. They have felt the Divine call to the ministry. It is their highest purpose to preach the gospel. In appreciation of the high calling that has come to them, they are determined to prepare themselves as best they can to answer that call. They are majoring in religion; that is, the major part of their studies is in the field of religion or in subjects that have to do with social or religious activities.

Our country is at war. These young men are in an unenviable position. They appreciate their country. They are obedient to their government. They are patriotic. Their convictions, confessions, and ambitions are necessarily opposed to the business of war. They are kindly disposed toward others and forgiving even of their enemies. They want to be used to redeem man rather than destroy him. Military forces, draft boards, etc., are inclined to feel that these young men are using their profession as a door of escape. They do not appreciate the fact that there are certain men for certain things, that the minister is just as essential for the winning of the war as is the soldier. This war may not be a spiritual war but it does have definite and striking spiritual implications. Upon the outcome of the war depends the future of Christianity. While we fight the war, and fight it we must, we must at the same time keep spiritual values to the forefront. The soldier realizes that he needs his chaplain just as much as he needs his general. He needs someone to keep him in touch with spiritual values as badly as he does someone to keep him in touch with military requirements and possibilities. The United States government has recognized fully the value of the minister in the camps and battlelines of the world and has made every provision at great cost to see that groups of soldiers have the advantage of religious counsel, public worship, and private consultation. These ministerial students in our colleges only pray the government for an opportunity to prepare themselves for the impelling force within them demanding that they give themselves to religious instruction and spiritual leadership in peace and in war.

This article is not written in defense of the ministerial students in our colleges—they need no defense—but that it may present to the public the hopes and ambitions of the young men who have been impressed by the spirit to give themselves wholeheartedly to redemptive efforts in human society wherever and under whatever conditions they may be called upon to serve. They are not cowards. They are not pacifists. They are patriots of the highest type and have an honest desire that their lives shall count for the greatest possible good wherever they may be privileged to expend them. In a time like this, we are grateful for the ministers of our country and for the young men who are preparing themselves to be ministers of God in the world.

L. E. Smith.

Real friendship is a slow grower and never thrives unless engrafted upon a stock of known and reciprocal merit.

—*Lord Chesterfield.*

FOR THE CHILDREN

Dear Friends:

Last week I told you that we used the picture, "The Hope of the World" by Copping, in our worship service at our Cradle Roll Party. I bought the picture with my own money because I wanted to use it in a Worship Center in my class room. I put the white table in our class room up against the wall at one side of the room. I placed this picture in the center of the table. On either side of the picture is a vase with flowers for each Sunday. The children are so interested in the picture. Each time we have a new child or a visitor come to Church School, one of the regular members will tell the new pupil about the picture and who the children are. The first Sunday after I had arranged the Worship Center, several of the children had arrived and were in the room when I got to Sunday School. But instead of talking and making the usual fuss they were sitting quietly looking at the picture. They have been much quieter and more reverent since we arranged the Worship Center. On either side of the window of our room is a child from another land. Mr. Todd painted a Japanese girl on one side and a Chinese boy on the other side. These carry out the theme which the picture in the Worship Center presents. I believe that every class that meets in a separate room would enjoy working on such a project. It is much easier to introduce the subject of Missions when there is a suitable setting for it.

Below are some pictures which are suggested in the November issue of *Children's Religion* as being suitable Religious Pictures for the Children up to twelve years of age:

Bambini—della Robbia.
Nativity—della Robbia.
Singing Gallery—Robbia.
(The above are plaques in glaced terra cotta.)
Madonna of the Chair—Raphael.
Infant Samuel—Reynolds.
Feeding the Birds—Millet.
Children of the Shell—Murillo.
Holy Night—Correggio.
Sketch of a Rabbit—Durer.
Children's Games—Brueghel.
St. Francis Preaching to the Birds—Giotto.
Angel With Luke—Bellini.
Kneeling Angel with Candlestick—Niccolo da Bari.
Song of the Lark—Breton.

There is another very recent picture which I would like to add to this list. "The Smiling Christ" by Griffeth. This is the only picture of Christ smiling that I have ever seen. It is a very lovely thing. There are three children in the picture with Christ and they are smiling also. The setting is the out-of-doors and there are flowers and grass in the picture. It makes one think of spring and happiness; of trust and faith; of love and friendship. Oliver is very fond of it, even though he is not yet two years old, he talks about the picture to me. Always when he looks at it he smiles.

Speaking of pictures the Mission Study Book for the "littlest" folks for this year is "Little South Americans," by Nina Millen. It is filled with pictures of little boys and girls from the countries of South America. There is a story about each picture. Last Sunday I started telling these stories to my four and five year-old pupils. The first story is about a little Argentine boy named Carlos, (Charles) and his pony Pinta. The children loved the story and wanted me to tell them another one, but I told them that the next one was for next Sunday's lesson. I think that all of my children who were there this Sunday will come next Sunday to hear the next story. Tell your Sunday School teacher to get the book for you in your class.

The following announcement was made in the November issue of *Children's Religion*:

IN OUR CHRISTMAS NUMBER.

The Enduring Light, by Vera Campbell Darr, a dramatic worship service in which every member of the church school may have a part, either in pantomine or in carol singing, will be published in our December issue. The action centers around a group of child carolers, who on a magic carpet in one home they visit, see Christmas celebrated in different parts of the world by the sons and daughters of that home who are abroad doing humanitarian and Christian work. To prepare for the service the children may begin rehearsing "When the Sun Had Sunk to Rest," "O Little Town of Bethlehem," and "Silent Night," from The Pilgrim Hymnal; The Cherry Tree Carol from Christmas Carols We Love to Sing, Theodore Presser Company, 1711 Chestnut Street, Philadelphia. Fifteen cents each.

Those of you who have been trying to think up a Bright Idea for the Christmas Program may be interested in using the above Christmas Play.

DOROTHY TODD.

GOOD FRIENDS.

Molly's pink dress was fresh and clean. "Now do keep clean, dear," mother said. "Perhaps we'll go to Aunt Bertha's after awhile."

Molly sat primly on the porch step. The day was bright and sunny and warm. In a few months, thought Molly, winter would be coming. What fun she would have then! In the meantime it was pleasant to feel the warm sun on her back. Molly found a picture-book and prepared to wait quietly until her mother would be ready. Molly hoped that her mother would not be long. On such a fine day it was hard not to romp and frolic.

"Hello!" said a voice.

"Hello!" said another voice.

Molly ran down to the gate. Her friends, Jack and Jean, were there to see her. The three played together every day and were good friends.

"What shall we play?" asked Jean.

A wagon was moving toward them down the quiet street. "It's the iceman!" shouted Jack. "Bring your pail, Molly, and let's pick up some pieces to play with!"

The bits of ice sparkled like diamonds in the sunlight. The children gathered them up and tossed them about in the red pail. Soon their fingers were chilled and dripping.

"Oh!" cried Molly suddenly. "Oh look at my dress! It's all wet and wrinkled! I forgot that mother said that I must keep clean!" Her face was full of distress.

"We'd better go home," said Jean. Jack thought so too. Slowly they started off, feeling that Molly's troubled eyes were following them. It was too bad to leave poor Molly all alone, though Jack. "Let's stay with her," he said bravely. "I will if you will."

Jean nodded. She turned back and slipped a comforting hand into Molly's. "We'll go to the house with you," she offered. "Let's go right now, shall we?"

"Why, Molly," exclaimed Molly's mother, when she saw them, "what have you children been doing?"

Molly started to explain that the ice looked so pretty and that she had not thought that it would melt and streak her clean dress. "We called to her," Jack added honestly. He did hope that Molly was not going to be scolded.

"I'm sorry Molly forgot," said Molly's mother, "but I'm happy to think that she has two good friends. It was brave of you to share her trouble, Jack and Jean."

—*Myra Newell, in The Sunbeam.*

ACCEPTED CANDIDATES.

The American Board of Foreign Missions, Boston, has just appointed as an "Accepted Candidate" for future service as a missionary in China, Miss Edith Julia Galt, R. N., of 2065 Cornell Road, Cleveland, Ohio, a member of the staff of the Cleveland Visiting Nurse Association.

Miss Galt is the daughter of Rev. and Mrs. Elmer W. Galt, Congregational missionaries from Paotingfu, North China, now living at 2065 Cornell Road, Cleveland Ohio. Mr. Galt returned home in August on the repatriation ship Gripsholm, and Mrs. Galt arrived in America in April, 1941.

Miss Galt was born in Paotingfu, North China, and is a graduate of Grinnell College and the Frances Payne Bolton School of Nursing at Western Reserve University (M. N. 1941). Especially interested in public health and welfare work among mothers and children, Miss Galt will continue future training for her chosen career during the period of waiting for a chance to go to China.

The term "Accepted Candidate" is being used by the American Board of Foreign Missions to cover recruits for foreign Christian service who are unable at the present time, because of the war, to reach their fields but who are fully approved by the Board and determined to go as soon as possible. In the meantime they are securing further preparation in special types of training.

With the denominational backing given at the General Council of Congregational Christian Churches in Durham this past June, the American Board of Foreign Missions, its foreign service arm, has just set a goal of 150 new workers to be ready to send overseas "as soon as transportation is available and finances are assured."

"This determination of the American Board constitutes a great act of faith. The post-war world will afford as many opportunities for Christian and humane service as were present before the war, and in addition many new challenges, and perhaps an unprecedented occasion for Christian advance. We must be getting ready now to enter these doors everywhere when they are open," says Dr. Russell Henry Stafford, minister of Old South Church, Boston, and President of the American Board. "This is a concrete measure of our confidence in victory for the cause of human rights and the perpetual ongoing of that movement which takes its origin and finds its strength in Christ, eternally victorious."

DOROTHY P. CUSHING.

MISSIONARY OFFERINGS.

WEEK ENDING OCTOBER 23, 1942.

Sunday Schools

Mt. Olivet (G), Geer, Va.	$	2.21
Winchester, Va.		6.42
Bethel, Elkton, Va.		1.00
Belew Creek, N. C.		13.40
Durham, N. C. (Sept. and Oct.)		19.09
Pleasant Hill, Liberty, N. C.		8.96
Oak Grove, Sunbury, N. C.		2.63
New Lebanon, Summerfield, N. C.		10.00
Pleasant Grove, News Ferry, Va.		12.39
Fuller's Chapel, Henderson, N. C.		12.00
Happy Home, Ruffin, N. C.		6.36
Total	$	94.46

Individuals and Churches.

Carolina, Burlington, N. C.	$	3.15
Sanford, N. C.		42.00
Christian Chapel, Corinth, N. C.		4.72
Isle of Wight, Va.		5.00
Antioch, Elams, N. C.		4.85
Total	$	59.72
Total for week	$	154.18
Previously acknowledged		3,547.89
Total since Sept. 1, 1942	$	3,702.07

Gratefully,
MATTIE COX PARKER,
Secretary.

WHAT IS A MISSIONARY CALL?

A missionary call is a providential combination of circumstances which makes possible service in the foreign field in behalf of the Christless multitudes there. It consists, as related to the individual, of an assured salvation through faith in Christ; of a full surrender to Him; of a continued yieldingness to His lordship; of an implicit obedience to His command to preach the Gospel to every creature; of a belief in the lost condition of men and their need of hearing and accepting the Gospel in order that they may be saved; of that degree of secular education as will secure the learning of a foreign language; of such physical, temperamental and spiritual equipment as will make possible living in an adverse climate and in an unfavorable social environment; and finally, of such daily fellowship with God as will produce saneness, earnestness and endurance.

—China's Millions.

A PRACTICAL PREACHER.

Pastor Fan of the Tsianglo Church in Fukien Province, China, where the Foochow Union High School has taken refuge, is a very unusual man. He has a great deal to do with refugees, most of whom seem to have little ability in the use of their hands. But Pastor Fan is not only a good preacher and a good pastor but he works his own garden, raises his own chickens, and feeds his own pigs. He walks around in straw sandals, with a real load over his shoulder, wearing native farmer costume. Guy Thelin on the faculty of the school says that he is both a "thinker and a doer, plus a spiritual mind and a giving heart." Pastor Fan has been of great service and help to the school during their most trying days.

—D. S. News.

C. M. A.

Christian Missionary Association dues are due. Some churches have no C. M. A. Memberships at all. Some of these churches have large memberships. One of our largest churches has no memberships.

Why not secure some memberships before Conference meets? The C. M. A. needs them. The memberships are five dollars ($5.00) per year and when you join you are a member until you resign.

The C. M. A. does church extension and pastorate forming work within the bounds of our North Carolina and Virginia Conference.

Send dues to:

JAMES H. LIGHTBOURNE,
Fi.-Sect'y, 401 Church St.
Burlington, N. C.

Rebuffed, but always persevering; self-reproached, but ever regaining faith; undaunted, tenacious, the heart of man labors towards immeasurably distant goals. Discouraged not by difficulties without, or the anguish of ages within, the heart listens to a secret voice that whispers: "Be not dismayed; in the future lies the Promised Land."

—Helen Keller.

MINUTES OF THE SOUTHERN PROVINCIAL COUNCIL.

(Continued from page 5.)

discussed further with the suggestion that either Mr. Stanley might visit Merom, or Mr. Greene of Merom might attend the Franklinton Institute.

At the suggestion of Dr. Horton the group discussed the steps by which a Negro boy could secure an education through a seminary in the South, noting particularly where there were gaps in the system. The discussion showed a need for a seminary for our Negro ministers in the South, and a need for our churches and leaders to cooperate with seminaries in which our Negro leaders are being trained. This matter was also discussed for white ministerial students in the South. Urged that Ralph Hyslop be used in this connection.

Various suggestions were made to insure an adequate supply of ministers for all our churches during this critical period:

1. Use laymen—d i g n i f y "lay preacher" class.
2. Yoke churches.
3. Use women.
4. Use former S. S. S. workers.
5. Unite denominations in certain localities.

Afternoon session adjourned.

Thursday Evening.

The Thursday evening session was held around the supper table. A partial report of the Findings Committee was given by Dr. J. H. Lightbourne. After much discussion it was voted to refer this report back to the Findings Committee for reconsideration.

The matter of Church Extension was presented by Rev. Philip Widenhouse. The following facts were brought out by means of mimeographed tables prepared by him:

1. In the last 25 years we have lost 1205 churches; at the same rate in 125 years there would be no Congregational Christian churches.

2. In the last ten years there has been a loss of 156,260 S. S. members and a gain of 19,590 members of our churches (the latter, however, is less than rate of population increase for nation for same period).

3. In South Atlantic region (1926-36) 18% loss of total number of churches of all denominations and a 7.9% decrease in church membership.

4. According to ratio of churches and church membership to population, the following southern cities in which we do not have churches would be logical places for investigation: Augusta, Ga.; Charlotte, N. C.; Mobile, Ala.; Spartanburg, S. C., and Knoxville, Tenn.

5. We must think through the problem of "Church Extension" or it will be "Church Extinction." Should: (1) Hold what we have, (2) Build new churches, (3) Reexamine our work in the field of Christian Education.

6. We should establish churches where: (1) Population is increasing rapidly, (2) There is a large number of unchurched people, (3) There is a great need in the field of Christian Education for a free and democratic church of our kind.

The discussion brought out the following plans for the establishment of new churches:

1. Strong church sponsor new church.
2. Set up Sunday schools in various areas, perhaps in homes.
3. Episcopalian Plan — deciding what cities need churches, have minister in nearby parish work in new area until strong enough to call own minister, all at regular intervals planned ahead by leaders.
4. Church extension worker to go in and establish church.
5. Subsidize with large amount at first.

Friday Morning.

The Friday morning session was called to order at 9:00 by Chairman A. W. Hurst, who offered prayer.

A statement prepared by Supt. W. T. Scott concerning the purpose, history, beliefs and practices of the Congregational Christian Church was revised by the group.

Voted: That the Southern Provincial Council adopt the above mentioned statement as the expression of the Congregational Christian churches of the South, subject to further revision by the Administrative Committee, which committee is responsible for its publication.

Report of the *Findings Commttee* by Dr. J. H. Lightbourn:

It is recommended:

That our Council reaffirms its conviction of the 1941 session that there is a vital need for such a Council in our Southeast region, and that its function lies in the fields of exploration for and recommendations to the several state conferences and the Southern Convention in the areas of regional fellowship and morale, ministerial standards and recruiting, church extension, intercultural relations, worship, interdenominational attitudes and cooperation and the general state of our denominational activities, interests and life in the Southeast region.

That certain changes be made in the organization of the Council:

1. That our executive officers be a chairman, a 1st vice-chairman, a 2nd vice-chairman, a general secretary, and a corresponding secretary.

2. That the following commissions shall be created:

a. *On Ministry*—Recruiting, education, standards, ordination, remuneration, placement.

b. *On Intercultural Relations*—Economics, race, social education, social action, Christian education.

c. *On Church Extension* and *Interdenominational Cooperation*—Exploring new fields, new churches, Sunday schools, interdenominational conflict.

d. *On Administration*—To administer the findings and the actions of the Council—to yoke fields and churches, to assist the other commissions, to develop Pilgrim Fellowship, to discover sources of financial support.

This commission to be composed of the superintendents, the extension workers and the field workers of the Southeast region.

e. *On Worship*—To enrich the worship of our churches, to develop lay leadership.

These commissions to have a membership of five, three active, two corresponding. The active members to be based about a center such as Norfolk, Suffolk, Richmond, Elon College, Atlanta, Jacksonville, etc.

3. That membership shall be based on one member for each 5,000 constituents:

Southern Convention	7
Florida Conference	1
Georgia Conference	1
Alabama Conference	1
Kentucky Conference	1
Negro Conferences	6
Louisiana Conference	1
	18

The superintendents and extension workers are active members of the Council.

The members of the Board of Home Missions, the Commission on Social Action and the Executive Committee of the General Council resident in the Southeast region are corresponding members of the Council.

The members of the Missions Council, the staff members of the Home Boards assigned to the Southeast region, the Committee of the Southeast of the Church Extension Division of the Board of Home Missions, and the

(Continued on page 13.)

Pilgrim Fellowship

"Youth at Work in the Church"

RICHARD L. JACKSON, *Editor*

THE MEMBERSHIP COMMITTEE.

Because of the importance of the work of the membership committee, much care and consideration should be given in the appointment of the members and chairman. They should be wide-awake, capable and hard working. In very few societies do young people flock into the meetings without some hard work. The leading manufacturers and retailers understand the value of a well-planned promotional program. So, too, young people need one committee which is always on the alert, seeking to gain new members and spread the work of Christ to the unreached.

The task of the membership committee is two-fold: first that of securing new members. We might say at this point that the work of this committee is made easier if other committees do their part, and there is a full and successful program already under way. The committee may begin by having a prospect list. Such lists may be prepared by including all the names of young persons in the membership of the church, those in the families of members and those connected with the church in any way whatever. Then the list may include those young people who do not go anywhere to church who happen to live in the community. Help may be secured from the local school as to the names and addresses. Newcomers can be added to the list whenever they establish their residences in the community.

One of the best ways to secure new members is by personal visitation. People whose names are on this prospect list should be visited by members of the society to seek to interest them in the work of the church and of the young people. Above all, no-one should be begged to come to the young people's society. The visit should be friendly; the purpose and aims of the young people as well as the program which is now under way should be set forth and the prospect given an opportunity to share in the worth-while enterprises of serving our Master. If the candidate is hesitant because he does not know any of the members, stop around for him the first few times. A cheerful, friendly spirit is a great asset in winning others to Christ. It means a lot to a newcomer to know that he is really wanted in the young people's fellowship, and if several come to ask him to join, the chances are that he will be glad to do so.

The second task of the membership committee is that of setting forth rules of membership. First, there should be some recognition for each new member when he joins the society. Services for reception of new members can be obtained from the *Pilgrim Highroad* or they can be prepared by yourself with the assistance of your pastor. Some Y. P. societies take new members in only when they have attended two consecutive meetings of the society and have expressed a desire to unite with the group. The membership roll should be kept well up to date and a record of each member's attendance made at every meeting of the society. This roll may be looked over frequently to see who is falling down in attendance and encouragement given the absentees to come more regularly.

If your society has an active membership committee, systematically seeking new members, preparing services to receive candidates into membership, keeping a membership record and seeking out those who have strayed, it will be a great help in the growth and influence of your society and through it the church of Jesus Christ.

These are days in which the thinking world is beginning to realize how futile excess baggage has turned out to be—what I mean by this is that we have learned we can get along with far fewer things than we have heretofore thought. Too much prosperity found us unwilling to give much of the vital things—the enduring things—that really preserve the foundations of our free way of life and our democratic institutions. These sacrificial years are going to make a better world. We are going to learn anew to appreciate character and worth at its genuine value. And the humbler ones of this earth are going to have an inning.

—*George Matthew Adams.*

WHAT CAN WE DO TO PROMOTE PEACE?

CHRISTIAN ENDEAVOR TOPIC FOR NOVEMBER 8, 1942.

SCRIPTURE: Matt. 5: 38-48.

Daily Readings—

Monday—Listen to God.—Ps. 85: 8.

Tuesday—Righteousness Brings Peace.—Isa. 32: 17, 18.

Wednesday—Pray for Peace at Home.—Ps. 122: 6-8.

Thursday—The Overcoming Power.—John 16: 33.

Friday—Practice Peace.—Rom. 12:17, 18.

Saturday—Seek Peace and Pursue it.—I Pet. 3: 10, 11.

In the discussion of our last topic we thought of world peace and a Christian Basis for such a peace. With that in mind as a foundation upon which to build, may we think of things we may do as individuals to promote peace.

Let individuals discuss the following points. Others may be added to the list:

1. If we are to promote peace on earth, we must believe in it. We must be convinced that it is possible. We must think of it as a real goal to be realized in our day.

2. We must practice peace in our everyday living. We cannot help build for peace when we live belligerently. Hatred and prejudice do not have a place in the heart and mind of a Christian.

3. We must test the various plans which men propose in the light of Jesus' teachings. We should support the plans which embody the Christian spirit. To do this we must be familiar with the plans that are offered.

4. We must do all we can, by every fair and just means, to convince that peace is desirable and possible. A just peace in which all nations can share will be accomplished when enough people in places of influence become convinced that it is possible.

5. We should strengthen the bonds which unite us with Christians everywhere in love and service.

6. Last, but not least, prayer must have a place in the list of our activities to promote peace. It will help to create the right mood and develop the right spirit in which to work for peace. Many groups and individuals are now praying that America might win the war. One would question whether God would hear such prayer unless we should pray that America might win the peace that is to follow.

S. E. M.

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

THE CHRISTIAN VIEW OF MARRIAGE.

Lesson V—November 1, 1942.

Golden Text: "*Let marriage be had in honor among all.*"—Heb. 13:4.

Lesson: Genesis 1:27, 28; 2:18-24; Jeremiah 29:4-6; Matthew 19:3-6; John 2:1-5.

Important to You.

We begin today a series of four lessons on the Family. There is no more important or strategic institution than the family and the home. It is the basic social social institution, and the foundation of the state and church. It is being tested and tried in many ways and from many quarters. It is assailed from within and from without. There are many factors in modern life which threaten to break up the home and family life, and many philosophies that challenge its preeminence. The home is one of the "priorities" of social security both in time of war and of peace. The breakdown of the home means the breakdown of the nation. Every one who reads these Notes has a stake in the matter. And a responsibility in the matter.

An Honorable Estate.

"Marriage is an honorable estate" "instituted of God," commended of St. Paul to be honorable among all men. It is not to be entered into unadvisedly or lightly, but reverently, discretely, advisedly, soberly, and in "the fear of God." There is altogether too much flippancy in regard to marriage. There is all too little thought given to it in advance, and all too little attention given to make it meaningful and beautiful and enduring afterwards. There is nothing which has more sacred meaning than for a young man and a young woman who truly love each other to marry and to establish a home. It is a sacred and sacramental thing. The words of the Golden Text sound a trumpet call to our time—"Let marriage be had in honor of all." Dignify it, honor it, sanctify it.

Instituted of God.

Marriage is instituted of God. It is not simply a human thing. Jesus said that it was written in the structure of the universe itself. It is the fulfilment of the divine plan for the perfection of God's children, and the pledge of the sanctity and the security of the home. It is of God, even if it is for man. It has had his blessing upon it.

A Partnership.

"It is not good for man that he should be alone; I will make him a helpmeet for him." A man is a tribute to God's creative act, and the crown of creation. But it would be a lopsided and half-baked world if only man inhabited the world. It was not a catering to man's weakness or his whimsicalness that God created woman; it was a necessary act for the perfection of the race. Man needs woman and woman needs man. Each is incomplete without the other. Even if God could have provided some other way for the reproduction of the ract apart from sex relationships, there would still have been a need for family relationships. Alas for the world if it were not for the female touch! Alas for many a man if he did not have a wife as his helpmeet! Everywhere, on property as well as in person, one sees the refining, redeeming touch of woman. The Christian view of marriage is that it is a partnership. Men and women are helpmeets for each other. Neither is to be boss. They are partners, workers together.

A Permanent State.

"What therefore God has joined together, let not man put asunder." Companionate marriage may be desirable after a fashion but it is not Biblical. The Christian view of marriage is that it is a permanent, lifelong thing. The couple who come to the marriage altar with the feeling that they will try it for a while, and that they can break it upon provocation or personal preference do not have the Biblical conception of marriage. One wonders whether according to New Testament standards anybody has a right to marry unless he thinks of it in terms of permanency. To be sure occasions may arise that call for separation and divorce, but one should "go all out" when he marries. One of the most disturbing phenomena of our modern life is the high rate of divorce in America, and the ease with which that which was intended to be permanent is broken almost at will. Folks who feel that the thing is for life will not be running off to the divorce courts on the slightest provocation.

A Beautiful Relationship.

"For this cause will a man leave his father and his mother, and shall cleave unto his wife; and the two shall become one flesh. So that they are no more two, but one flesh." The love of child for mother and father is a beautiful thing, but the love of husband for wife and wife for husband it even more beautiful. At least it is beautiful in a different way. A young women will leave her home, give up her name, forsake all if need be, if she loves the man of her choice. And likewise the man. And after the marriage is truly consummated they are no longer two, but one, they are bound together, until death does them part.

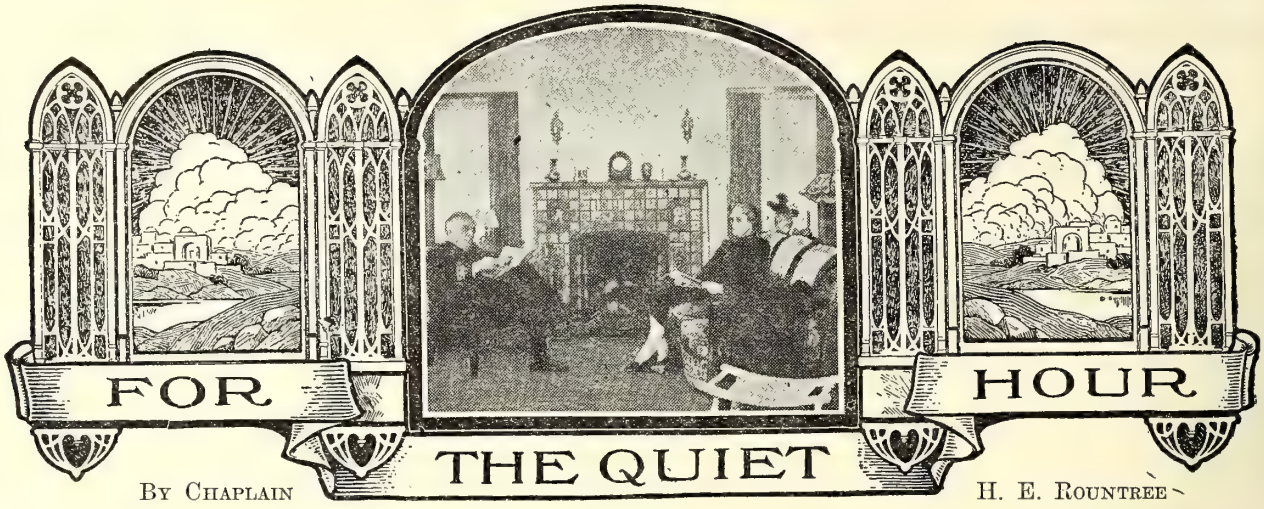
A Relationship Adorned Even By Christ Himself.

The first public appearance that Jesus made at the beginning of his ministry was at a wedding. "Which holy estate Christ adorned and beautified with his presence and first miracle that he wrought in Cana of Galilee." Weddings are different when Christ is an invited guest. He brings a touch of beauty as well as a touch of dignity to the event. Civil ceremonies may be all right for folks who look upon marriage simply as a civil contract. But the Christian view of marriage goes beyond and above that. For the Christian marriage is more than a civil contract; it is a sacrament. It is to be interpreted by more than the material settings and trappings; it is to be seen in its spiritual symbolism. Indeed it is a symbol of the mystical union between Christ and his Church.

There is a single reason why 99 out of 100 average business men never become leaders. That is their unwillingness to pay the price of responsibility. By the price of responsibility I mean hard driving, continual work . . . the courage to make decisions, to stand the gaff . . . the scourging honesty of never fooling yourself about yourself. You travel the road to leadership heavily laden. While the "nine-to-five" worker takes his ease, you are toiling upward through the night. Laboriously you extend your mental frontiers. Any new effort, the psychologists say, wears a new groove in the brain. And the grooves that lead to the heights are not made between nine and five. They are burned in by midnight oil.

—*Owen D. Young.*

The man who sings his own praises may have the right tune but the wrong words.



By Chaplain H. E. Rountree

MONDAY.

Shew Me Thyself.

"Sirs, we would see Jesus."—Jno. 20:21.

We cannot forget a story Dr. William T. Ellis gave once of himself. He said that when he was a little boy a prize was offered any boy or girl who would pray for a year, "Lord, show me myself. Lord, show me Thyself. For Christ's sake. Amen." He says that he prayed that prayer every day for a year. Since then it has been a life-long petition of his.

We remember the prayers that mother taught us. They are still with us, and we find ourselves often saying, "If I should die before I wake, I pray Thee Lord my soul to take." And we think it is all right. These things embrace about all there is in religion, don't they?

Prayer—O Lord, show us Thyself every day. *Amen.*

TUESDAY.

God's Best Blossoms.

"The desert shall rejoice and blossom as a rose."—Isa. 35:1.

We were driving along a causeway through miles and miles of morass. On either side was mud and water ponded from the diggings necessary to build the road. These ponds were full of water lilies. God may be able to make flowers more beautiful than the lily but it seems to us that He has not done so yet. The lily is one of the most beautiful flowers known, asking help of no man, growing from mud and stagnant water.

God has promised that this earth's desert wastes shall blossom like a rose, and He has promised that fragrant lives shall come from the unlikeliest and most unfavorable places. It is not whence we came, nor how bad the world is around us, but it is what we are that determines our worth.

Prayer—Dear Father, Thou hast richly endowed the earth with beauty and grandeur. Grant that our souls may be among Thy works of beauty. *Amen.*

WEDNESDAY.

An Echo from the Past.

"After many days."—Eccl. 11:1.

We are blessed with the privilege of supplying the pulpit of a little church out in the suburbs of San Diego for a few Sundays. The other morning as we stood at the door shaking hands with the worshippers as they passed out, a young woman paused to ask if I were ever at Rosemont, Va. Yes, I had been there in revivals and Conventions and Conferences. She reminded me that she was a little girl living there when I preached there years ago.

Thus after about forty years we are brought face to face with a long ago ministry. We wonder if heaven will not be full of just such surprises for us.

Prayer—Lord, grant unto us a daily ministry that rewards beyond anticipation. *Amen.*

THURSDAY.

A Soaring Sentiment of Worship.

"I delight to do Thy will, O my God."—Ps. 40:8. (Please read the whole chapter.)

One of the treasured articles in my possession is my mother's hymnbook which she used in the days when there was no instrumental music and the minister read off the lines as the worshippers sang. I love to get this book occasionally and sing over again the many hymns there which I heard her sing and which the church sang in my childhood days.

In this book is a song said to be over two hundred years old, "Awake My Soul, and With the Sun." Its last verse is a good prayer for our souls every day:

"Direct, control, suggest, this day,
All I design, or do, or say,
That all my powers, with all Thy might,
In all Thy sole glory may unite."

FRIDAY.

Our Shangri-la.

"The Lord hath anointed me to . . . proclaim liberty to the captives."—Isa. 61:1. (Read entire chapter.)

This scripture is the prophecy of the office of Christ, and the forwardness and blessing of the faithful.

Since President Roosevelt used it at a dinner in Washington a few weeks ago, informing one from whence our military power took off to bomb Japan, the imaginary place of Shangri-la has become almost a byword for every one. Last night a radio speaker was heard to say, "Our Shangri-la is in the middle of our munition factories." This is another way of saying our Shangri-la is in the hearts of the people. Christ liberates men's minds wherever He is accorded sovereignty. Let us pray for some one to rise and proclaim that democracy is Gospel-born and is the way of Christian liberty.

SATURDAY.

Going the Limit.

Peter walked on the water, to go to Jesus."—Matt. 14:29.

A fisherman tells us of a story of his snagging a fish in the anchor line of his boat. His son near by dived into the water and released the hook from the line and saved the fish.

Extraordinary conditions call for extraordinary "all out" effort to save the day. We have not done our best until the last possible effort has been exhausted. The prize of God's freedom is worth it all. We may have to give our lives for it.

Prayer—Our Father, we pray for courage and wisdom to do our best, and to keep on till we have won. *Amen.*

SUNDAY.

God works out His purpose in the world by the consecration of His people. The church is His body in the world and we should have the church in our interest and prayers.

MINUTES OF THE SOUTHERN PROVISIONAL COUNCIL.

(Continued from page 9.)

regional representatives of the white and Negro Pilgrim Fellowships are corresponding members of the Council.

4. That this region should have representation on the executive committee of the General Council.

5. That the five executive officers of the Council shall constitute an executive committee.

6. That the General Secretary shall serve as chairman of the Commission on Administration and shall represent the Council on the Executive Committee of the General Council.

7. That it shall be the joint responsibility of the Executive Committee and the Commission on Administration to plan the agenda or program for the session of the Council.

8. That for the term of their service the members of the several commissions shall be corresponding members of the Council.

9. That the Council shall meet at least annually, preferably on the Tuesday and Wednesday following the fourth Sunday of September, at the call of the chairman and at such hours and places as the executive committee may plan.

* * *

10. That the Commission on Church Extension and Interdenominational Cooperation be asked to take cognizance of the proposed merger of the Evangelical and Reformed and Congregational Christian Churches.

11. That the several conferences and the Southern Convention be asked to bear the expenses of their representatives on the Council.

Voted: To adopt the report of the Findings Committee.

Report of the *Nominating Committee* (as amended by common consent) given by Rev. David W. Shepherd:

Chairman: Dr. James H. Lightbourne; 1st Vice-Chairman: Philip M. Widenhouse; 2nd Vice-Chairman: W. M. Lake; General Secretary: W. T. Scott; Recording Secretary: Mrs. F. C. Lester.

Commissions—

Ministry: J. H. Lightbourne, H. Shelton Smith, W. M. Lake, W. J. Campbell, W. A. Redfield.

Intercultural Relationships: C. S. Ledbetter, C. R. Raymond, L. H. Bennett, Buell Gallagher, John Truitt.

Church Extension and Interdenominational Cooperation: P. M. Widenhouse, J. C. Wright, Carl Dollar, J. D. Farrar, J. E. West (working with Administrative Commission).

Worship: A. W. Hurst, W. J. Faulkner, Victor Obenhaus, G. L. Chindahl, W. L. Cash.

Administration: Stipulated by Findings Committee. Present members: W. T. Scott, J. T. Stanley, F. C. Lester, Marguerite Davison, Christiane Skelton, Melissa Tyson, Kate Lassiter, D. W. Shepherd, and Angie Crew.

Voted: To adopt the report of the Nominating Committee.

It was brought to the attention of the group that Rev. Howard Kester, leader of the Fellowship of Southern Churchmen, is now affiliated with our denomination in a part-time capacity and may be called on to render service at our Conferences.

Dr. Douglas Horton closed the 1942 session of the Southern Provincial Council with a prayer.

A. W. Hurst, *President,*
Emily C. Lester, *Secretary.*

(Minutes for Wednesday night and Thursday morning sessions were recorded by Miss Melissa Tyson.)

THE SOUTHEAST AND THE MINISTRY.

A great variety of practice obtains in our Southeast region in the matters of licensure and ordination of ministers. If we are to think of our region in terms of a united program and a united effort, then a trend should be toward a standard and practice of licensure and ordination that would be acceptable to the conferences and conventions concerned.

In view of circumstances and situations peculiar to our region it is not wise for us at this time to adopt the high standards pertaining in several of our conferences in the North and West. But our standards can be raised through the years, and necessarily will be.

We are suggesting for consideration an adaptation of the standards for licensure and ordination approved by the General Council of 1940. We can have an order of ordained ministers with regional and national recognition, and we can have an order of ordained local ministers with recognition confined to the conference or convention granting the ordination. The first would be for an indefinite term; the second to be reapproved annually. Licensure should be only in preparation for one or the other of these two orders.

And too, consideration should be given the setting apart of laymen as lay preachers. These could be consecrated to their office by a fitting ceremony and enrolled in the conference or convention so honoring them. They could be of invaluable service.

There is also a pressing need for a thorough study of the problem of placement in our Southeast region. Ministers serving in our conferences and conventions should have some assurance of assistance in finding a new field of labor. Under our present system ministers are frequently placed in positions of extreme embarrassment, sometimes humiliation. Except as a superintendent or a conference board or committee may interest itself in this field of service or in an individual minister the minister has no one to whom to turn. He becomes not so much a child of providence as a victim of fate, a fate which is oftentimes cruel. This should not be. And while no board or committee among us should be thought of as having authority to transfer or assign a minister yet there might well be a board or committee with authority to assemble data and so be positioned to assist either or both ministers and churches in the field of placement. This service should be regional.

James H. Lightbourne,
Ch. Commission on Ministry
Provincial Council.

THE ADVANTAGES OF CHURCH MEMBERSHIP.

I would remind you that for climbers of the Alps the only way of safety is to fasten each other together with a rope, and for you, too, a great way of safety is to join yourself to some one else. Ask your companion if he will allow you to draw a little strength from him. He will most likely tell you in his next breath that that is just what he is wanting himself, and you two together will be stronger than if you had been alone. The young man who lives in lonely lodgings and never speaks to any one has a very poor chance of standing temptation. Christianity is a social thing; that is one reason why Christ instituted the Christian church and the Sacraments, that there might be a bond of union between all of His followers.

—*Henry Drummond.*

The true role, in determining to embrace or reject anything, is not whether it have any evil in it, but whether it have more of evil than of good. There are few things wholly evil or wholly good. Almost everything, especially of Government policy, is an inseparable compound of the two, so that our best judgment of the preponderance between them is continually demanded.

—*A. Lincoln.*

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

The Christian Orphanage Superintendent had a birthday on October 23rd. We did not say much about it for fear someone might ask our age. The matrons and children in the main building found out about it and presented us with a beautiful birthday cake. It was all dressed up in different colors and was beautiful to look at and good to eat. The Baby Home found out the secret and presented the Superintendent with ice cream to go with the cake. The Johnston Hall presented three jars of apple jelly. We appreciate these rememberances more than we can express in words. It is great to be remembered.

The Superintendent will have another birthday that he is very much interested in on the first day of December. We are telling you about this one because we want you to send us a present. That day will be our 26th birthday at the Christian Orphanage as Superintendent. We took full charge December 1, 1916. We are the oldest Orphanage Superintendent from the point of service, in North Carolina, except one. Why do we ask you for a present on that day? Our goal for this year for the Orphanage is ($25,000.00) twenty-five thousand dollars. We want to reach it. We want you during the Thanksgiving campaign to send us a check for some amount to help us reach our goal. We have never missed a goal that we have set in all these years. We dont want to miss this one. We will leave the amount to you. But be sure to send us a check for some amount. If we could receive one thousand checks it would be great. Our costs have increased and we need your help more than in normal times.

The twenty-six years have been busy years. They have been spent in trying to train young girls and boys, who are dependent, into good citizens. Trying to guide them in their young and tender years into the paths of righteousness and help them to mould characters that they could stand on through life. Busy years but happy ones.

Please don't forget the Thanksgiving offering in your church, and remember to send us that birthday present.

CHAS. D. JOHNSTON.

REPORT FOR OCTOBER 29, 1942.

Amount brought forward		$12,759.09
Sunday School Monthly Offerings.		
Eastern N. C. Conference:		
New Hope	$ 2.00	
Auburn, quarter	9.00	
Wake Chapel	7.78	
Christian Chapel	7.00	
		25.78
N. C. and Va. Conference:		
New Lebanon	$10.00	
Durham, First	18.54	
Belew Creek	6.59	
Reidsville, First	12.69	
Carolina	2.90	
Pleasant Grove	12.39	
		63.11
Eastern Va. Conference:		
Bethlehem	$11.03	
Liberty Springs	6.80	
Johnson's Grove	3.56	
Little Creek	10.00	
		31.39
Va. Valley Conference:		
Newport	$ 6.75	
Bethel	2.00	
Mt. Olivet (G)	1.92	
New Hope, 3 mos.....	5.82	
		16.49
Special Offerings.		
Mr. May, Reg. Payment.	$ 3.00	
Mrs. Lillian R. Read and Son	10.00	
Cash	.23	
		13.23
Total for the week		$ 150.00
Grand total		$12,909.09

There is one rule for industrialists and that is: Make the best quality of goods possible at the lowest cost possible, paying the highest wages possible.

—Henry Ford.

There are whole worlds of fact waiting to be discovered by inference.

—Woodrow Wilson.

ELON COLLEGE

A CO-EDUCATIONAL INSTITUTION OF HIGHER LEARNING OF THE CONGREGATIONAL CHRISTIAN CHURCH

East Dormitory Will Be Used for Girls This Year.

Elon College is located in the piedmont section of North Carolina. The climate is invigorating and healthful. The natural beauty of the campus is enhanced by careful landscaping.

The rates are most reasonable.

LEON EDGAR SMITH, President

Elon College North Carolina

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.
A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational and Christian Churches.

BOARD OF EDITORS.

R. L. HOUSE, B. D.....Editor
S. C. HARRELL, D. D.....Associate
W. T. SCOTT, D. D.....Associate
F. C. LESTER, B. D.....Associate
I. W. JOHNSON, D. D.....Contributing
L. E. SMITH, D. D., LL.D....Contributing
ALLYN P. ROBINSON.....Contributing
J. T. KERNODLE.....Managing Editor

DEPARTMENTAL EDITORS.

H. S. HARDCASTLE, D. D..Sunday School
H. E. ROUNTREE.....Quiet Hour
S. E. MADREN.....Christian Endeavor
MRS. A. C. TODD.....Children's Page
RICHARD L. JACKSON....Young People

SUBSCRIPTION RATES.

Six Months.....$1.00
One Year.....$2.00

Published by the Board of Publications, agent for the Southern Convention of Congregational and Christian Churches, and printed every Thursday by the Central Publishing Co., Inc., Richmond, Va.

Entered as second-class matter at the Postoffice at Richmond, Va., July 25, 1922, under Act of March 3, 1879.

Remittances for subscriptions should be sent to the office of Promotional Secretary, Elon College, N. C.

All other matters of business should be addressed to **"The Christian Sun,"** 1536 E. Broad Street, Richmond, Va.

Contributions should be sent to the editor at 3206 Grove Avenue, Richmond, Va., not later than Friday preceding the date of publication. Emergency notics will be received at "The Sun" office up to Tues. day of the week of publication.

Marriage or obituary notices of not over 125 words will be published fre. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

In Memoriam

WHITT.

Mrs. Mary Matilda Whitt, daughter of Henry Jackson Hill and Mary Ann Davenport Hill, was born October 27, 1852, and departed this life October 10, 1942. In 1872 she married John Irby Whitt. This union was blessed with ten children. Two daughters, Mrs. Aubrey Young and Mrs. Bailey Glasscock and one son, Mr. Jack Whitt all of Virgilina, Va., survive her. There are living 23 grandchildren, 52 great grandchildren and 12 great great-grandchildren. Sister Whitt was converted at the great Wellon's meeting at Union Church in 1859 and is the last of forty-nine candidates baptized by immersion by "Uncle" Wellons at the close of the meeting. She was deeply pious and had the confidence of all. Sometimes there was such happiness in her soul she would shout for joy. She loved to talk of her Saviour and the home awaiting her.

The funeral was at Union Christian Church October 11 by the writer, assisted by Rev. E. R. Harris. Burial was in the old Union Cemetery. There are sad hearts at her passing; but comfort in the assurance that she is living on in her mansion above.

C. E. NEWMAN.

MRS. L. C. DOUGHTY.

Whereas, God in His Infinite love has seen fit to call to her reward, our beloved friend, Mrs. L. C. Doughty, and we, as a church, and individuals desire to record our appreciations and sorrows in our loss:

Therefore, Be it Resolved:

First, That the Franklin Congregational Christian Church, of which she was a member, and co-worker, has lost one for whom they mourn.

Second, That we extend to her good husband, L. C. Doughty, and daughter our heartfelt sympathy and earnest prayer, that God's blessings may fall upon their sad hearts and give them comfort.

Third, that a copy of these resolutions be sent to the bereaved family, one spread upon the church records, and one sent to The Christian Sun for publication.

LOUISE J. HASTINGS,
L. R. JONES,
J. LETCHER ELEY, Sr.

APPORTIONMENTS.

(Continued from page 3.)

course, will mean a continual loss in finances for the college. Since these young men who otherwise would be in school at Elon have given themselves to the war effort I know that the ones of us who are left at home will be glad for the privilege of sharing generously of what we earn with the college that its program may continue. This is one matter that should be seriously considered in our annual conferences and by our local churches. Since 1935, we have been able to meet our budget with proceeds from the school and conference apportionments. Heretofore we have fallen far short of the Convention's askings. It is the hope of those interested in the college that some plan may be devised whereby the entire Convention's asking may be available to the college for the year 1942-43. This is essential to the very life and efficiency of the college.

We are grateful for all contributions received and trust next year the contributions from the conferences may bring our total past the ten thousand mark. This will help us greatly.

Previously reported	$3,408.89
Churches.	
N. C. and Va. Conference:	
Mt Bethel	3.93
Eastern Va. Conference:	
Ocean View	25.00
Bethlehem	14.00
Holland	57.22
Eastern N. C. Conference:	
Sanford	40.00
Sunday Schools.	
N. C. and Va. Conference:	
Pleasant Grove	2.67
Belew Creek	3.85
Eastern N. C. Conference:	
Fuller's Chapel	10.00
Total	$ 156.67
Grand Total	$3,565.56

L. E. SMITH, *President.*

YOUNG GIRLS AND UNIFORMS.

This is a touchy subject, and it is frequently more prudent to leave a touchy subject alone.

But this is a subject that should not be left alone.

It concerns the alarmingly large number of very young girls in military communities whose parents permit them to roam the streets at night and return home at midnight or even later.

The situation has arisen in every city which has a military post near it.

The girls involved are only 14 or 15 years old. Often younger.

They are at the innocently romantic age when they worship heroes, and they are scarcely aware that they are making overtures to soldiers, though some of them appear rather wise for their years.

Many soldiers dismiss them with gallant courtesy. Many are not quite so gallant.

But the responsibility should be shifted to neither the young girls nor the soldiers. The responsibility is squarely upon the shoulders of parents, and many parents who are ignoring this responsibility are going to have cause for deep regret.

Parents must not let the general excitement of war blind them to the immediate obligations of the home, especially obligations to their children. Children pass rapidly through the confusion and uncertainties of the early teens but the errors can never be erased. They need the help, the understanding advice of firm but vigilant parents.

It's easier to prevent the errors than it is to erase them.

We feel certain that most soldiers would concur in this warning to parents.—*Lakeland Ledger.*

NOT OF WORKS.

One day as Ah Koh, the Chinese postman in an inland city of China, handed out the letters to the missionary he bemoaned the feebleness of his advancing years, then remarked, "Oh, well, it will not be long before I am in my heavenly home!" "But, Ah Koh," remonstrated the missionary, "you have not accepted Christ; how can you expect to reach heaven?" The old man responded hopefully, "Surely, after I've been so kind as to bring your letters all these years, one of you will get me in." Living with Christians, doing Christian service, may make it easier for one to accept Christ, but one is not a Christian until he has received Christ as his own Savior.

—*Forward.*

HE SITTETH UPON THE FLOOD

One of the outstanding revelations of the present war is its effect upon religious thought. Those who anticipated an emotional display which would fill churches now admit that there is little evidence of its realization. Instead of the surface experience of religion there is taking place a change in theological thought which is very significant. It may not be as good newspaper copy as crying crowds in the houses of worship but it is of much more importance in the shaping of the life of the church and the nation.

Look where you will you find little evidence of a coming religious revival. We are using the word revival in a narrow, revival meeting sense. There has been an increase in church attendance; that is true. But it has not been of such proportions that it cannot be explained by lack of vacations, shortage of rubber, gasoline and similar emergency situations.

There has been an increase in church giving. Here again it has not been so great that it requires much speculation to explain it. People have more money and churches profit. Race tracks have profited more. The same explanation holds. It is not because of a growing religious revival.

But there is a change in religious thought taking place which is important. After we had been in the first World War for some months a group of ministers from both sides of the Atlantic issued a statement which declared that we could look for the end of the world. All the predictions of such an event, they declared, had been fulfilled. Of course such a prophecy, in the final analysis, is defeatism. It means that the sponsors see no hope for the world in the confusion of the times.

There has been no such statement in this war. We doubt if there will be one. Tragic and terrible is the war. Its cost is beyond the comprehension of human kind. Yet there is growing consciousness that moral law has not been superseded. God and law are still in the universe. Men are finding God in the war itself.

Passing from an era of social progress and liberalism when theology was considered "bunk," it is rather remarkable to find that the first contribution of the war to religious thought is the deepening interest in theology.

This is not "just another war." It is total war as the world has never before seen it. To most of us the roots are not always clear. Yet we are quite sure that there is still moral integrity to the universe. God still exists. Indeed it is difficult to believe in the honesty of God without feeling that this war is necessary. Where human evolution has failed God steps in.

The twenty-ninth psalm is a wonderful one to read at a time like this. First of all it is a beautiful bit of poetry and a magnificent description of a storm. It was a storm so great that it broke the mighty cedars and caused them to "skip like a calf." It was a terrorizing storm. But the psalmist closes the poem with a picture of the Almighty.

> The Lord sitteth upon the flood;
> Yea the Lord sitteth King forever.

The world storm is a catastrophic one. Nations and institutions are being wrecked.

But the Lord sitteth upon the flood.

—Editorial in Church Management.

Southern Convention of Congregational Christian Ch

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCIV. RICHMOND, VA., THURSDAY, NOVEMBER 5, 1942. NUMBER 44.

THE MINISTER and THE CHAPLAINCY

By DR. DOUGLAS HORTON.

We begin to see what the war is going to do to our nation. We begin to see with apprehension but also, I trust, with courage what it is going to do to the ministry of our churches.

It needs no contact with high authority in Washington for us to realize that our army is growing. The international situation itself is authority for the fact that we shall have an army of nine million by the middle of 1943 and an army of sixteen-odd million by the middle of 1944. That army will be made up of our sons, our brothers, and even our fathers.

And that army will need to be ministered to.

Last week I had the thought-arresting experience of going through one of our great cantonments. In every direction there were crews of men working about great machines—bull-dozers, steam shovels, concrete mixers, and a half score of others—building, building, building. Here was a long column of new recruits coming in: what a set of faces!—boys and men of all ages between eighteen and fifty and apparently from all walks of life and all grades of social privilege. At a turn of one road I encountered a company of men on the double quick who were training to be officers—men from benches, desks, and counters—who looked, some of them, as if they had not run a hundred yards in the last five years. But they and the rookies alike seemed ready to see the war through, and seemed to be enjoying the grim satisfaction that comes out of doing one's bit.

The personal and spiritual needs of these men which only a chaplain can fulfill begin to assert themselves almost immediately. Normal relationships with home and occupation being broken, the men need abundance of counsel. And when the time for sailing comes on, and later when the zero hour draws near, those men will want to hear the words of faith and triumph which only the minister of the Church is trained to give

All this means that before many months **it will be necessary for almost every ordained minister in our churches up to the age of fifty who can pass the physical examination (provided he is not a conscientious objector) to follow his generation into the war.** The names of a great number of candidates have already reached the office of my colleague, Dr. Fagley, who has charge of chaplaincy matters.

The ministry is the only one of the occupations in our society whose members are given the privilege of choosing whether or not they will join the colors. This very fact will register heavily upon the conscience of our pastors, for they are a company of sensitive and patriotic men. More and more of them will be leaving our churches for the front.

Fortunately there are the men over fifty and others who for one reason or another will remain behind to man our pulpits. Men who have retired will come back into the pulpits. Laymen will come forward, as they always have in time of crisis, to see the church through.

But the times will be out of joint. Church life will not be smooth and easy. The situation will call for patience, consecration and steadiness of mind.

NEWS AND VIEWS

Rev. J. L. Neese is now preaching at Bethlehem in the N. C. and Va. Conference.

Chaplain H. E. Rountree, who could not attend the Eastern Virginia Conference, sent greetings.

Mr. M. J. W. White has attended the Eastern Virginia Conference consecutively for the past 62 years.

Dr. L. E. Smith attended the special session of the American Association of Colleges held in Philadelphia last week.

Rev. J. Everett Neese received six members at Ocean View on the Sunday before Conference, making a total of 38 for the year.

Rev. J. W. Baggett of Elm Avenue, Portsmouth, broadcasts over WLBM (Suffolk) at 4:30 P. M. each week day and at 9:30 A. M. on Sunday.

Rev. O. D. Poythress recently received 59 members into the South Norfolk Church, eleven coming by letter and forty-eight on profession of faith in Christ.

Captain Michael Holt Kernodle, who was in command of the air forces on the Carrier *Wasp* when it was torpedoed by the Japanese in the Pacific, is reported safe. Captain Kernodle is the son of Mr. J. D. Kernodle of Graham, N. C.

After serving for many years in Pennsylvania, Rev. M. W. Butler has returned to Virginia and is now living in Roanoke. Mr. Butler attended the Conference at Cypress Chapel and assisted Rev. O. D. Poythress in the administration of the Lord's Supper.

REPORT OF COMMITTEE ON MORAL REFORM.

Within a brief twelve months since the Eastern Virginia Conference of Congregational Christian Churches met in its annual session at Holy Neck, our nation has become involved in a world wide war. Treacherously attacked on a Sabbath Day near unto the Christmas birthday of Jesus the Prince of Peace, no recourse was left unto our nation but to take up arms in the determination to punish the war maddened leaders of Japan, Germany and Italy. These leaders would crush everything for which the church of Jesus Christ stands. They would bring the democratic way of life we know under totalitarian tyranny. We people of America loved peace and we pursued it: we still love peace and we would pursue it if we could. The issue of peace or war for our nation was decided by the instruments of death which were unloosed upon our people, falling out of a sky brightened with the dawn of a holy Sabbath. War, this one the most terrible, the most cruel, and the most destructive of all time, thus burst upon us, and we have now known ten months of it. It involves all of us. The Church of Jesus Christ cannot be unmoved by it. The church must have a message for a war torn world, but that message must not be one of bitterness and hatred. The church cannot afford to teach love in peace time, and hate in time of war. The judgment of God is upon His world in this war of our day. We are not guiltless of sin and we of the church must not add to the hate of our day. Every member of the church must be left free to determine his or her attitude toward the war, but the pulpits of our churches need to continue bringing the message of Jesus in such a day as this. When we look upon the cross of the Christ we cannot see ourselves as other than sinners, and we must hate sin.

We are called upon to heal the hurt of the world. As a nation of people we are at war, but the mission of the church is to preach Jesus and Him crucified, a call to repentance and humility, a call to accept Jesus as Saviour and Lord. Let the church have a message of love and good will which will require no about face when war is ended. As a church we need to pray for the speedy coming of a righteous peace when men may have a chance to live together as brothers. The church needs to preach the Golden Rule among men, displacing the rule of gold. Self seeking groups in our land do great harm to the nation. Instead of each group seeking its own good, let it seek the good of the other group. The employer needs the employee, but the latter equally needs the former, and the nation needs both. A nation however great cannot long survive internal division and strife. Whatever sacrifice is required for the good of the nation is in order, and we as Christians need to adjust ourselves thereto. Tires, gas, sugar, coffee, meat, and whatever other material things need rationing for the common good, let it be done, and let us as Christians and patriotic Americans give it our hearty support.

In this day which sees the rationing plan of the government being constantly widened, Christian people are pained to see strong drink regarded officially as so essential as to remain unrationed, and its sale undisturbed both to civilians and to the men in our armed forces. The Christian conscience of the nation is being outraged by the ever mounting pressure to sell strong drink. The drink traffic is so entrenched in governmental favor that its propagators spread themselves like a green bay tree. The church of Christ should cry out against this commercialized traffic in strong drink which debauches youth and age, men and women alike. The church should cry aloud and spare not its denunciation of the drink business which tends to weaken the nation when it needs to be strong. The teaching agencies of the church should be diligent in stressing before young people the debasing and devastating effects of alcoholic liquors.

The Sabbath Day suffers ever increasing violence in our day. The demands of war following hard upon the demands of industry in peace time cause multitudes to work seven days a week. Harassed by the strain of toil and anxiety great numbers of people devote such Sundays or portions thereof which they have to amusement rather than to worship. The Sabbath which should bring its benefits of rest and spiritual inspiration to a needy people is turned often to ways which endanger and harm them. The home thus suffers and the nation suffers. The moral and spiritual future of a nation is not bright when an increasing number of people do not or cannot devote at least some portion of the Sabbath Day to worshipping God in His Church. An increasing rate of crime naturally follows in the wake of a lessened regard for God's holy day. The Christian home suffers when the Christian Sabbath is weakened, and when the Christian home suffers, the nation cannot have its full strength.

We who love our God and bear the name of Christ can help our country not only by the purchase of war bonds and stamps, not only by giving our sons to its armed forces, but by putting on the whole armor of God. We are truly patriotic when we are truly Christian. Let us recall the words of Paul the Apostle to the

(Continued from page 7.)

America's Interests in Africa

By DR. ANSON PHELPS STOKES.

Chairman, Committee on Africa, the War, and Peace Aims.

The United States—in spite of its large Negro population—is for some reason not Africa-conscious. This shows itself in many ways. A striking example is the important and otherwise admirable recent book by Herbert Hoover and Ambassador Gibson, entitled "The Problems of Lasting Peace." In this Africa's interests are scarcely referred to. The great continent with a larger population than continental United States and three times the area is referred to mainly as a source of raw materials for Eurpoe and America, and as a place for dumping surplus populations that are causing embarrassment in certain parts of the world. In other words, the fact that Africa must play an important part in any future plan for the world, and that its problems must be considered primarily from the standpoint of the needs of its own people is scarcely touched upon. This is merely a striking example of a very general tendency.

Another example of this lack of realization in this country of the significance of Africa is the fact that there was held last spring in New York a well-conducted conference under the auspices of an important national society on "The Role of the Races in Our Future Civilization." Of the thirty-four participants only one specially represented Africa and he was given a minor part. The published report of the symposium gives twenty-one major papers presented by distinguished people, including Pearl Buck, Sir Norman Angell, and others. China and its problems are fully represented. The Negro problem in the United States, the Latin-American problem, the complicated problem of India—which is, however, more religious than racial as far as the indigenous population is concerned—the Hawaiian situation—a particularly interesting presentation—and many other race problems, are discussed, but there is almost nothing said in these major articles about Africa's serious problems. This is altogether characteristic, and yet Africa's race problem is probably the most difficult and critical of that of any large area in the world.

I have recently written to several national committees that have made pronouncements on the subject of the future world-order, calling attention to the fact that whereas they refer to the Americas, Europe, Asia, and sometimes the South Pacific, Africa is generally entirely omitted. But we must not forget that this war had its origin largely in Italy's colonial aspirations in Africa and in Germany's desire to get back some of her African colonial possessions. Until African territorial, economic, and social problems are placed on a sound basis, this great continent will continue to be a source of international friction.

A striking example of the lack of recognition of Africa is the fact that there is no African Division in our well-conducted State Department at Washington. We have divisions dealing with Latin-America, Europe, the Near East, the Far East, and so on, but no division devoted to Africa; so that, for instance, if a person wishes to find out through the State Department about conditions in certain territories south of the Sahara his correspondence passes through the Near East or West European Divisions—which simply does not make sense as a permanent policy, even though it may have had in some cases a sound historical reason.

The importance of Africa to the world today is partly due to its undeveloped natural resources, and partly to the need of settling its problems wisely and fairly if Africans are to be given an adequate chance to develop their latent capacities, and if future European wars are to be averted. It is necessary to remember that all of Africa is controlled by Europe—with the exception of Liberia, which has close historical links with the United States; Ethiopia, which is temporarily under a virtual British Protectorate, although recognized as an independent nation; Egypt, which is independent but in time of war is under British authority as far as defense is concerned; and the Union of South Africa, an independent Dominion of the British Commonwealth of Nations. The remainder—representing by far the major portion of the continent—is controlled directly or indirectly by five European powers, namely, France, Great Britain, Italy, Belgium, and Portugal. In addition French Equatorial Africa, formerly under French Government, is now under a mandate to the Union of South Africa. The difference in government controls, especially the contrast between the British emphasis on "indirect rule" through native chiefs and the use of African venaculars, and the French policy of direct rule and the use of French, as well as the existence of hundreds of languages and tribes on different stages of culture, all result in problems of extreme complexity and seriousness.

Many people misunderstand the position of the Union of South Africa as a Dominion of the British Commonwealth of Nations. It is entirely self-governing. The British Parliament has no more to say about determining its policies than has the Congress of the United States. Its interracial problems are extremely complicated. It is encouraging to know through some recent utterances of the Prime Minister, General Jan Smuts, and others, of the tendency to realize increasingly that the extreme segregation policy of the past has failed and that much more must be done for and with the African people than has ever been done in the past.

It is largely with the purpose of putting Africa and its peculiar problems on the map, so that these may be better understood, that the Committee on Africa, the War, and Peace Aims was formed a year ago, and has issued its report entitled "The Atlantic Charter and Africa from an American Standpoint," with its accompanying "Events in African History." These are being supplemented by an "Outline of Study" which it is hoped will be broadly used by groups that may wish to make "The Atlantic Charter and Africa" their subject of study during the coming winter.

The Committee realizes that in spite of the apparent public indifference in this country, America has many interests in Africa—especially economic, missionary, financial, educational, interracial, and scientific. Furthermore, the experience which the United States had had in dealing with people of different cultures and on various stages of civilization, especially in our island territories and possessions, and America's political detachment from Africa should make the findings of such a Committee worth while. The Committee is made up almost entirely of men and women—northern and southern, white and colored, Protestant and Catholic, missionary and scientist, experts in government, economics, and agriculture—who have lived long in Africa, or who have visited it for purposes of serious study. Its report is primarily a study of the application of the "Eight Points" of the Atlantic Charter to the problems of Africa, especially those related to the welfare of the African people living south of

(Continued on page 13.)

THE EASTERN VIRGINIA CONFERENCE.

What is the function of the church during wartime? Harry W. Lee, Portsmouth layman who served as President, insisted that the church must continue to serve. He described a difficult world in which laymen are often baffled and then called upon the church to continue its usual ministry, help bind the wounds of the world, search the Scriptures and pray.

Dr. I. W. Johnson who served the Conference for twenty-eight years as Secretary was elected President. Dr. Will B. O'Neill was elected Vice-president. Dr. Johnson gave three lectures during the Conference on the Gospel according to St. Luke. He quoted Luke 19: 10 as the key verse in the book: "For the Son of man is come to seek and to save that which was lost"—the lost coin, the lost sheep, the lost son, the lost rich, the lost poor, the lost health, the lost mind, the lost character, the lost soul.

Secretary John G. Truitt reported approximately forty churches had paid their apportionments in full. More than $125,000.00 was raised for all purposes by the churches of the Conference during the year. The Conference voted to ask the churches to support the denominational Committee on War Victims and Services. It was suggested that Armistice Day should be appropriately observed by receiving an offering for this Committee. In the absence of Superintendent C. D. Johnson, Mr. L. R. Jones spoke for the Board of Trustees and urged a generous contribution to the Orphanage during the Thanksgiving season. Convention President H. S. Hardcastle reported that the Convention Deficit had been reduced to $1,480.00. The Conference voted an additional contribution and it was suggested that the other Conferences do likewise. It is not too late for churches which have not done so to send their quota which appeared in the Apportionment table last year.

To the question "Why should we try to Christianize the world when our own nation is not Christian itself?" Miss Angie Crew replied that Christianity is not a national religion. Christ must be shared or our religion is impoverished. If a person had to be perfect before trying to win someone else to Christ, none would ever be won. The same truth applies to the nation. Miss Crew also quoted from an American Japanese, "Uncle Sam is treating us as well as the American public will allow."

The report of the Committee on Moral Reform by Dr. Elwood W. Jones is printed in this issue as an example of the fine reports given during the Conference. Pending the adoption of the report, the Rev. Richard L. Jackson, gave an address which is also published in this issue.

Cypress Chapel has had considerable experience entertaining conferences and has achieved an excellent reputation in that capacity. The first meeting of the Eastern Virginia Conference was held at Cypress one hundred and twenty-two years ago. During the report of the historian he recalled that the Conference had met at Cypress Chapel forty years before on the same date. Several people in attendance had been present at that meeting. The Rev. and Mrs. R. E. Brittle generously provided their sugar ration in order to sweeten the Conference. The next session is scheduled to meet at Waverly.

The concluding paragraphs are taken from the report of the Committee on Christian Education:

"Two churches in Eastern Virginia, Suffolk and Newport News, have recently secured the services of full-time Directors of Religious Education. This fact is worthy of recognition and commendation. Our churches in general suffer because too much is expected of the minister. Other churches need assistants in religious education. Be it resolved that we now and henceforth solicit our young people for full-time workers in this important field, that calls for life service be given at all appropriate services, that the defense of our churches as well as the defense of our country be presented to young people as a vital part of our total defense.

"We envision the time when our churches will be served not only by ministerial graduates of Elon but also by pastor's assistants and directors of religious education trained by the same institution. This great field lies before us, almost untouched. Our Sunday Schools, Pilgrim Fellowship groups, Mission Societies, Student Summer Service workers, the Elon student body and our regular congregations furnish an abundance of material from which the necessary exponents of Christian education may be constantly recruited. And to that worthy end may God richly bless us."

MATCHING THE PAST WITH THE PRESENT.

Here is a person who once attended Sunday School for ten years without missing a Sunday. Here is a Sunday School which once had more than twice its present attendance. Here is a church which used to be filled. Those were the "good old days."

A minister frequently finds it necessary to hear such exploits recounted. Those facts are interesting and revealing. But simply to recount them adds little to present attainments. They are at best only remotely apropos.

The Kingdom of God cannot subsist today and tomorrow on some achievement, however glorious, which transpired ten years ago. There must be a continuation of that loyalty, constancy, enthusiasm, today. The church with a glowing history is fortunate. But without a significant present existence and a plausible future the past can mean very little. Christ said, "I will build my church," not a musem. The Church of Christ must remain alive through the life and activity of its members. What is the church doing today? How faithful, generous and aggressive are its members today? Only a courageous present can give validity and significance to a glorious past. The Kingdom of God cannot stand on the one foot "has been." It can only

stand when there is added "Is now and ever shall be." No parrot-like recital of former exploits is adequate for our problem-beset generation. The emergencies of the present lay stringent demands upon the church. There are the problems of changing personnel, constant loss of membership and leadership, shifting population, reaching the unreached, relating the Gospel to such an age as this, planting and planning the Church of Tomorrow.

"New occasions teach new duties." The complacent methods of yesterday may be totally inadequate tomorrow. Violent transformations in industry, a completely revised school curriculum, abrupt vocational readjustments, all these necessitate concomitant changes in the program of our churches. Every church must begin now to re-think its program of education and evangelism. Pilgrim Fellowship can hardly survive without immediate and stringent realignment. Co-ed classes may save the Young People's department in Sunday School. Extra attention must be given to the Cradle Roll and Nursery, the pre-school children and the Home Department. A wider and deeper fellowship must be cultivated in all our churches. Rare ingenuity and stubborn persistence must be constantly exercised to tide the church safely through the exigencies of the coming days. R. L. H.

The Church at Judgment

By REV. RICHARD L. JACKSON.

The church today is undergoing vital criticisms, many of which are true. As a result, church leaders and members are trying to discover again the place of the church in the society in which we live. A year ago the magazine *Fortune* criticized the churches severely for being so little concerned about the question of World Peace, and for doing so little to realize this fundamental Christian aim. The magazine went on to say that unless the church becomes more concerned about the every-day issues of life, that the church is doomed.

Karl Marx made a very scathing criticism of the church and its work in his book "Capital." He states that the churches have become so interested in the world to come, that they have forgotten completely the problems of the world in which we live. As a result, he calls the church "the opiate of the people." In other words, the church, instead of attempting to better the lives of people here and now, serves only to put their minds on some "pie in the sky" which helps them to forget the many human problems which are clamoring for a solution. The Russian church before the Revolution is a good example of this. The church there had grown prosperous and indolent. It owned large amounts of property and the clergy took life easy while the serfs who rented the land and tilled the soil worked from dawn to dark. The church taught that although life was hard here, in the world to come, everything would be easy. But the people of Russia soon began to see that they were being exploited. They began to observe the luxury and greed of the religious as well as the political leaders. They got tired of going hungry and of seeing their children work all day in the field instead of going to school. Thus, when the Revolution came, the church was thrown out, not because the people themselves were opposed to religion as much as they were opposed to the church. The church had gone too far from their problems and they looked for relief, not from the church, but from another source.

According to all indications the churches in many localities are dying. Church auditoriums which formerly were full are now almost empty. The influence of the church has declined. Thoughtful people are putting their efforts into work in other channels for social improvement. For example, the civic organizations in many localities are doing far more to improve the community than are the churches. Governmental relief is doing much that the church formerly did. The task of education, formerly done by the church, is now an accepted part of the work of the state. Does this mean that there is no longer a place for the church? Does this mean that the church is on its last legs?

In the scripture when Jesus asked Peter the question, "Who do men say that I am?" Peter answered, "Some say John the Baptist, others Elijah and Jeremiah." Then Jesus said, "But whom say ye that I am?" Without hesitation, Peter answered and said, "Thou art the Christ, the Son of the Living God." And Jesus answered him and said, "Blessed art thou Simon: for flesh and blood hath not revealed it unto thee, but my Father who is in heaven. And I also say unto thee, thou art Peter, and upon this rock will I build my church; and the gates of hell shall not prevail against it."

We Christians believe that. We believe that the faith which Peter exhibited is the foundation and cornerstone of the church. We believe that because Christ founded the church that it shall never pass away.

Yet what can we say in the face of the apparent decline of the churches of our day and in the face of so many valid criticisms against it? We must be realistic. We cannot deny the facts.

The first thing we can do is to accept this criticism and decline as a judgment of God on the churches of our day. The church while divine in origin is composed of human beings who are subject to the law of sin. If our church has declined, then it is we who are to blame. The criticism of the church through others may be the voice of God criticizing the church. Perhaps the church is being punished by God today because it has departed from the gospel of Jesus Christ. Our task then, is not that of justifying ourselves as the Pharisee, but the task of introspection and repentance. Where have we fallen down? What is our task in the future? Are we preaching and teaching the gospel of Jesus Christ or are we tied up with race and class and national interests?

Let me illustrate. One of the chief tasks of the Christian church in any society is to apply the judgments of God as taught by Jesus Christ upon our society. It is not the place of the church to take an active part in politics or to become merely a tool of any government or governmental agency. In an effort to avoid doing this, the church has leaned over backward to keep from mentioning any political issue or event. Yet the church has a responsibility and a duty to God and to society to apply the judgments of God to all phases of our life. If our political life is not in accordance with the teachings of Jesus Christ, the task of the church is to cry out. The voice of the church should ring out clearly and strongly against intolerance, against aggression and oppression, against prejudice of any kind, against greed and selfishness and class interest. In any community where there is gambling and drinking, vice and sin, regardless of whether it is in the name of business, advertising, or patriotism, it is the task of the church to cry out. That is a fundamental aspect of work of the church—the application of the judgments of God to our society. Any church which ignores the problems of this life and instead preaches only a religion of a world to come is shirk-

(Continued on page 8.)

CONTRIBUTIONS

SUFFOLK LETTER.

The 122nd annual session of the Eastern Virginia Conference met with Cypress Chapel church, Nansemond County, Va., Wednesday and Thursday, October 28th and 29th, 1942. In order to save gas and tires the Conference voted on the first day to rearrange the program and reduce the time to two days. That made it necessary to abbreviate some reports and eliminate some discussion. This saved some time, gas and tires, which seemed to be practical, provided other causes, not related to the Government, do not profit thereby. At any rate the ministers and laymen voted for this economy.

Mr. Harry W. Lee, President, a prominent layman of the First Church, Portsmouth, Va., was present and presided the first day of Conference. Serving an important place in the Norfolk Navy Yard he could not be released for attendance the second day. This was regrettable, and the Vice-President was called upon to preside the second day. Mr. Lee requested to be released from the office of President for another year. The following officers were elected for the ensuing year: President, Dr I. W. Johnson; Vice-President, Dr. W. B. O'Neill; Secretary, Dr. John G. Truitt; Assistant Secretary, Mr. W. H. Baker; Treasurer, Major W. E. MacClenny; Historian, Major W. E. MacClenny.

The reports to the Conference indicated a slight increase in the total membership for 1941-1942. The gain was less than 100. A few of the churches revised the church roll during the year, indicating large losses. But these losses, we are told, were not actual losses, but were largely a correction of errors made in former years. That was especially true in one instance of a church reporting a loss of over a hundred members. It is evident that there is a need for united, cooperative effort to add a substantial net increase to the total membership of the churches comprising the Conference. Many of the reported gains in the membership of local churches may account for losses in other churches. Transfers of membership from one church to another which is a member of the Conference does not increase the membership of the Conference. Ministers and churches should vigorously undertake the task of winning converts and enlisting them in the church.

The total collection of Conference Apportionments sent to Conference this year amounted to $7,997.41. Last year the amount collected was $7,540.00. The amount actually paid during the year to the various agencies represented in the Conference Apportionments was $18,705.00. In 1941 the total reported as paid for the same purpose was $17,308.00. This year 38 churches paid their Conference Apportionments in full, and a large number, to be exact, 19 churches, overpaid their Apportionment. That was a fine record for which the churches should be highly commended.

The attendance of the ministers and delegates was very good considering the plight of the farmers at the present time. The long rainy season and the shortage of labor retarded the digging of peanuts and the picking of cotton. Farmers, in most cases, were compelled to make an effort to save their crops. On the first day the Secretary reported 19 ministers and 92 laymen (mostly laywomen) enrolled as delegates. The attendance on the second day was very good.

The young people presented a program on the last night of the Conference. Miss Emily Harrell presided and the leaders on the program were: Baxter Twiddy of Norfolk, Va., Miss Marie Cobb of Suffolk, Va., and Miss Jennie Lee Bradford of Driver, Va. The closing number on the program was a Bible Study of the Gospel according to Luke by the writer.

The next session of the Conference will be held at Waverly, Va., and it was voted that the session be confined to two days.

I. W. JOHNSON.

ASSOCIATION OF AMERICAN COLLEGES.

Education is a powerful factor. It is the most potent factor operative in human society today. Schools, colleges, and universities were not only the instruments in the laying of foundations of this great nation but they have been the prime factors in its progress and development. Without trained minds and skilled hands, the resources of the nation would never have been discovered to say nothing of being developed. There is no such thing in this country today as business as usual. Nor can there be any such thing as education as usual. In the catastrophe that has overtaken us and civilization, educational forces as such are jeopardized. Particularly is this true of the liberal arts college. In dealing with higher education as conducted by the colleges of the country, the government makes a definite distinction between state institutions and private or privately endowed institutions. State institutions are under direct supervision of the state and they look to the state for support. The government recognizes officials of the state institutions as officials of the government. Whereas church or church-related institutions are considered beyond the authority of the government and as yet the government has not seemed to be planning to use the private institutions of higher learning to their full capacity for the war effort or to feel any particular responsibility for the continuance of such institutions.

The Association of American Colleges was called in special session Thursday morning, October 29. The meeting was held at the Benjamin Franklin Hotel, Philadelphia. There was a frank discussion of the present status of the institutions represented in that Association and their future in a country at war. The unanimous sentiment of the nearly one thousand delegates assembled was that the principle and dominant responsibility now was to win this war and that all resources, material and human, of the nation should be dedicated unreservedly to this end. At the same time there was a desire to properly appraise the contributions that the small, independent colleges had made to the nation and ultimately to civilization through their long years of service and to express a regret earnestly at any possible curtailment of the essential contributions of these institutions of higher learning throughout the country, and to express the hope that some way would be found so as not to impair the economic life of these institutions to the extent that they would find it impossible to continue to operate. The committee in charge was instructed to confer with the proper governmental authorities to discover if possible some way by which the facilities of the small college might be used by the government to advantage in its war effort. It was the expressed hope of the Association that the government might find it possible and feasible to use the various campuses of private institutions of higher learning for the preliminary training of students of college age even if they were dispatched to larger universities or gov-

(Continued on page 7.)

FOR THE CHILDREN

DADDY'S BIRTHDAY PRESENT.

Connie and Beth were going to the show. Mother said they could not go if it rained, but they wanted to go anyway.

"Let's hurry, Beth," whispered Connie, "let's go before it rains. I know it is going to rain. Then mother won't let us go!"

"I think it has already begun to rain, Connie. Maybe we had better not go today," replied Beth.

"Oh, Beth, there is nothing to do here, let's slip out, I'm all ready. Get your coat on!"

Beth did not much want to go. She knew it was raining. She knew her mother had said they could not go if it rained. But Connie kept right after her. They were both ready to go now.

"Connie, where are you and Beth going?" called Larry in a very loud tone of voice.

"Oh, nowhere," whispered Connie, "you run along."

"Mother, Mother!" called Larry at the top of his voice, "where are Connie and Beth going?"

Just then mother came downstairs. "Oh, girls, it is raining. Mother said you could not go in the rain. I don't want you to get wet."

"But, mother, we are all ready. Why can't we go?" whined Connie, "There's nothing to do here."

"You may sew; or have you read your new books?" said mother.

"We don't want to sew, and we don't want to read! We want to go to the show." Connie pouted.

Larry began to sing: "You can't go to the show 'cause it's going to rain some more. You can't go, you can't go!" He sang in a tune all his own.

"Hush, Larry!" said Connie impatiently.

"I know what you can do. Tomorrow is daddy's birthday, and you may make him a birthday cake. I will give you the recipe and you can make it all by yourselves," said mother.

"I want to make a birthday cake, too," called Larry. "I want to eat a birthday cake."

"Oh, Larry!" said Beth, "let daddy eat it. But we will let you help us make it. Run and wash your hands."

In just a minute Connie and Beth were in the kitchen. They were reading the cake recipe mother had given them. Soon there were three busy children. What fun they had! Of course Larry helped. Before they had finished, he looked like a clown. He had cake batter from one ear to the other.

"I want to taste that now," said Larry. "That's good, Connie, do you want me to put some chocolate in it?"

"No, Larry, that is not a chocolate cake, this is daddy's birthday cake," answered Connie.

"Where's the cream? Don't we have ice cream for a birthday?" continued Larry.

"But Larry, tomorrow is daddy's birthday. Then we shall have the ice cream," explained Beth.

At last the cake was finished. They had been very careful. It was a beautiful cake, and they were all happy.

Just then the door opened, and in walked daddy.

"Well, I have caught a new pig in the kitchen!" And he grabbed Larry. They all had to laugh.

"Daddy, we wanted to surprise you, but you caught us. Look what we have made for your birthday," said the girls.

"What?" said daddy in surprise, "you made it?"

"And me, daddy!" Chimed in Larry. "Well, this is a happy surprise! This is the best birthday present I ever had."

How good the children felt. Connie was glad she did not go to the show.—*Cynthia Smyth Newsome, in Storytime.*

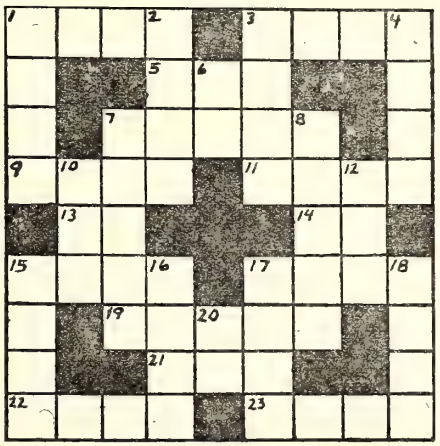
CROSSWORD PUZZLE.

ACROSS.

1. A reality, truth.
3. A part of the body.
5. I Owe You, (Abbr.)
7. The backbone.
9. Deep paths made by wheels.
11. To mend.
13. Therefore.
14. Railway. (Abbr.)
15. Belonging to her.
17. Made of oats.
19. An Old Testament Prophet.
21. A word meaning denial or refusal.
22. Old, worn out horses.
23. Place where.

DOWN.

1. Not cloudy.
2. Small presents given to waitresses.
3. Money set apart for a special project.
4. Smooth.
6. Ohio Indian. (Abbr.)
7. Heavy rain with wind.
8. Soil; ground.
10. To make use of.
12. A winter grain.
15. Noise maker on a car.
16. Errors.
17. A vow to tell the truth.
18. The organ of smell.
20. Company. (Abbr.)



ASSOCIATION OF COLLEGES.

(Continued from page 6.)

ernment schools for special instruction for the various technical requirements of the government in the prosecution of total war. This meeting of the Association was held in lieu of the regular annual meeting to have been held at Cleveland, Ohio, January 4 and 5.

In the discussion throughout the day, the writer was made to feel keen concern for the present and future of our own institution. Elon College represents the best thinking, the best planning, the best giving, and the highest hopes for our church in the South for higher Christian education. The church has stood loyally by the college through the years and certainly there is no reason to feel that she and her friends shall not continue to be loyal and give generously for the support of the college that there shall be no serious curtailment and certainly no discontinuance of our program of training youth for church and state in a day like this.

L. E. Smith.

REPORT ON MORAL REFORM.

(Continued from page 2.)

Ephesians "Finally, my brethren, be strong in the Lord, and in the power of His might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand."

Elwood W. Jones.

God looks at pure, not full, hands.
—*Syrus.*

MORE THAN CONQUERORS.

These words have all these years had a wonderful charm for us. We do not remember ever having heard or read them or anything like them in any literature, either religious or secular, except in the writings of Paul. In one place he also says, "Thanks be unto God who always causeth us to triumph." This is a great statement also. But to be more than a conqueror inspires us with hope and courage.

For years we did not understand just what these words mean, or to what they apply. But we think we see a little clearer their meaning. We find by examination of the previous verse (Romans 8:35) that they refer to a contest with those things that are considered the most severe and trying of all things that come upon men. They are tribulation, distress, persecution, famine, peril and the sword. What a catalogue of ills from the human standpoint. How much they mean we of this age do not comprehend. But can there be anything more severe and testing to the soul? They were the ills that confronted the early church and over which they triumphed and found great blessing.

If grace could enable them to be more than conquerors, what can it not do for us with our trials that are petty compared with what they endured? To be more than a conqueror is illustrated by Samson when he met the lion which had come forth to destroy him. By divine power he slew the lion. He was a conqueror. When he came back that way, he found a swarm of bees had made their resting place there and filled his former enemy with honey. He not only overcame the lion but out of that enemy got much sweetness. He was more than a conqueror.

If the early church could not only overcome but actually get sweetness out of their trials and hardships what ought we not get from ours? The same divine power that gave Samson sweetness in abundance after his conflict can make us more than conquerors as we face a frowning world and all the ills of life. Is it not a pity that we allow them to rob us of the sweetness that God wants us to have over every hard place, and every enemy overcome? Elisha asked God to show the young prophet that the mountains were full of the chariots of the Lord. Some see the enemy but not the chariots. We can make every difficulty and foe a chariot in which we may step, or a Juggernaut to crush us. Which shall it be? In the name of the Lord we can not only triumph but actually get blessing from out difficult places —no matter how trying they may be.

—*Selected.*

MISSIONARY OFFERINGS.

WEEK ENDING OCTOBER 30, 1942.

Sunday Schools.

New Hope, Harrisonburg, Va....	$ 6.60
Carolina, Burlington, N. C.....	4.45
Bethlehem, Elon College, N. C...	5.00
Liberty (Vance), Henderson, N. C.	13.81
Pleasant Ridge, Ramseur, N. C..	10.92
Ingram, Va.	5.71
Bethlehem, Suffolk, Va.	2.86
First, Greensboro, N. C.	9.38
Lebanon, Semora, N. C.	1.41
Ramseur, N. C.	10.95
Christian Light, Fuquay Springs, N. C.....	1.80
Smithwood, Liberty, N. C.....	2.70
Ether, N. C.	2.01
Needham's Grove, Steeds, N. C...	3.45
Bethlehem, New Market, Va. ...	1.49
Mt. Bethel, Summerfield, N. C...	5.18
Morrisville, N. C.	1.00
Total	$ 88.72

Individuals and Churches.

Christian Light, Fuquay Springs, N. C.	$ 6.60
Seagrove, N. C.	15.00
Total	$ 21.60

Specials.

First, Burlington S. S.....	$ 39.25
Total for the week	$ 149.57
Previously acknowledged	3,702.07
Total since Sept. 1, 1942...	$3,851.64

Gratefully,

MATTIE COX PARKER,
Secretary.

Education does not mean teaching people what they do not know. It means teaching them to behave as they do not behave . . . It means training them into the perfect exercise and kingly continence of their bodies and souls.

—*John Ruskin.*

THE CHURCH AT JUDGMENT.

(Continued from page 5.)

ing a responsibility and not only will die, but deserve to die. . . .

That is why many churches are declining. The church and church people have not been concerned enough about life in this world. The churches have not been concerned with man's struggle to live. They have ignored children of the living God until they were in some kind of trouble or until they were dead. They have preached an easy religion instead of the difficult religion of Jesus. They have evaded the problems people have to face everyday. People have come to church, not to improve themselves and their society, but to hear soft words that do not offend them or do not interfere with their everyday lives. A poll was taken in New York City shortly before war was declared, on the question, "Do you think preachers and priests should discuss from the pulpit the question of American participation in the war?" 55% said "No," only 34% said "Yes." Too long people have looked to the newspapers and politicians to tell them what to believe and do and the church is expected to keep away from important issues. Yet the gospel of Jesus Christ has something to say about war, and the church has a message which will live longer than all the politicians and controlled propaganda of this or any age. The church has a God-given message against which even the gates of hell shall not prevail. As long as the church is not afraid to proclaim this message, the church shall live and grow; but when the church deserts the gospel of Christ, we can be sure that not only God, but also his people will desert the church.

Thus it is the task of the church to proclaim the gospel of Jesus Christ in the days ahead just as forcibly and as honestly as it can. It is also the task of the church to apply these fundamental teachings of the Master to our community and to our world as God gives us the ability to do so. It is the task of the church to expose the sin and bigotry of the world as did the prophets of old who did not hesitate to cry out against the wickedness of the rulers and of the people, and as did Jesus when he said, "Woe unto you, Pharisees!"

Further, it is the task of the church to interpret the scriptures in terms of every day living. You remember about two years ago, Orson Welles put on a broadcast describing an invasion of the United States by the people of Mars. It was so realistic that hundreds of people left their

homes, others hid in the cellars and countless others were badly frightened. H. G. Wells, the author of the play, upon being told about the commotion it caused was roused to indignation. He said that all the trouble came from Orson Welles' taking liberties with the story by moving its location. If he had left it in Brighton, England, and London, no one would have been excited. But "by moving it to a close location he got a nervous reaction." These are words for the church to ponder well. When we leave the Bible stories in Palestine, all is well; congregations can sleep safely and murmur, "What a lovely sermon." It is when we move the Good Samaritan from the Jericho Road to Main Street, just around the corner, or move the rich fool from Judea to our own conference, or move Judas into our own congregation, then the trouble gegins.

The great revivals of religion of the past have come because the church has been uncompromising in her stand against evil and sin. Jesus condemned the sins of the Pharisees —we recall his discourse when he called them hypocrites. St. Francis preached against the greed and luxury of his day. Martin Luther almost met his death because he insisted on exposing the sins of the church and of the clergy. John Wesley did not hesitate to come out with all the force of his character against the complacent smugness and self-righteousness of the church as well as the people of England. James O'Kelly, the founder of the Christian Church could not sit idly by to see liberty taken from the people of the church and from the preachers of his day. He spoke out bravely and finally withdrew from the conference rather than have a part in the overthrow of freedom.

If ever our world needed a church which is not afraid to speak out against evil, it is today. Sin is rampant over the face of the earth, both nationally and individually. Juvenile delinquency and crime are on the increase. Liquor and vice around army camps. There is graft and bribery in high places. Officials are corrupt. The people of our nation are very little concerned about the state of things. Many of the churches and church people lie idle, not wishing to hurt the feelings of those indulging in vicious habits and practices, or else not wishing to incur the hostility of those in important places. Consider the attack on Pearl Harbor. The drunkenness and debauchery of the officers, mind you, the officers, of the army and navy aroused little comment in this United States. Why? Because, the church has been asleep; public spirited citizens have been asleep; we all have been asleep. The fall of France was attributed by many commentators to inward rottenness, a moral decay; and the churches of France too were asleep—they were also afraid, afraid to point out the moral decline and decay of that nation. Why were they afraid? Largely because those who were in high positions were those most guilty of immorality and sin. Largely because the church revenues were closely tied up with those in authority.

Likewise in this country, there is immorality, drunkenness and decay. We have been so busy seeing the sins and wrong doings of other nations and criticizing them that we have failed to look to ourselves. We are weak morally and spiritually. Is the church going to speak out against sin in the name of Jesus Christ, or is it, too, going to destruction? That is the choice before us.

Let the church boldly attack the major problems of our day. We can no longer evade the great issues confronting our world. Jesus Christ said "He who is not for me is against me." When we evade the great issues of life in our conference and in our churches, we are saying "no" to Jesus Christ. Take for example the race problem. If there is anything clear in the gospels, it is Jesus' message of human brotherhood. Yet we find the most glaring injustices, racial hatred and prejudices in ourselves and in our society. And what are we as a church doing about it—nothing. When the question is raised, we are shushed as if the gospel of Jesus Christ had no word to say about the matter.

Here is a great field for all Christian people. It is sham and hypocrisy for us to be concerned about the negro in Africa, when we are doing little to help him in our own country., or in our own community. There are Negro Congregational Christian churches in the area of the Eastern Virginia Conference, yet what are we doing to help them? We have all kinds of committees in this conference yet we have not one whose purpose it is to augment better racial understanding. God forgive us for being so much concerned with the machinery of church organization and so little concerned about Christ's ideal of Christian brotherhood.

We are in the midst of one of the most terrible and destructive wars of history. Men and women are facing untold hardships and the loss of those we hold dear. People all over the world have said that the future depends primarily upon the peace which follows this war. Yet we must prepare for peace. The minds and hearts of the American people were not prepared for peace at the end of the last war and as they rejected Woodrow Wilson's peace at the end of the last war they hastened the advent of this war. Are we going to be in the same plight again? Yes, we are, unless the church awakens to its responsibility of preparing our hearts and minds now. We cannot put this off any longer without severe consequences to ourselves and to our children. Here is a task for the Church of Jesus Christ—dare we ignore it?

Above all, the people in the churches need a faith in Jesus Christ, a faith as Peter's when he resolutely declared: "Thou art the Christ, the Son of the living God," a faith which is uncompromising and active, a faith which is courageous and a faith which will cry out against all the wrongs and injustices in the world. When we as church members have this faith in God and in Jesus Christ, we can know with confidence that upon our faith is founded the church of Jesus Christ, and the gates of hell cannot prevail against it.

GEORGIA NEWS.

Vanceville. The Sunday School is assisting in the support of a refugee child.

Enigma. A Young People's Society has been organized and 22 young people were present for the first meeting. The Women's Society is active and they are now working on a Service Flag for the boys from the Enigma Community that are in the Service.

Atlanta, Central. The 60th anniversary of the church will be observed November 20-27. The 20th will be homecoming and on Thanksgiving Day there will be a dinner served at the church. On the 27th the descendants of the Mayflower, the New England Colony, and the Midway Colony will be invited guests.

The Poplar Arbor Church, near Doerum, Ga., had its homecoming recently at which time Rev. D. W. Shepherd, Pastor-at-Large, and Miss Christine Skelton, Extension Worker, were present for the enjoyable occasion and participated in the program. This church was founded about 37 years ago by Rev. J. F. Haddan. It had its beginning under a bush arbor and for that reason still bears the name indicating its origin.

Pilgrim Fellowship

"Youth at Work in the Church"

RICHARD L. JACKSON, *Editor*

A SOCIETY REPORTER.

Has your society elected a reporter? If so, send his name and address to me so we can let other societies know what you are doing. We want to hear from you all. If you have any suggestions to pass on to other societies, or if you have any questions regarding young people's work, let us hear from you. Send all contributions to Rev. Richard L. Jackson, Waverly, Virginia.

EASTERN VIRGINIA PILGRIM FELLOWSHIP RALLY.

A Pilgrim Fellowship Rally was held in connection with the Eastern Virginia Conference on October 29, 1942. The meeting was well attended both by young people and adults. Miss Emily Harrell, president of the Eastern Virginia Pilgrim Fellowship, presided at the service. She made a brief talk about the nature of the Pilgrim fellowship and the Deering Conference. Music was supplied for the service by the combined young people's choirs of the Bethlehem and Cypress Chapel churches. Mr. Baxter Tdiddy made a few remarks about the Elon Leadership Training School, urging the young people to attend. Miss Marie Cobb gave a similar talk on the Junior High Camp. A special Missionary and Youth Forum was led by Miss Jennie Lee Bradford. This was followed by the final lecture in a series of Bible studies on the book of Luke by Dr. I. W. Johnson.

NEWS FROM LYNCHBURG, VA.

The young people of the Lynchburg Church are cooperating with the other young people's societies in Lynchburg through the Christian Endeavor. Last year they tied for first place for the best attendance of all Christian Endeavor Societies in the city. New officers were installed on October 25 by the president of the City Union of Christian Endeavor. The society recently made an offering of $2 to missions. Plans are being made by the society to help in the raising of a building fund. To this end, a program of stewardship education is under way. Their program also contains social events and they entertained the City Christian Endeavor Union this past week at a social meeting and weiner roast. Mr. W. T. Dunn is superintendent of the group.

YOUNG PEOPLE ENTER MINISTRY.

Mr. Johnson Griffin was ordained at the Eastern Virginia Conference into the ministry of the Congregational Christian Church. Mr. Griffin is at present a senior at Elon College and is holding a student pastorate. The following were licensed to preach: Mr. Vivian Harrell, Mr. Ray Day and Mr. Ernest F. Brickhaus. We wish them God-speed in their chosen work.

WHAT WE STAND FOR.

The Third National Pilgrim Fellowship Council at Deering, N. H., gave much consideration to the Statement of Purpose. Have you ever given it thoughtful consideration in your own young people's group? November would be an excellent time to do this. One plan is to use the seven points of the Statement of Purpose as discussion subjects. Another plan is to use these points as subjects for a series of addresses to be given in your worship services. Yet another way is to appoint one or more persons to give special study to each of the seven points, report back to the executive committee, and then lead discussions before the whole group on the report made to the executive committee.

It is exceedingly important that we who are young in America shall have a clearly defined faith. The nations against whom we are fighting know what they stand for. This is one reason why they have been able to arouse enthusiasm among their young people. If we do not know for what we stand, we shall not be able to endure through the next few years. —*Henry David Gray* in *Pilgrim Highroad.*

OAKLAND'S YOUNG PEOPLE.

As the Young People of Oakland are completing this year's work and looking forward to the new year, we pause to reflect on our year's activities.

Like all similar groups, we have seen a number of our young men answer our country's call, within the past twelve months. Our prayers follow those of our members who have had to leave their homes and families. Another of our members asked leave of our group last spring, at which time he assumed a pastorate of his own. Reluctantly, but proud of his attainment, we let him go with our best wishes for success in his new work. With all these who have left us we have attempted to keep in touch by letters and cards.

During the year one group of our young people has refinished the walls of their classroom; and another group has raised money to redecorate their room. Both groups have donated a number of new song books to our Sunday School; and both have made contributions to the Red Cross. Individually and as groups we contributed to the Elon College All-or-Nothing Campaign.

On the second Sunday in May the Young People sponsored a program honoring our mothers. In July, three of our members attended the Leadership Training School at Elon. Throughout the year some of our members have served as officers and teachers in our Sunday School. Some of our number were invited to serve as teachers in the Daily Vacation Bible School which was sponsored by the Methodist Church for all children in the community.

Interest, enthusiasm, variety and training are being maintained in one of our groups by having some member of that group serve as teacher of the class one Sunday each month. It has been a real pleasure to the teacher of this group to watch the excellent way in which her Senior High School students have handled the lessons on these occasions.

Our Missionary Society has successfully met all of the requirements set up by the Woman's Board for the year 1941-42. During Lent the members of one group saved pennies. The sum realized was given to the Missionary Society, and was used by that group to secure a Life Membership for a former member, who served as president of our mission group last year and who is now serving with the American armed forces abroad.

Fun and fellowship have had their place along with study and service. We have had parties and picnics which, though limited in some ways on account of present conditions, have not been limited in enjoyment.

Thus, we face another year hoping that we may fill it full of love and service for our Master.

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

CHRISTIAN NURTURE IN THE FAMILY.

Lesson VI—November 8, 1942.

Golden Text: "*Train up a child in the way he should go, and even when he is old he will not depart from it.*"—Proverbs 22:6.

Lesson: Deut. 6:4-9, 20-25; II Timothy 3:14, 15.

Devotional Reading: Prov. 4:1-9.

Religion in the Home.

The home is the strategic place to teach religion. It has the child first, it has the child in the impressionable, formative years of life, it has the advantage of intimacy between parent and child, it is a happy combination of adults sharing knowledge and experience with growing children, it offers concrete situations, it makes possible the power of example as well as of precept, it is a miniature democracy, a veritable, at least a potential Kingdom of God within itself. The home is all the more strategic because religion is caught as well as, indeed more than taught. The Jews recognized that. The Jews, like other human beings had their limitations, but they were not dumb concerning the importance of, and strategic place of the home in teaching religion to children. Our modern world has taken the teaching of religion pretty much out of the home. The Jews put it there and have kept it there.

"Hear O Israel, Jehovah our God is one Jehovah"—I like the translation "The Lord our God is one God—and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might." The central teaching of religion in the Jewish home was the supreme place of God in the home and in the heart. God was magnified. His name was reverenced. His character was exalted. His worship was encouraged. His claim upon all of life was emphasized. Every Hebrew child must have been impressed with the grandeur and glory of God. And these childhood impressions went deep.

Religion in the Heart.

"And these words, which I command thee this day, shall be upon thy heart. And thou shalt teach them diligently unto thy children, and talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." The inspired writer clearly saw what we sometimes all too dimly see or do not see at all—we teach religion by what we are more than by what we say. Personal example is more powerful than precept. What we are is more influential than what we say. Parents who do not have a first hand religion of their own cannot really teach religion to their children. It is difficult for parents who take little or no interest in the church or in religion to impress upon their children the importance of the church and religion. It is good to send children to Sunday School and church; it is better to go with them. Jesus once said "Whosoever shall do and teach them"—he was simply saying that we teach by doing. It is strange, surpassing strange how Christians and members of the church can be so interested in the welfare of their children in other realms and at the same time can be so indifferent to their spiritual nurture and nature. Religion can be taught in the home if it is in the heart. Grace before meals, family devotions, church going, specific religious instruction, Bible stories, family sings, and many other things can be used in teaching religion in the home. But even at that, the atmosphere of the home helps. There are many good books, inexpensive and usable, which will help parents of young children in very practical ways in the matter of formal nurture in religion.

The High Traditions of Religion.

"And when thy son asketh thee in time to come, saying, What mean the testimonies and the statutes and ordinances, which Jehovah thy God hath commanded thee, then shalt thou say unto thy son . . ." There are certain high traditions in religion. God has made himself known in human history and in individual lives. Religion has, of course, been a divisive force in one way, but in another way it is religion that has held the world together. Christians are the salt of the earth, they keep it from spoiling. It is a tragedy for a child to grow up without knowing the great basic facts of religion, without knowing the high traditions of the Christian faith, without having the foundation which sound, even if simple, Christian instruction and training can give him. It is too bad for a boy or girl to be educationally illiterate; it is a tragedy for them to be spiritually illiterate, not to be able to read the meaning of God in human life, not to be able to write a record of his life in which God is shared and expressed. Those who make no profession or religion may not have much to tell their children, but Christians ought to have something to talk about, something to share with their children.

The High Responsibilities of Religion.

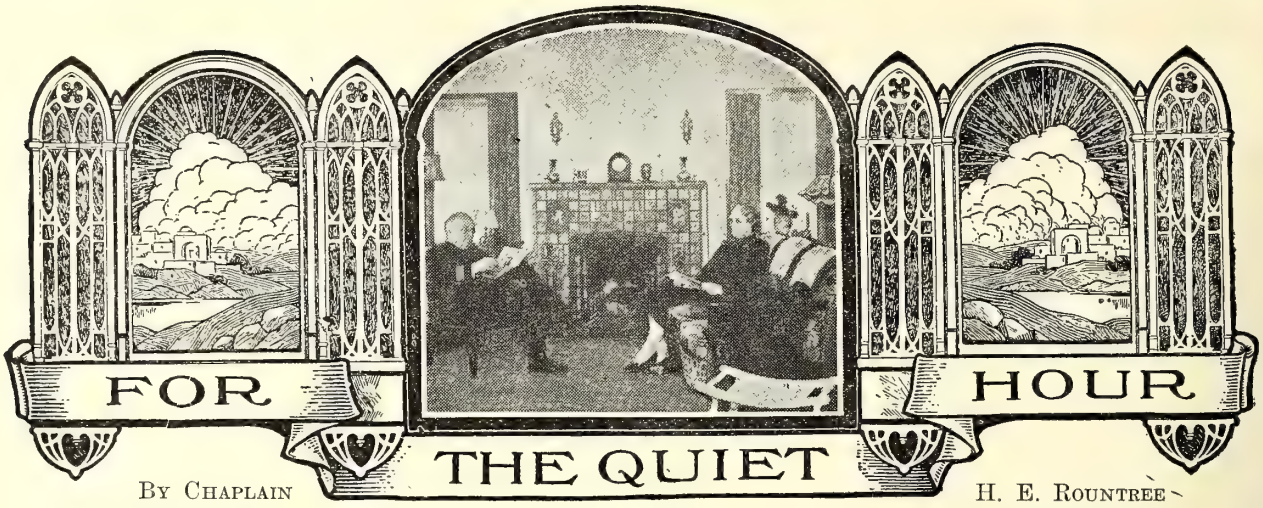
And they should be taught the high responsibilities of Religion. "And Jehovah commanded us to do all these statutes, to fear Jehovah our God . . . if we observe to do all these commandments before Jehovah our God, as he hath commanded us." Children should be taught the sovereignty of God in a good sense. They ought to be helped to discipline themselves in accordance with the will of God. They ought to be helped to see that parental authority, and all other authority, is simply a part of the authority of God himself. They should be taught that life can be successfully lived only in harmony with principles and spirit of righteousness, that there are divine prohibitions in life, that liberty is not license to do as one pleases but power to do as one ought.

A Great Heritage.

"But abide thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them, and that from a babe thou hast known the sacred writings which are able to make thee wise unto salvation through faith which is in Jesus Christ." This young man Timothy had a great heritage. He came from a godly hereditary line—his grandmother and his mother were rich in faith. He received the soundest kind of training—from a youth he had been taught the Scriptures. He looked upon life as a stewardship—when Paul came to his town and challenged him to Christian service, he rose up and followed Paul. Here was Christian nurture at its best.

Sin inevitably brings separation from God. The words "depart from me all ye that work iniquity" are not arbitrary but voice the law of God in the moral realm. Sin separated the "Prodigal" from his father and all connected with his father's house, until sin was confessed and forsaken. So also the law of divine attraction draws the repentant sinner to the Father and to all that is good.

—*Maltbie Babcock.*



By Chaplain H. E. Rountree

MONDAY.

The Bible and the Times.

"Thy word have I hid in my heart."—Ps. 119:11.

The Chaplains of the armed forces of the United States are now saying that never before in the history of the armed forces of the country have the officers and men of these forces been so interested in the reading of the Bible as now. This reveals the presence of the mightiest force at work in the hearts of men and the nation. When people read the Bible their hearts change. Christ becomes dominant.

There is no short cut to world peace. Only the rule of the Prince of peace over the hearts of men can bring the peace for which we pray.

Prayer—Dear Father, our God, Thy word is light, and may our hearts find rejoicing in it always. *Amen.*

TUESDAY.

Worthy Fruits.

"Of whom the world was not worthy . . . these all having obtained a good report through faith . . . God provided some better things."—Read Heb. 11:32-40.

Last Sunday evening we heard Dr. Hollenbeck, Archaeologist, discourse on the Mystic man of the earth, the anti-Christ to come. Dr. Hollenbeck has given his life to archaeological research all over the globe. He was in the second group to visit the tomb of King Tut. He witnessed the opening of the mummyfied body. All that had been inside this body was dust except the heart. The heart was of stone. Deciphering the inscriptions with the tomb, this proved to be the Pharoah whose heart was turned to stone. He is an authority on his subject.

What a life work! It points to the truth that to give one's powers to the highest task and the greatest cause is a sure road to abiding success.

Prayer—Dear Lord, give unto us a burning desire to do always our best for Thee. *Amen.*

WEDNESDAY.

More Love for Thee.

"That they might touch only the hem of His garment."—Matt. 14:36.

All along life's way we have met people both in America and Europe who cherished souvenirs of anything belonging to the Lord, such as a splinter from the old wooden cross, or a piece of wood from an olive tree of Gethsemane. These things are sought at any cost.

We have been astonished to learn of so many people who cherish Jesus in their hearts and who yearn for something tangible of Him in their lives. Often such an one forgets that the greatest prize is Jesus himself. He offers to abide in the life of every believer who will receive Him.

Prayer—O Lord, Thou are our great desire and our earnest prayer is that Jesus may be a daily reality to us. *Amen.*

THURSDAY.

My Task.

"After that ye have known God . . . how turn ye again to the weak and beggarly elements?"—Gal. 4:9.

A great many new-born babes in Christ have made a noble start to live the Christian life. Due to temptations, troubles, pettiness, censoriousness and a thousand little things, they slip back into the old and easier way. God forbid.

Our task is to follow Christ and to become so absorbed in Him that we partake of His character. There is no temptation nor trouble that cannot be remedied by more of Christ in the life. If Christ resides in us, all that we are will be Christian.

Prayer—Dear heavenly Father, we pray for more and more of Jesus. We would say with Paul, "For me to live is Christ." *Amen.*

FRIDAY.

A Little More Silence.

"I came not with excellency of speech."—I Cor. 2:1.

All of us know persons so facile of speech that their conversation is like "sounding brass and a tinkling cymbal;" they talk without thinking and they say very little. All of us need to know more, feel more, and think more, and when this is accomplished we will speak less and say more.

Prayer—Our Father, we pray to be delivered from emptiness. Help us to live more silently but with a silence that is powerful in soul-living and in influence for Thy kingdom. *Amen.*

SATURDAY.

When Two Are One.

"Abide in me."—Jno. 15:4.

Attending the rites of marriage between two young souls the other evening, brought to us afresh the fact of the possibility of two different souls being one. There are husbands and wives whose love for one another extend to their thoughts, their tastes, their purposes, and the entire inclination of their lives. They are one.

The consolation and mutual love between Christ and His child is epitomized in such lives. This must have been what He meant when He said, "If ye abide in me and my works abide in you." We receive of God because our desires are at one with the Master.

Prayer—O Father, we humbly pray Thee that we may so love Jesus and so be a part of Him that we may be of the same mind with Him. *Amen.*

SUNDAY.

How should the Sabbath be spent? "The people of the land shall worship at the door of that gate (the gate of the inner Court of the Tabernacle opened only on the Sabbath) before the Lord in the Sabbath and in the new moon." Let us go.

OUR INTERESTS IN AFRICA.

(Continued from page 3.)

the Sahara. It assumes, on the basis of recent statements by President Roosevelt, Under-Secretary Welles, and other public men, that the terms of the Charter are applicable to Africa, and shows how they should be applied.

Each of the Eight Points is considered in turn, special emphasis being placed on four matters—priority of native African interests; native welfare; African participation in government; and the mandate system.

As to the first, the report emphasizes the fact that Africa should not be exploited by European or American interests at the expense of the native peoples. There is still need for outside capital and development, but it must be subject to suitable self-imposed and governmental "controls" to make sure that the major advantage from the commercial development of Africa will go directly and indirectly to the people living in Africa. Africa must hereafter be considered by the outsider primarily as a place for service to Africans, rather than as a field for large financial gains for non-resident Europeans and Americans.

As to the second point, we must remember the prime significance of the land to the native population, and of economic conditions such as will make possible a decent standard of living. The point of view of the past must be reversed, and instead of considering the European powers as owners of all the land not especially granted by them as native reserves, it would be fairer to consider the land as belonging primarily to Africans, and that none should be taken from them which is essential for their self-support. I would call attention to the recent statement by Lord Hailey (whose "African Survey," published a few years ago, is the leading authority on Africa), that the cash wages of employed Africans averages only from £1 to £4 a year. Such a return is entirely inadequate for their needs. This, of course, does not take into account the fact that most Africans live mainly on the products of their own labor and on barter, but the condition of most Africans is one of extreme poverty. Even in the great mining centers where wages are higher, government statistics prove that they are insufficient for decent family support. Most native Africans are engaged in farming or pastoral life and should so continue, but they must have larger security of land tenure, either on a communal or individual basis, and the best land must not be taken from them for exclusive European use. Furthermore, everything possible must be done through wise farming methods and conservation policies to prevent erosion and improve soil conditions.

As to the third point, native participation in government: this goes back largely to the question of the potentiality of the African. Many representative European governors in Africa and other authorities may be quoted to show that there are native Africans in almost all sections who have shown large abilities and are competent to take an increasingly large part in government. The recent military failures and threats in Southeast Asia should make all European Powers recognize the vital importance of securing the heartier cooperation of the native people, and this can only be secured as they are given a larger share in the determination of government policies. Those colonies where the people are the happiest and most cooperative with the government have generally been those like the Philippines, Ceylon, and Uganda, where they have had the largest share in government.

In Africa the plan which has been adopted in some of the British Crown Colonies—which have been, on the whole, marked by good government and progressive realization of native needs—of giving Africans representation on the Legislative Council is a sound one, but the procedure needs to be speeded up. This will require more emphasis on education of all grades, both to provide competent and responsible native leadership, and well informed native public opinion to back it up. We may well look forward to the time when most of the African colonies will be largely autonomous, with the natives holding most of the positions under the governor in legislative councils and in the civil service. The process of fitting any given territory for self-government is necessarily a difficult one and will take some decades to accomplish, but it is an inspiring undertaking. It can only be accomplished with strong will, large sympathy, and a determination to devote more effort to provide ample educational opportunities for Africans.

As to the fourth matter, that of the mandate system, it has represented, as for example in Tanganyika, a large step forward as it stands for the theory of trusteeship or guardianship. President Wilson, General Smuts, and others who were responsible for its adoption at the Treaty of Versailles deserve our thanks. But the system needs much strengthening through the development of regular international inspection and international report by the Permanent Mandates Commission. It is also desirable that any new territories that may be acquired in the war by the United Nations, such as Eritrea or Libya, if the campaign there succeeds, should be placed under direct international administration. The report suggests that the plan might be tried also in one or two other mandated areas, presumably those where conditions have been open to some criticism.

Facing the future, two things seem to me highly important as far as the United States are concerned.

The first is that it should be willing to cooperate actively in any revived or new association of nations which may be established, sharing with European and other powers some degree of responsibility for the development of Africa in the interest of the African people. It is not likely or desirable that any new mandatory under a single country will be established, but the United States certainly should be represented on the Permanent Mandates Commission or its successor, and should probably aid Africa in other ways both for humanitarian reasons and because of certain commitments under treaties and conventions.

Among the things which America should do are these:

Financial and business interests with investments in Africa should be careful to see that African labor is treated fairly as to methods of employment, wages, living conditions, and etc.

The great foundations, such as the Carnegie Corporation and the Rockefeller Foundation, which have already rendered important service—the latter in public health, the former in various educational, cultural, and social matters—should continue and increase their assistance. A small Foundation, the Phelps-Stokes Fund, is the only one, as far as is known, which refers specifically to Africa in its terms of incorporation, and through its Educational Director, Dr. Thomas Jesse Jones, has rendered important service to the cause of education in Africa through the two reports of its educational commissions.

The American Government should be specially interested in helping Liberia to improve its social welfare activities in such ways as the Liberian Government may approve, and might well help war-torn Abyssinia, to a limited extent, through grants to appropriate purposes in some such way as under the Lend-Lease Act.

(Continued on page 15.)

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

The weather conditions have greatly hindered our farm work this season. We have always been able to get our wheat and oats in the ground by November 1. The continued rains have left us out of the fields for ten days and we have not been able to get a grain of wheat sown. The rains have also kept us from getting our sweet potatoes in the curing house. But we have to take the weather as it comes and be satisfied.

The Thanksgiving season is here and we truly hope all our church people are now planning to see how much they can give in the Thanksgiving offering to swell the Thanksgiving offering to large proportions in their churches. Then, too, we want you to remember our 26th birthday on December 1. We begin the first day of January each year to reach our goal for the year. We start out with faith in you and a prayer on our lips that on December 31 we will go over the top with flying colors. You have stood by us all these years and have never failed us and the Good Master has been kind to us and has blessed our efforts. It takes lots of faith to stand at the head of an institution that is supported entirely by charity and free will offerings. My father taught me a lesson in faith when I was a small tot. He and a carpenter were laying a floor in an upper room of our house. They left a tool about half way across the room between the floor and ceiling and did not miss it until the floor was nearly finished. They looked between the floor and the ceiling and saw the tool they had overlooked. Father asked me if I would crawl under the floor and get it. I said, "I am afraid I will get fastened and cannot get out." He said, "You crawl under the floor from this side and I will hold a candle at the other side so you can see and if you cannot back out we will tear up the floor and take you out." I did as he requested because I knew father would do what he said. We have faith in you to believe that through this Thanksgiving season you will make it possible for us to cross the goal of $25,000 for this year.

The little girl whose picture appears at the head of this letter was reared here and she has been in a hospital for one year taking training to be a nurse. When you invest your money in helping girls like this one you are making a wise investment.

CHAS. D. JOHNSTON.

Amount brought forward	$12,909.09
Sunday School Offerings.	
Eastern N. C. Conference:	
Pleasant Hill .....$ 7.26	
Liberty 14.74	
	54.23
N. C. and Va. Conference:	
Shallow Ford $19.36	
Greensboro, First 15.30	
Bethlehem 19.57	
	54.23
Western N. C. Conference:	
Pleasant Grove .....$ 4.00	
Hanks' Chapel 11.17	
Zion 7.00	
Antioch (R) 2.36	
Liberty 2.85	
Big Oak 8.55	
	35.93
Eastern Va. Conference:	
Liberty Spring, B. Johnson Class	1.00
Valley Va. Cent. Conference:	
Bethlehem .....$ 3.78	
Winchester 7.65	
	11.43

(Continued on page 15.)

ELON COLLEGE

A CO-EDUCATIONAL INSTITUTION OF HIGHER LEARNING OF THE CONGREGATIONAL CHRISTIAN CHURCH

East Dormitory Will Be Used for Girls This Year.

Elon College is located in the piedmont section of North Carolina. The climate is invigorating and healthful. The natural beauty of the campus is enhanced by careful landscaping.

The rates are most reasonable.

LEON EDGAR SMITH, President

Elon College **North Carolina**

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.
A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational and Christian Churches.

BOARD OF EDITORS.

R. L. HOUSE, B. D.....Editor
S. C. HARRELL, D. D.....Associate
W. T. SCOTT, D. D.....Associate
F. C. LESTER, B. D.....Associate
I. W. JOHNSON, D. D.....Contributing
L. E. SMITH, D. D., LL.D....Contributing
ALLYN P. ROBINSON.....Contributing
J. T. KERNODLE.....Managing Editor

DEPARTMENTAL EDITORS.

H. S. HARDCASTLE, D. D..Sunday School
H. E. ROUNTREE.....Quiet Hour
S. E. MADREN.....Christian Endeavor
MRS. A. C. TODD.....Children's Page
RICHARD L. JACKSON....Young People

SUBSCRIPTION RATES.

Six Months.....$1.00
One Year.....$2.00

Published by the Board of Publications, agent for the Southern Convention of Congregational and Christian Churches, and printed every Thursday by the Central Publishing Co., Inc., Richmond, Va.

Entered as second-class matter at the Postoffice at Richmond, Va., July 25, 1922, under Act of March 3, 1879.

Remittances for subscriptions should be sent to the office of Promotional Secretary, Elon College, N. C.

All other matters of business should be addressed to "The Christian Sun," 1536 E. Broad Street, Richmond, Va.

Contributions should be sent to the editor at 3206 Grove Avenue, Richmond, Va., not later than Friday preceding the date of publication. Emergency notics will be received at "The Sun" office up to Tues. day of the week of publication.

Marriage or obituary notices of not over 125 words will be published fre. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

PROGRAM OF THE NORTH CAROLINA AND VIRGINIA CONFERENCE.

LIBERTY CHRISTIAN CHURCH,
NOVEMBER 10-12, 1942.

Tuesday Night: November 10th.

7:30 Call to Order by the president, Rev. J. H. Lightbourne.
Hymn and Prayer.
Roll Call and Enrollment of Delegates.
Committee Assignments.
Presentation of Program.
Welcome to Liberty—Host Pastor, Rev. C. E. Newman.
Response to Welcome and President's Address—"Liberty is Our Watchword."
Reports:
Board of Home Missions.
Committee on Foreign Missions.
Sermon—"The Church at Service."
A Missionary Devotional.
Rev. Joe A. French.
Adjournment.

Wednesday Morning: November 11th.

9:00 Call to Order.
Hymn and Prayer.
Reports:
Executive Committee, by Secretary Rev. Stanley C. Harrell.
Treasurer, Dr. Waldo Boone.
9:45 Home Missions:
C. M. A. Session. Rev. Wm. J. Andes, president.
Discussion of Report of Board of Home Missions.
11:00 Reports:
Committee on Stewardship.
Committee on Superannuation.
11:30 Address, President L. E. Smith of Elon College. "Why and How We Should Support Elon College."
12:00 Reports:
Committee on Moral Reform.
Committee on Ministerial and Church Ethics.
Adjournment.

Wednesday Afternoon.

2:00 Call to Order.
Hymn and Prayer.
The Christian Orphanage, Superintendent Charles D. Johnston.
The North Carolina Council of Churches, Secretary Ernest J. Arnold.
The Provincial Council of the Southeast, Chairman James H. Lightbourne.
3:00 Report:
The Pilgrim Fellowship, Prepared by Miss Dorothy Cox.
Address, "Pilgrim Fellowship in Our Conference," Rev. Wm. J. Andes.
Discussion.
Report:
The North Carolina Woman's Conference.
Discussion of Report of Committee on Foreign Missions.
4:00 Miscellaneous Business.
4:15 Report:
Committee on Ministry.
Discussion Led by Rev. Stanley C. Harrell.
Adjournment.

Wednesday Night.

7:30 Call to Order.
Hymn and Prayer.
Reports:
The Historian.
Committee on Memorials.
Sermon, "The Church the Body of Christ." Rev. Max F. B. Volkman.
The Communion, Administered by Rev. C. E. Newman and the Deacons of Liberty Christian Church.
Adjournment.

Thursday Morning: November 12th.

9:00 Call to Order.
Roll Call and Enrollment of Delegates.
Reading of Minutes.
Miscellaneous.
10:00 Reports:
Committee on Nominations.
Committee on Christian Education.
Collectors.
10:30 Address, "Repent, Believe, Go Forward," Rev. F. C. Lester.
11:00 Reports:
Committee on Literature.
Committee on Christian Education.
Miscellaneous Business.
12:00 Reports:
Committee on Place.
Committee on Resolutions.
Final Business.
Closing Devotional, Rev. W. E. Wisseman.
Adjournment with Hymn and Benediction.

THE ORPHANAGE.

(Continued from page 14.)

Alabama Conference:

Cong. Christian	$ 1.80	
New Hope	1.38	
		3.18

Special Offerings.

Mrs. Simmons	$25.00	
Cash	10.00	
Mr. Mattey	15.00	
Mr. Jarvis	10.00	
Mr. Fesperman	5.00	
		65.00
Total for the week		$ 192.77
Grand total		$13,101.86

OUR INTERESTS IN AFRICA.

(Continued from page 13.)

Such are some of the ways in which the United States may help. But most important of all is that it should consider Africa's problems sympathetically, giving up its past isolationism and playing its part with other nations in providing collective security. If this is not done, the Atlantic Charter—which needs supplementation especially on the sides of religious freedom and the provision for some world organization—will prove of little value.

The other matter is the importance of strengthening the Christian forces in Africa. No one who has not travelled through the continent can have any conception of the beneficent work of missionaries, both Protestant and Catholic. They have not only preached the gospel and established churches, but have been leaders in education, protection of native rights, social welfare activities, hospitalization, and in other fields, and their services have been fully recognized by the British, French, and other governments. The problems of Africa can only be solved as Christian ideals are applied to them both within and without. As Dr. Aggrey, the most representative of native Africans trained in the United States, used to say, going over a map of Africa with his finger, starting from the West Coast, and going north, then east and south, outlining the continent, and ending up with a point at the Southern tip: "Africa is a question mark. The answer to the question is very largely involved in the part given to the forces of the Christian religion in the reconstruction of the continent's life."

No truer statement was ever made than that of the same African leader to the effect that you can play some sort of music by using only the white keys on a piano, and some sort of music by using only the black keys, but if you wish real harmony you must use both the white keys and the black keys.

Your Church Paper

The CHRISTIAN SUN

Helps build

Your Church
Your Country
Your Christian Ideals

MONEY FOR ANY CHURCH ORGANIZATION

Missionary Societies and Young People's Groups are urged to accept the responsibility of handling subscriptions in their Churches, and receive 40c for each new subscription and 20c for each renewal. Be first to accept this challenge. Begin now.

Send Subscriptions and Money, less your discount, to
Rev. F. C. LESTER, Promotional Secretary
Elon College, N. C.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Ch

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCIV. RICHMOND, VA., THURSDAY, NOVEMBER 12, 1942. NUMBER 45.

The Gospel and the Whole World

By REV. WILLIAM C. KERNAN.

Say all you want, Christians live in this world as all other people do. It is the only sphere in which we have to operate for the purpose of proclaiming the Gospel. Whatever good there is in human society accrues to us as it does to others; whatever of evil affects us too. The tyranny that struck the German people in 1933 struck them all, the German Christians included. The war that now envelops the world, envelops it all, and Christians do not escape. They are fighting in the armed forces and earning their living by working in war industries. Our economy and our whole social life is geared to the war and its needs. We cannot live at all in this world now without recognizing the immediate claims of the war upon us all. There is something total and all-embracing, from which nothing and no one is excluded, about life on the earth today.

We must take that total life of man as our sphere and, moving into it with vigor and great determination, sweeten it at its roots and nurture with care and wisdom the fruits of justice and charity and peace which it can and must bring forth. We must remember always that the justice we seek is not for ourselves only, but for those other members of society also who are different from us in religion, in race, in color, but whose needs, rights, and duties are the same as our own.

People with a sense of history do not have to be reminded that there is ample precedent for Christians acting upon society in this way. Magna Carta, one of the pillars of democracy, was written by Stephen Langton, Archbishop of Canterbury. The clergy and barons acting together wrested the Great Charter from King John in 1215 and thereby won for more than hitherto enjoyed it the guarantee of religious liberty, personal liberty and civil rights. Appropriately, Magna Carta has been called "the first corporate moral accomplishment of a people convinced of the abiding truth of the Gospel."

There is nothing in this world which belongs outside of "the abiding truth of the Gospel." Unless we want an indefinite continuance of society saturated with hatred, and parliaments motivated by greed, and commerce directed by exploitation, ending with the world engulfed in war, we had better begin now to bring the life of man under the influence of Christian principles.

NEWS AND VIEWS

The Waverly Church has increased its budget for the year and raised its pastor's salary.

Have you read "The Church and World Order," by William Paton? It is a "must" book.

Dr. Roy C. Helfenstein contributed the prayer for the month in the current issue of the *Christian Century Pulpit.*

The Editor will speak at the Southern Division of the Negro Congregational Christian Churches meeting this week at Zebulon, N. C.

W. A. Smart writes: "One thing which our preaching needs is a modern substitute for hell, something which will make us feel the terrible effects of conduct today as vividly as our fathers felt it."

Dr. N. G. Newman was ordained 51 years ago last October 21st at Franklin, Va. Rev. J. T. Kitchen, Dr. J. P. Barrett and W. S. Long constituted the ordaining presbytery. Dr. Newman spent 47 years in the active ministry.

ALABAMA NEWS.

The Alabama State Conference will meet at its regular session at Antioch Church, near Roanoke, November 10-12.

Roanoke, Fairview is erecting a beautiful church building in the Lowell community. The building is complete with the exception of the pews which are already ordered and as soon as they are received there will be a formal opening of the church.

The South Alabama churches are active in the Lord's Acre Plan. One church secured a truck in cotton picking time and collects cotton on the Lord's Acre bale which is ginned free. One minister bought a pig and raised it which netted $18 for his church. Others have cultivated crops, donated Sunday eggs and various other things for the Lord's Acre idea have been followed.

CONFERENCE NOTICE.

Those going to the Eastern North Carolina Conference by bus or train and desiring to be met should notify Mrs. T. G. Proctor, 410 Third Street, Sanford, N. C.

GIFTS NOT PLEDGED.

Occasionally individuals who did not make a pledge to the Elon College All or Nothing Campaign are making contributions.

Last week an elderly lady with a kindly face come to the office to see me. She was modest and a bit shy. Said she wanted to see me for just a few minutes. I insisted that she sit down, but she preferred to stand, all the time she was getting something out of her purse, and saying, "I have always been interested in the college and I am so glad to see it improving. I want to make a little contribution." She gave me a roll of bills, saying "I have been getting hold of more money this year than usual and I just want to give a little of it to the college." I thanked her, she departed, and returned to her home. I counted the bills and there were four twenty-dollar notes, a total of $80. I wrote her later that I felt greatly encouraged, that I was sure that the Lord would put it in the hearts of others to contribute for the freedom and support of this institution dedicated to the service of the church and the cause of righteousness.

There may be others who would like to contribute. We want to get the last $25,000 of the debt paid as quickly as possible.

L. E. Smith.

WESTERN N. C. CONFERENCE HAS SPLENDID MEETING.

By Geo. T. Gunter, *Secretary.*

The 72nd Annual Session of the Western N. C. Conference, Congregational Christian Churches, came to a close Thursday afternoon in the Seagrove Christian Church. The 2-day session was well attended by ministers, church delegates, and visitors.

The meeting got under way Wednesday morning at 11 o'clock when the President, Rev. H. V. Cox, who was again elected president, called it to order.

Mr. O. D. Lawrence spoke words of welcome on behalf of the Host Church and the community. The response was given by Rev. B. H. Lowdermilk.

The report on Christian Education was presented by Rev. E. Carl Brady, and was followed by an address on "The Effect of the War on Higher Education," by Dr. L. E. Smith, President of Elon College.

A quartet was rendered by the Cox Sisters, daughters of Rev. and Mrs. H. V. Cox.

Rev. T. J. Green conducted the Worship Service, and Dr. L. E. Smith, assisted by the Deacons present, administered the Lord's Supper.

At the afternoon session Rev. J. A. Denton led in prayer, Thos. B. Low gave the report on Sunday Schools and Pilgrim Fellowship, and Mr. C. D. Johnston, Superintendent of the Elon Orphanage, talked on Our Orphanage.

These events were followed by Rev. Geo. M. Tally's report on Religious Literature after which Rev. F. C. Lester, Promotional Secretary, addressed the conference. The Cox Sisters then returned for another quartet, and Rev. B. J. Earp reported on Stewardship and Rev. Kenneth Register on Moral Reform.

At the Wednesday evening session reports were given on The Ministry, by Rev. M. A. Pollard; Evangelism, by Rev. J. Q. Pugh; Foreign Missions, by Rev. M. A. Pollard, and Miss Angie Crew, our returned missionary to Japan, delivered an address.

Rev. H. V. Cox licensed two young men to preach the Gospel. They were Earl T. Farrell of Hanks' Chapel Church; and C. Shannon Morgan of Big Oak Church. These candidates for licensure are students at Elon College. Farrell is a sophomore, Morgan a junior.

At the Thursday morning session reports were given on Ministerial and Church Ethics, by Rev. A. L. Granger, Jr.; Home Missions, by Rev. T. J. Green; The North Carolina Woman's Missionary Conference, by Mrs. Hugh R. York; Superannuation by Rev. T. J. Green.

Rev. H. V. Cox and Rev. A. L. Granger, Jr., were unanimously elected as our representatives to the N. C. Council of Churches. Rev. S. L. Riddle then conducted the Worship Period.

The final session heard reports on Ministerial and Church Relations, by Rev. E. Carl Brady; Finance, by Rev. B. J. Earp; and the Treasurer's Report by Cyrus Shoffner.

A Christian Missionary Association for the Conference was perfected with the following officers: Rev. B. J. Earp, President; Rev. M. A. Pollard, Vice-President; Rev. E. Carl Brady, Secretary-Treasurer; Asst. Secretary-Treasurer, Rev. A. L. Granger, Jr.

The Conference officers were re-elected as follows: Rev. H. V. Cox, President; Rev. T. J. Green, Vice-President; Rev. Geo. T. Gunter, Secretary; Rev. A. L. Lucas, Asst. Secretary; Cyrus Shoffner, Treasurer.

(Continued on page 3.)

EASTERN NORTH CAROLINA CONFERENCE PROGRAM.

Following is the Program of the Eastern North Carolina Conference of Congregational Christian Churches which meets at Sanford Christian Church, November 17-18, 1942:

Tuesday—Morning Session.

10:30 Call to order by Rev. S. E. Madren, President.
Song Service—Joe Stevenson.
Prayer—Rev. J. Frank Apple.
Roll Call and Enrollment of Delegates.
Report of Executive Committee.
Presentation of Program.
Appointment of Special Committees.
11:00 War Victims and Services—Rev. Allyn P. Robinson.
11:15 Address— Rev. Robt. Lee House.
11:45 Announcements.
Holy Communion—Rev. James L. Foster.
Benediction.

Tuesday—Afternoon Session.

1:30 Hymn.
Prayer—Rev. R. T. Grissom.
Reports.
Treasurer—W. J. Ballentine.
Historian—Rev. J. A. Denton.
Convention Deficit Fund.
2:10 Education and Standing of the Ministry—Rev. Allyn P. Robinson.
2:25 Report on Christian Education.—Rev. Aubrey C. Todd.
Address—"The Effect of the War on Higher Education."—Dr. L. E. Smith.
3:10 The Orphanage—Chas. D. Johnston, Superintendent.
3:25 Report on Stewardship—Rev. J. Frank Apple.
3:55 Ministerial Reports. (Verbal).
4:20 Report of Committee on Nominations.
Miscellaneous Business.
Benediction—Rev. M. L. Grissom.

Tuesday—Evening Session.

7:30 Worship Service—Young People of Sanford Church.
Sermon—Rev. Robert Lee House.
Benediction—Rev. Aubrey C. Todd.

Wednesday—Morning Session.

9:30 Call to Order.
Song Service—Joe Stevenson.
Prayer—Rev. J. Lee Johnston.
Reading of Minutes.
Enrollment of Additional Delegates.
10:00 Miscellaneous Business.
Report on Superannuation—Rev. J. E. Franks.
10:25 Reports:
Home Missions—L. L. Vaughan.
Foreign Missions—Rev. Voigt O. Taylor.
Woman's Work—Mrs. E. M. Carter.
11:00 Address—Rev. F. C. Lester.
11:30 Announcements.
Worship Service—Rev. Voigt O. Taylor.
12:00 Adjourn for Lunch.

Wednesday Afternoon Session.

1:30 Song Service.
Prayer—Rev. J. A. Denton.
1:45 Report on Religious Literature—Rev. J. E. McCauley.
2:00 Address—Miss Angie Crew.
2:30 Reports:
Social Service—Rev. M. L. Grissom.
Appointments—Rev. R. T. Grissom.
Finance—Rev. E. M. Powell.
Collections—W. J. Ballentine.
3:10 Reports of Special Committees.
Miscellaneous Business.
Appointment of Standing Committees.
Adjournment.
Benediction—Rev. Allyn P. Robinson.

S. E. MADREN, President,
E. M. CARTER, Secretary.

OBSERVATIONS AND IMPRESSIONS.

By Rev. David W. Shepherd.

A few trips through a small part of our Southeastern area certainly offers some interesting observations, with reference to our churches, and the best of fellowship with the men on the local field. There are so many challenges in our Congregational Christian churches in this section. The territory is large and we are comparatively few which means every man and situation needs to be a vital part of the total work. To see difficult jobs courageously undertaken, in the spirit of Christ, is inspiring and hopeful.

In Columbus, Georgia, United Church, and Rev. R. H. Booth, its pastor, are enthusiastic about the new plans for digging and equipping a basement beneath the church. This is a part of the program for better serving and entertaining the boys in military service, particularly those stationed at Fort Benning.

Rev. C. W. Hansen, pastor of the Hillside Church in LaGrange, is very enthusiastic about the Men's Fellowship Club which meets each week and is doing good work.

The North Alabama Young People's Camp, or Conference, met at Mountain Grove Church where Rev. Vell M. Bayne is pastor.

The South Alabama Association convened at Indian Creek church which is in the parish served by Rev. A. C. Nelson. This and most of the other five churches served in this parish have made marked improvements.

Still farther south, the West Florida Young People's Camp was held in the Dorcas Community, near Crestview. The sessions and some of the classes were held in Dorcas Church. The attendance and spirit were both good. Rev. I. Alva Hart is the pastor.

Camp Sealacon in South Alabama, near Skipperville, was another place of enjoyment and work. Everyone seemed to like the idea of "Roughing It" out in the open spaces. It rained one day and night but there was no disposition on the part of the Young People to get down in the mouth.

At the Young People's Conferense at Pleasant Hill, Tennessee, a large corps of "hands" volunteered to dig or pull weeds from the corn fields. President Obenhaus spoke of the need of help due to the rainy seasons. Other phases of the Conference were helpful and interesting.

From the hills at and around Pleasant Hill to the Young People's Conference at Deer Lake, near Ocala, Florida, certainly provided a different setting, but an equally attractive atmosphere and program. Here the attendance was beyond expectations.

The Conference high light was, of course, Wadley, Alabama, where the new venture of a joint Alabama and Georgia meeting proved very helpful. There were classes for young and old, and a program designed to provide help for various phases of church work. Men, women, young people and ministers all joined hands in worship, work and play.

Just out of Tallahassee, Alabama, Mount Olive Church entertained the Central Alabama Association. The pastor of this church, Rev. M. L. Thrasher, was elected Moderator when the need arose because of the absence of the one elected a year ago.

I have visited many of our churches in Georgia, Florida and Alabama and many of them have made marked improvement in the condition of their buildings and grounds. Those mentioned here are by no means a complete listing. The busy Conference and camp season has made it impossible to get into every local church, but I am looking forward to visiting more of them when possible. In the meantime the Church, and our Church, must go forward. We must work hard during these days to keep the spiritual life of the family and community from being disrupted. We belong to a great fellowship. Our heritage is one of which we may be justly proud, but the challenge to help make a better world forbids that we rest placidly on what has been. In the spirit of Christ and standing together "We are able" to take our place in Christian reconstruction.

WESTERN N. C. CONFERENCE HAS SPLENDID SESSION.

(Continued from page 2.)

All the ministers of the Conference were present except two and most of the churches were represented by delegates. The reports of all the committees were inspiring and helpful and show that the Conference has made progress during the year despite many handicaps confronting them. It was voted to hold the 73rd Session with Pleasant Hill Church, six miles east of Liberty, in November, 1943.

He who promises runs in debt.
—*Talmud.*

MEN AND MISSIONS SUNDAY.

November 15th is Men and Missions Sunday. Men and missions, how inseparable they have been during these Christian Centuries! That powerful combination which has been so richly blessed of God must be promoted and maintained during this century, not only on the mission field but also in the local church, not only in the pulpit but also in the pew.

What can we do for missions in such a time as this? We can develop an instructional, inspirational and financial program of missions in every local church. We can work, pray and give. Do you question the necessity for any of these items? Think just of prayer for the moment. Dr. Fred Field Goodsell wrote the following paragraph to The Fellowship of Those Who Care:

"I am confident that your faith and faithfulness in intercession count mightily in the releasing of those spiritual forces without which neither the work of our missionaries and their national associates, nor the total effort of the World Christian Community toward the evangelization of the world, can go forward. The prayer of a humble, earnest heart is a force which God can use, and I believe, does use to bless not only the one who prays but those for whom it is uttered. Prayer changes things, people and circumstances in the direction in which God's will points. I have no doubt of that and I hope you haven't. Just yesterday a friend was speaking of her vivid sense of the way in which God's love was surrounding those missionaries who had been in great peril during this last year. 'Lo, I am with you alway' surely must mean what it says. We cannot pray for more, we dare not pray for less than God's directing, sustaining presence with us. And then let come what may!"

THE EDUCATIONAL TASK OF DEMOCRACY.

Frankly facing racial conflict to the extent that has never before been dramatized, the Federal Council Department of Race Relations met recently in New York to study and strengthen the educational processes of democracy. In strong statements, recommendations and plans for action, these leaders faced the present race situation and tensions in this country and the resources available within their own structure for more vital action and remedy. Professor Clyde Miller of Teachers College, Columbia University, predicted that "We are going to lose this war if we continue the practice of the violation of the most precious thing in the world—the value of personality regardless of race." Another speaker added this statement: "The forces of bigotry and reaction are cold-blodedly utilizing the war emergency not only to block any change in the status quo, but to impose even more vicious restraint on minorities."

What can the churches of sensitive Christians do in the present situation? Mr. Walter White outlined the following steps for immediate and definite action:

"The responsibility of our churches is definitely larger and more urgent than ever before. In matters of Negro crime there is need for churchfolk to keep close to actual facts and let the press have the real truth about these incidents; in the matter of economic conditions—where the costs of living for Negroes are higher than for other people in communities—church people can give to Leon Henderson such backing as he needs to make his fight for equality of prices; church people can continue to give more and more backing to the Fair Employment Practice Committee in its hearings and let the President know that you are disturbed and outraged by FEPC's going under the Man Power Commission. The matter of discrimination in the Army and Navy can be followed through with hundreds of letters of protests to the President and to the secretaries of the Navy and Army so they may know that church people are opposed to these un-Christian and undemocratic things. Church people can keep behind their congressmen and other representatives at Washington to prevent a filibuster of the anti-poll tax bill. This is no longer white people doing something out of the bigness of their hearts; it is a question whether the white world has enough intelligent self-interest to practice as well as to talk about democracy so that democracy may survive."

CHRISTIAN EUROPE TODAY AND TOMORROW.

Dr. Samuel McCrea Cavert, General Secretary of the Federal Council, has just returned from a visit to the Continent of Europe, made at the request of the American members of the Provisional Committee of the World Council of Churches. Several American churchmen have been able to visit England earlier in the year; but Dr. Cavert's visit was the first made to the Continent by a representative of the American Churches since our entry into the war. He returned with this terse statement:

"I left our shores by the Atlantic Clipper on September 12th. I had breakfast in New York that morning and dinner in Lisbon the following evening. The return trip of the Clipper, taking the longer and balmier winter route, yoked four continents—Europe, Africa, South America, North America. Yet there are still some who think that our country can live a separate life, and some who do not understand that the Church must be a **world** community."

Dr. Cavert's impressions of Christian Europe are so timely, pertinent and comprehensive, we are publishing below generous excerpts from his carefully prepared release:

The Vitality of the Church.

"1. The outstanding impression left by such a visit is that the Church in Europe, in spite of all that it has suffered—or perhaps because of it—has a surprising spiritual vitality. In outward circumstances, in many countries, it is pathetically feeble—impoverished, re-

stricted in its services, unable to provide training for its ministers. Not a few of its best leaders, like Bishop Berggrav in Norway, Professor Hendrik Kraemer in Holland, and Pastor Martin Niemoeller in Germany, are imprisoned or interned, but the influence of their witness to the faith is even greater than if they were free. In many cases the Church, in both its Protestant and its Catholic branches, is the greatest center of resistance to Nazism.

"Unoccupied France today affords the most recent illustration of the moral vigor and spiritual freedom of the Church. There the Church, after a period of confusion, is finding its soul again in connection with the issue of the treatment of the Jews. When the Laval regime, under the demand of its Nazi master, adopted the policy of deporting Jews for forced labor, it was the Church which found the clearest voice in their defense. The heads of both the Protestant and the Catholic communions made official protest. In both Catholic and Protestant parishes throughout the country pastoral letters were read, describing the current persecution of the Jews as un-Christian. Pastors assisted large numbers of the hapless refugees to escape from the clutches of the police and provided asylum for Jewish children whose parents were deported.

The Christian World Fellowship Still Lives.

"2. Another impression, closely related to the first, is that, despite the war, the ecumenical Christian fellowship still lives. Wounded though it be, it survives.

"Thanks to the fact that before the war the World Council of Churches had come into being, at least in a provisional form, the leaders in the churches in most of the countries of Europe do not feel themselves wholly shut off from one another. In a surprising degree, Christian leaders in one nation know what is being thought and done in the others. Although the rigid censorship in some countries prevents a wide dissemination of knowledge as to what is happening in the outside world, it is remarkable that so much is transmitted by personal message from friend to friend.

The World Council a Reality.

"3. It is also deeply gratifying to discover that the World Council of Churches, although in a preliminary stage of organization, is actually a functioning reality. In addition to its basic task of developing the ecumenical contacts among all the churches, it is carrying on concrete services to human need in behalf of the cooperating churches. One of the most important is in behalf of refugees, particularly those who are Christian and have a special claim upon the sympathy of fellow-Christians. The office is an international clearing-house for the Christian agencies of refugee service in America, England, Switzerland and other countries.

"Another invaluable program, already well organized, is the spiritual ministry to prisoners of war. Through its Ecumenical Chaplaincy Commission, working in close collaboration with the War Prisoners' Aid of the Y.M.C.A., the World Council is able to provide for visits of chaplains to prison camps.

Post-War Relief and Reconstruction.

"4. Even a slight contact with the European Continent stirs the imagination to realize that a tremendous program for the reconstruction of the Christian institutions of many countries after the war will be necessary. Owing to the totalitarian character of this war the churches have been far more deeply affected by it than in the first World War. Several churches have passed through such radical conflicts that their structure is gravely disrupted. Yet these very churches, as a result of their years of struggle, have developed a stronger sense of their responsibility to the nation as a whole and will be spiritually ready for fresh efforts both in evangelism and in Christian social work. The first task will be to help in rebuilding the whole church organization in order that it may be able to serve its own people.

"The program of reconstruction, so far as one can now see, must include:

a) restoration of ruined churches and other buildings of Christian service;
b) replenishing resources of churches and Christian movements whose funds have been confiscated;
c) enabling Christian institutions of mercy, such as those which care for the sick, the poor, orphans, the aged and refugees, to enlarge their work in view of the increased need for physical relief;
d) reconstructing Christian youth organizations which have been disorganized, sometimes under coercion;
e) providing for the training of a new supply of pastors and lay-workers, now sorely depleted, including aid to theological schools and scholarships;
f) assisting in the production of Christian literature, now almost at a standstill in several countries;
g) reestablishing the foreign missionary boards in countries where the home base has been undermined by the war.

"So vast a program cannot be carried out merely on a denominational basis. It must be approached in a truly ecumenical spirit and be an expression of a Christian solidarity in which each group recognizes each other group as members of the one Body of Christ. All the churches which can must help all the churches which need help—and that without any thought of proselytism. There will naturally be especially close relations between churches of the same confessional family, but every section of the reconstruction program must be coordinated with all other sections. The keynote of the whole effort must be not one of denominational extension but of working with and through the churches in each country in accordance with a general plan which is understood and accepted by all.

"Since many churches of many nations will be involved in the work of reconstruction, both on the giving and the receiving end, the problem of coordination becomes acute. There is serious danger of competition, of overlapping and of conflict of policy.

"Fortunately the World Council of Churches affords the needed center for such coordination. Already most of the churches, both of America and of Europe, belong to its fellowship. Within this fellowship it will surely be possible to arrive at a voluntary correlation of efforts which will leave every church free to act within the framework of a generally accepted policy which all have helped to formulate. In this way it will be possible to avoid the impression that any denomination or any national group seeks to dominate the others; the spirit of mutual aid among all the members of the One Body can be visibly demonstrated.

"At a meeting of Continental members of the Provisional Committee of the World Council, held in Geneva, September 25 and 26, in which it was my privilege to share, it was therefore proposed that a Department of Reconstruction, or of (Continued on page 13.)

CONTRIBUTIONS

SUFFOLK LETTER.

The beginning of a new Conference year brings increased opportunities and responsibilities. This is being written from the viewpoint of a Conference President entering upon his new field of service for the first time. Taking up this work seriously we are faced with some very definite convictions. These are passed on for whatever they are worth.

As a close observer of Conference methods for many years our first impression is related to the work of the various Standing Committees. And our approach is not a criticism but a suggestion. A Standing Committee should have at least two meetings every year. One meeting should be held as early as possible after the adjournment of Conference to plan the work for the year. A final meeting should be held near the end of the Conference year, to review and report on the work done during the year, and to prepare a final report to the Annual Conference. It came to pass, in some instances, that the Chairman was expected to write a report without the advice and counsel of the other members of the Committee.

The churches of the Eastern Virginia Conference have made progress in responding to the financial calls of the Conference and the Convention. This is true of all the Conferences of the Convention. For this we offer our sincere thanks and commendation. But we should know that a church does not grow to its full strength by raising money. Money does not make a man, and by the same token it does not make a church great. It is a very necessary element in our church life, but it is not the source of all power. Stewardship must be cultivated and emphasized. We have not reached our goal in that field of opportunity. Systematic giving is a vital key to the solution of many church and denominational problems. But there are two equally important fields which need cultivation in our local churches. The first is Religious Education in our Sunday Schools. The second is Evangelism. These are more important than raising Conference Apportionments. And every one who knows this writer will understand that he is enthusiastic and aggressive in raising Conference Apportionments in full.

Occasional references have been made in this column concerning the development of our Sunday School work. The Sunday School is as important to the local church as Elon College is to the Convention. Without the work done through the Sunday School the local church would die. Without the church College the denomination will die. The Sunday School, under proper guidance, stimulates the local church; the college stimulates the denominational growth. The Sunday School and the church college must grow together; one complements and stimulates the other. Neither institution can continue to function without the other, or without a substitute of equal force. Religious Education—from the Sunday School to the church college—should be sustained by our best efforts during this year. Make this a great Sunday School year in our various churches.

Evangelism, at the present time, is at a low ebb in our churches. This is evident in the small number of members received on confession of faith. The enlistment of members who move in from other churches is important. But the fields of unsaved people who are not members of any church are waiting for the harvest. Here is an opportunity for ministers and members of Committees on Evangelism. The Eastern Virginia Conference should add 1,000 new members, received on confession of faith, during the year 1942.

I. W. JOHNSON.

ELON COLLEGE ALL OR NOTHING CAMPAIGN.

No one selected this name for the campaign to clear Elon College of its debts. It just became a part of the program. A half dozen other names were suggested but we kept talking about raising the whole amount in this effort or turning what we did raise back to the contributors. It resolved itself into the principle of "all or nothing" and that name simply stuck for the campaign. At the beginning we declared that this would not be a church campaign; that is, with allottments assigned to each local church but by the time the campaign got under way that's exactly what happened. Leaders got interested and they wanted to know, "What is our share? What should we as a church raise?" When we determined the amount to be raised by the individual member, that naturally determined the amount that the membership of every local church would be expected to raise. These quotas were voluntarily arrived at. The campaign was satisfactory and the results have been most gratifying. In this last effort to clear the college of its debts, the amount needed was $105,000. This did not include the expense of making the campaign but was the actual amount owing. As collections have come in, and they have been coming in in a fine way, we have made payments on the debt. It was an occasion for rejoicing when we broke the one hundred thousand mark. For the college to owe less than $100,000 was an achievement for congratulations. At this writing the debt stands at $27,000 with about $1,800 in cash on hand. Therefore, an additional two thousand will be paid Monday or Tuesday which will reduce the debt to $25,000. We are exceedingly anxious to get this amount paid by November 27 if possible. The Southern Association of Colleges and Secondary Schools will meet on November 29. We are required to make our report to the Association. To have this debt out of the way would be wonderful for the college. I am sure that if the individual subscribers who to date, have not found it convenient to pay their pledges could realize what it would mean to pay the pledge now, that they would make every possible effort to do it. Payments are coming in from $50 to $1,000 a day. Of course, the fifty dollar payments are far more frequent than the one thousand dollar payments. If you could add your contribution to the increasing amounts it would enable us to reduce the debt more rapidly. Aside from an encouraging report, as we pay on the debt, we save interest.

In all probability, you do not have your money on interest and could just as easily pay it now as later. I know that payments may be made on January 1, but pledges were due and payable after July 1 and may be paid at any time. The Virginia Trust Company has been most patient and cooperative. They are now insisting, however, that this debt be paid in full not later than January 1. In fact, they rather it would not be carried over into the new year. We have commitments with our friends who have been so generous to help that they may pay on January 1 and we shall certainly keep those commitments.

This week we are sending appeals to every individual who has made a pledge, and asking them to pay that pledge, if possible. We are hoping and trusting for a generous response.

L. E. SMITH.

FOR THE CHILDREN

Dear Friends:

My Sunday School pupils wanted me to tell you about the new table that we have in our Sunday School room to work on. One of the young married women of the church who taught a kindergarten school last year let us use one of the kindergarten tables which she had put in storage. It is a real nice table; just the right height. It is covered with yellow oilcloth. Ten children can sit around it and do handwork with comfort.

Our first project in using this table is the making of little booklets. We have been saving our Sunday School lesson leaflets and we are putting them between covers and making books out of them. Each one is trying to see how nice he can keep the lesson leaflets now, so that the pages of his book will be smooth. Before: many of the children were careless and folded, chewed or made airplanes of their leaflets. We are trying to come Every Sunday so that we can keep our books growing. We are learning the verses from the Bible that are in them. Some day we will be able to read the prayers and stories ourselves. Then we shall be able to read them to our younger brothers and sisters and to our playmates.

The lady who gave us our table is real busy these days. Her name is Mrs. Joe Brannon. She has a new baby at her house. Yes Joe Palmer has a little sister, Elizabeth Kay. Oliver Todd thinks she is something to *Oh!* and *Ah!* about. We are real glad that she is here so that she can join our Cradle Roll Department and also we are glad that because of her we can have such a nice table in our Sunday School room. Perhaps some of you who read this may be able to take tables out of storage for someone.

DOROTHY TODD.

Dear Boys and Girls:

When you read this letter from me I shall be two years old! Mother will have had another birthday too, but she said I'd just better not tell how many years old she is! Just to celebrate in my own way I am getting another one of those awful jaw teeth through. My second birthday comes on the Thursday that THE SUN is supposed to come out on. But mother says if everyone is as slow as we are about editing his page that THE SUN will not shine in our mail boxes until Friday or Saturday.

My first birthday gift came today. It is a little rocking chair. This is the first rocker that the Todds have ever owned. Mother and Daddy were afraid to get one big enough for themselves for fear they might have to rock me in it. Today when this lovely gift came from Joe and Fay Cline's mother I sat right down and rocked in it singing over and over—"Rockie Night-night! Rockie Night-night!" You see mother had my pajamas and I knew it was time to go "Night-night!" Mother and daddy laughed and laughed at my singing so I just stopped singing and laughed with them.

I am glad that my birthday is in November. I just love this season of the year. Lots of folks think that fall is a sad time, mother says so, but we do not think so. The leaves are so cheery and bright! The Chrysanthemums are smiling all about Sanford this year. Yesterday mother and I took a big bunch of rust colored ones and put them on Mr. Brame's grave for "Ma Brame." Then we went riding out into the country and I saw the most beautiful leaves of every color. Under the hickory tree that was full of yellow leaves two grey squirrels were filling their jaws full of the nuts to carry to their winter storing bins. When mother and I came they fluffed their bushy tails and scampered up the tree. I also saw two big hogs, a cow with horns, a young calf which let me sit on her back, a white dog, and a black kitty. I slipped up from the rear and gave the kitty a few rubs before he got out of my reach. The dog didn't like little boys so I had fun trying to catch up with him.

Do you go to Sunday School? I am in the Cradle Roll Class and we have the nicest times. I just love to go and be with Winnie Ann, Joe Palmer and all of the other little boys and girls. I haven't missed a Sunday since we got back from Daddy's August vacation! Teacher brings us lovely surprises nearly every Sunday. While mother and I were visiting Grandmother Grigsby in Tennessee last summer, my Sunday School teacher changed her name. My Daddy wrote to mother and me about the lovely church wedding that she and Max had in our church. Now she is Katherine Brannon and not Gunter any more. Max is way, way down in Panama where Uncle Howard is. I'll be glad when all of our uncles and daddys can come home from the war, won't you?

Mother says that it is time to take this letter to the Post Office so Bye, Bye for now. Here is a little poem that mother read to me today. I hope all of you have happy Thanksgivings.

THE SLEEPY MAN.

Nurse says the sleepy man
Is coming—let us run,
And watch him through the keyhole;
'Twill be such glorious fun.

(Continued on page 11.)

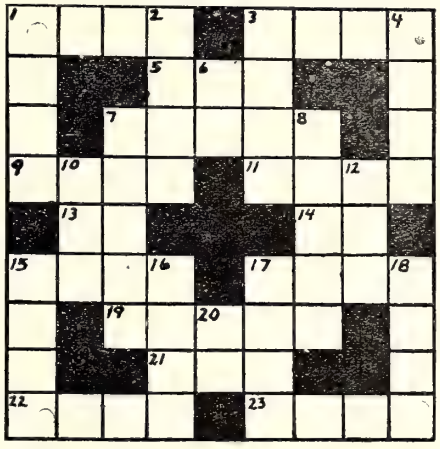
CROSSWORD PUZZLE.

ACROSS.

1. Father of Apostle Peter. (Jno. 1:42)
3. Opposite of hate.
5. Feminine pronoun.
7. To express gratitude.
9. Girl's name.
11. Entrance to a room.
13. Bachelor of Arts. (Abbr.)
14. Dark Empire. (Abbr.)
15. Hinder part of thigh. (Pl.)
17. To leave an automobile standing some place.
19. Large voracious fish with sharp teeth.
21. Unit.
22. Bread made of cornmeal.
23. Three feet.

DOWN.

1. One of Christ's Brethren. (Mark 6:3)
2. Having a white pallor; pale, sickly face.
3. To grant to another for temporary use.
6. A laughing sound.
7. Sets of two horses for pulling a vehicle.
8. Implement for taking pictures.
10. Master of Business Administration. (Abbr.)
12. Poetical form for over.
15. A cry for assistance.
16. Covering for the foot.
17. That which is seized by a wild beast for food.



18. Affectionate; sympathetic.
20. Article meaning one.

ANSWERS TO LAST WEEK'S PUZZLE.

Across—1. Fact; 3. Face; 5. I.O.U.; 7. Spine; 9. Ruts; 11. Darn; 13. So.; 14. Ry.; 15. Hers; 17. Oten; 19. Micah; 21. Not; 22. Nags; 23. Here.

Down—1. Fair; 2. Tips; 3. Fund; 4. Even; 6. O. I.; 7. Storm; 8. Earth; 10. Use; 12. Rye; 15. Horn; 16. Sins; 17. Oath; 18. Nose; 20. Co.

HELPING BY PRAYER.

By Cornelius H. Patton.

Ye also helping together by prayer for us, that for the gift bestowed upon us by the means of many persons thanks may be given by many on our behalf. —II Cor. 1:11.

I want to make an appeal, as earnestly, as simply, as directly as I know how, for more prayer on the part of Congregational Christian people in behalf of the missionaries we are sending to foreign lands, and for those who are working for us in the more difficult parts of our country—indeed, for all the persons and agencies involved in this great missionary task. They sorely need the help that comes through prayer; I believe they crave it; and I am positive our plans in their behalf are halted because of the sad lack of intercessory petition in so many of our churches. I am not speaking at random, but as the result of more than forty years spent in the Congregational ministry, twenty-five of these as a secretary of the American Board. I know many of our pastors feel as I do on the subject. I have talked with them personally and in groups; and always the feeling is the same—"Oh, for a revival of intercessory prayer!"

I believe the time has come for us to take steps in the direction of making our prayers more inclusive, more personal, and, above all, more abundant.

It would be simply going back to the practice of the Apostles, a rediscovering of the secret of power in the early Church.

Who was it that urged the humble and far from perfect members of the Corinthian Church to help him out by prayer, who held that his gift of thought, of utterance, of practical judgment, of spiritual power, was dependent upon their remembering him statedly in prayer, and who affirmed that, as a result of their cooperative intercession, multitudes in Corinth and elsewhere were thanking God for the blessings they had received? It was St. Paul the missionary The most talented member of the Apostolic group, the ablest man of his age, we find him daily, hourly, depending upon the petitions of his faithful friends.

The statement I have quoted from one of St. Paul's Corinthian letters was not an exceptional thing. You will find it paralleled in every epistle he wrote. It represents possibly the deepest anxiety of his heart. He could count upon Christ; could he count upon his fellow disciples? Once, in a time of anxiety, he wrote: "Rally round me by praying to God for me." (Rom. 15:30. Moffatt.)

That is exactly the way many of our missionaries feel today. And what response do they get from the average heart, from the average church?

I am going to be bold enough to offer two practical suggestions, by way, possibly, of helping to correct this lack in the life of the Church.

1. Let us begin with our public worship. St. Paul's appeal was to the Church as a whole. The appeal of our missionaries comes to us as churches, as organized bodies which have sent them out and which, by official declaration, stand pledged to their *support*. Let us look at that word. It is from the two Latin words, sub—"under" and portare—"to carry." You support a thing when you carry it on your arms, get under it, put the strength of your body at its disposal. Such is the figure. It has come to apply primarily to support of a financial nature, and that is well. We Congregationalists need to use it in that way. Although we are pledged to the support of our missionaries and their work through our gifts, the plain, unvarnished fact we must face as a fellowship of churches is that we are not supporting them in any adequate way. For several years we have been saying to these partners of ours, "Don't expect from us well-to-do American Christians what you need. We have too much else on our hands."

But is financial support all? Is it the principal thing? St. Paul, we gather, experienced no anxiety over finances when he knew his church members were on their knees every day with him in mind. It was the praying Philippian Church which once and again sent to him in his need. We Congregationalists shall not solve this problem of missionary support until we do the more vital thing—until we get under our missionaries by earnest and unremitent prayer.

Do you engage in that sort of prayer in your church? Do you consider your missionaries to be "projects," or partners? I know a church which prints the names of several missionaries on its calendar, and, according to the report of a member, not once in all the Sundays of the year are these missionaries referred to in the prayers offered from the pulpit. Undoubtedly the minister of that church is a noble, spiritually-minded man, but he just doesn't think of those missionaries of his. One dislikes to dwell upon the implications of that fact. I am confident, however, this is not a typical case. Undoubtedly many of our pastors bear our missionaries on their hearts when they lead the petitions of the congregations.

There are those who think nothing is more needed for the enrichment of worship than the restoration of intercessory prayer. The Protestant Episcopal Church provides for the matter by requiring the use of a ritual which is rich in the elements of intercession and which contains beautiful collects for those engaged in the work of the Church. In many Scottish churches the old custom prevails of dividing the general prayer into two parts—the Prayer of Thanksgiving and the Prayer of Intercession. In a prominent Presbyterian church in New York, the same custom prevails, and needless to say, this church is famous for its missionary zeal. But whether by means of a special prayer or not, we must see to it that the element of intercession is given its proper place in public worship, and that the missionaries are well remembered before God. It is my observation that when this is done no part of the service, certainly no part of the general prayer, receives such close and sympathetic attention from the people. Our people are ready; many of them are anxious to be "helping together by prayer" those who represent them on the mission field, if the minister will only give them the chance.

God save us from becoming self-centered in our worship!

2. My other suggestion relates to our private devotions. I think every Christian should have a prayer-list, if not on paper, then one written on the tablets of the heart; and on this list there should be a place for the men and women who literally have

obeyed the Great Command. Surely this does not need to be argued. It should be one of our highest privileges as partners with them and with the Lord.

I favor explicitness in this matter—the use of names and circumstances of life. I like that word sent out from Jerusalem by the International Missionary Council in 1928, closing with an appeal for definitness in prayer: "Since God has called us to share in his creative power, and since our desire is an element in the creation of the world of tomorrow, and since His continual challenge to us is 'Desire of Me'—'What wilt thou?'—it is our duty to formulate our specific desires."

Whether or not our churches are moved to give larger place to prayer for missions and missionaries, as individual Christians we can save the day by following a course which includes in its sweep the entire missionary body at home and abroad. To a large extent the bringing about of a revival of prayer is in our hands.

God save us from selfishness in our prayers!

The subject has a broader application. It suggests the solution of the deepest need of the Church. The consensus among thoughtful observers is that our Protestant churches just now are in a precarious position. At the very time when they are called upon to face the secularistic wave which is sweeping over the world, they find themselves uncertain in their thinking and lacking in the convictions and loyalties which arise from vital Christian experience. No massing of statistics or wishful interpretation of painful facts can blind our eyes to the gravity of the situation. The problem is too vast for discussion—even for statement—here, but let me close this appeal for prayer made from the missionary angle, by a quotation from a recent book by Dr. W. E. Orchard, the distinguished Congregational Preacher of London. In his "The Present Crisis in Religion," Dr. Orchard reaches this searching conclusion: "Nothing," he says, "can be done for our generation until its overvaluation of externals is redressed by a discovery and higher estimate of the interior values which mystical experience can reveal. Only those who have appreciated, even if merely the more accessible treasures of prayer, can imagine the peace, the joy, and the strength that is here laid up for all who will pay the price."

If a man empties his purse into his head no man can take it from him.

—*Franklin.*

MISSIONARY OFFERINGS.

WEEK ENDING NOVEMBER 6, 1942.

Sunday Schools.

Timber Ridge, Gore, Va.	$ 1.92
Apple's Chapel, Gibsonville, N. C.	20.43
Newport, Shenandoah, Va.	5.10
Pleasant Union, Lillington, N. C.	1.99
Liberty, Nathalie, Va.	3.97
Hanks' Chapel, Pittsboro, N. C.	5.47
Shallow Ford, Elon College, N. C.	8.00
Mt. Gilead, Louisburg, N. C.	1.00
Providence Mem., Graham, N. C.	3.00
Wake Chapel, Fuquay Springs, N. C.	7.72
Linville, Va.	6.81
Total	$ 65.41

Individuals and Churches.

Mt. Pleasant, Vass, N. C.	$ 3.00
First, Burlington, N. C.	1.50
Turner's Chapel, Sanford, N. C.	2.12
Total	$ 6.62
Total for the week	$ 72.03
Previously acknowledged	3,851.64
Total since Sept. 1, 1942	$3,923.67

MATTIE COX PARKER,
Secretary.

THANKS FROM MRS. STRADER.

To the Missionary Societies of Alamance District:

I want to thank each one of you for the Life Membership you gave me at our Conference last week. I appreciate it more than I can tell you. I'd like to write each one of you personally, but I just don't have the time now. It has been such a pleasure serving as your District Superintendent, and I am sure you have meant much more to me than I could have meant to you.

I want you to let me know if there is any way I can help you. I know I'm going to be busy with my new duties, but I hope I won't ever be too busy to come when you need me.

As we begin our new years work I hope you have already resolved to make 1942-43 the best year your Society has ever had. It is possible if every member will work. And we must work if we want to be victorious.

Will you write to me often and let me know what you are doing? I'll try to answer every letter.

I'd like to close my letter to you with this quotation, "Let's go forward, unafraid, with new confidence in each other and in God."

I am, yours for service,

MRS. JERRY STRADER.

A PASTOR LOSES A FRIEND.

The whole of Alamance County, N. C., was deeply saddened in the death recently of our good friend Dr. Charles E. Kernodle. No man to the writer's certain knowledge was wider known and more universally loved than was Dr. Kernodle, known and loved by all who knew him, by all races and classes. A man who was regarded and recognized as possessing rare knowledge of the human anatomy, and when having made his examination of his patient, and when his conclusions were made, was seldom ever mistaken. He was recognized in his community also as being an authority on farming. Next to his practice he loved his farm most.

As a man among men Dr. Kernodle stood high, a man who was of a sympathetic nature, willing at all times to help his fellowman, whether he be white or colored.

So far as I know, and I think this is very accurate, he never turned a man down in his entire medical career for the lack of the price to pay his bill. He literally spent himself for others.

For a number of years he was chairman of the local school board (Altamahaw-Ossipee School) and always found time to solve the school problems of whatever nature they happened to be.

Dr. Kernodle had a great ambition for all his family, as he expressed it to me shortly before he was stricken, "he prayed to live long enough to see the last of his children through school and well equipped for life." This, however, he did not realize.

I can say after some fifteen years of acquaintance with Dr. Kernodle, and many of those years of a most intimate nature, that he had a heart and disposition of gold. He was indeed a great man.

As I think of my friend, Dr. Charles E. Kernodle, I think of a story of a young medical student, who upon finishing his training, went out and established his practice among a poor village people. He set up his office on the second floor of a dilapidated building and from this office he served until he had simply lived himself into the hearts of all the villagers.

Yet while young and all too soon for the folks of his parrish, sickness and death came to the young doctor. All the villagers met to pay him honor but none could find suitable words to pay tribute to one they had loved and who had meant so much to the living conditions of their village. Finally one came bringing the sign that had hung over the street in front of the doctor's office which bore the inscription "The Doctor's Office is Above." This they thought could not be improved upon and it was decided to place it at the head of his grave so those running might read: "The Doctor's Office is Above."

G. C. CRUTCHFIELD.

Pilgrim Fellowship

"Youth at Work in the Church"

RICHARD L. JACKSON, *Editor*

BEER JOINTS OR CHRISTIAN RECREATION?—ADULTS CAN HELP.

There are many criticisms of young people today which are entirely unjustified and indicate a lack of knowledge of young people. On the other hand, there are some criticisms of young people which are valid. One such is in the field of recreation. The rise of cheap and unwholesome beer joints crowded with scores of young people; the resort to vulgar literature, lurid and degrading motion pictures together with promiscuous love making are charges which cannot be ignored even by young people themserves.

There is one point however, where many would-be critics fall down. It is one thing to sit on the side-lines and criticize—it is entirely a different matter when positive suggestions and helpfulness are offered. This is probably where the church and church people have fallen down. We have been too ready to criticize—we have done too little to offer any suggestions and devote ourselves to our young people. For example, in our own community in Waverly, several years ago the P. T. A. wished to sponsor parties for all children in the community in the school gymnasium one night a month but were unable to do so because no older person could be found who would take the responsibility for them.

One thing is certain—if the churches desert the young people in their hour of need, there will come a day when the young people will desert the churches. No active, live young person is willing to sit on the side-lines and twiddle his thumbs. Here is one of the greatest opportunities that the church has ever had—the provision for the recreational needs of young people. Recreation not only helps adults understand youth, but it is a necessary part of each young person's life, if he is to grow socially and spiritually.

Ministers and adults in the churches can help young people by seeking to understand them and assist in their recreational program. Sometimes older people with the best intentions try to force their own wishes on young people, often driving them entirely out of the church. The adult counsellor's job is that of helping young people to reach their own decisions and make their own plans. The adult counsellor needs to realize that times and customs are constantly changing and the kinds of recreation which he may have enjoyed have gone with the horse and buggy.

Young people today are more frank, more free, more open than were their parents. They do not have the close family contacts since our society separates youth and older people more than formerly. Our homes today are not the homes of a generation ago. Young people and adults have grown farther and farther apart. It is difficult at times for each to understand the other.

All this makes it increasingly important that the adult counsellor be alert, eager to understand and lead young people, willing to accept new ideas and customs but most important of all, a person who deep down in his heart loves young people and wishes to do everything in his power to help them to live finer, richer and more Christian lives. In each church, there should be someone whose special task it is to be the counsellor for the young people.

ORGANIZE FELLOWSHIP FORUM.

Last Sunday evening the young people of the Richmond Congregational Christian Church organized a Pilgrim Fellowship Forum with the following officers: President, June Joy House; Vice-President, Vivian Martin; Secretary, Edna Davis; Treasurer, Frances Martin; Pianist, Ruth Burgess; Mission Committee, Eleanor Parsons; Program, Blanche Cofer, Rhoda Bond, June Joy House; Social Committee, Frances Martin; Membership Committee, Edna Davis; Reporter, Edward Burgess.

The church may have seen its duty imperfectly, for it is made up of fallible human beings, but when all is said it has been the one power through nearly two thousand years which has stood for peace, for brotherhood, for the cause of the poor and distressed.

—*Ernest F. Scott.*

YOUTH'S CALL TO YOUTH.

CHRISTIAN ENDEAVOR TOPIC FOR NOVEMBER 22, 1942.

SCRIPTURE: Romans 15: 1-7.

Daily Readings—

Monday—A Captive Maid's Help.—II Kings 5: 2-4.

Tuesday—Youth Prepared.—Joel 2 :28, 29.

Wednesday—A Call to Service Rejected.—Mark 10: 17-22.

Thursday—Advice to a Young Minister.—I Tim. 4: 12-14.

Friday—A Call to Service Accepted.—Acts 16: 9, 10.

Saturday—The Law of Love.—James 2: 8-10.

This topic is the second in a series on "Our Latin American Neighbors." Relationships between Latin America and the United States will depend in the future upon the extent to which the young people of all our American Nations sympathetically understand each other.

Let some one speak on the topic "How We May Understand One Another Better." Another may speak on the meaning of "Latin America."

The following is by Hubert C. Herring in *Social Action:*

"The very term Latin America is misleading. It suggests a unity of twenty nations, but there is little unity. The Latin Americans are of many races, they live in a variety of geographical settings, they produce almost every variety of economic goods. To understand the Latin Americans we must discover where they live, inquire as to their racial components, list the languages which they speak, ascertain the goods they produce, describe their governments and social institutions, and inquire into the relations with each other, with Europe and Asia, and with the United States."

Most Young People in the United States are ignorant of the traditions and achievements of our Latin American neighbors. Our youth have a fair knowledge of the history of our country; and they have a passing acquaintance with the history of many of the European countries; but they know little or nothing at all of the great history of the Latin-American nations.

Let us not go at this in a spirit of superiority. Let us assume that Latin American youth needs us, and that we can help them. On the other hand, let us be sure we need them. They have something to offer us.

Questions for Discussion—

1. What do we have that Latin American young people need? How can we help them get it?

2. What do Latin American youth have that our youth need? What are better ways to Christian Comradeship?

S. E. M.

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

THINGS THAT MAR FAMILY LIFE.

Lesson VII.—November 15, 1942.

Golden Text: "*Bear ye one another's burdens and so fulfill the law of Christ.*"—Galatians 6:2.

Lesson: Genesis 4:1-12; 27:1-45; Deut. 24:1-5; Malachi 2:13-16; Matt. 5:31-32; Mark 7:1-12; Luke 12:13-15; Rom. 7:2, 3; I Cor. 7:10:16.

Devotional Reading: Colos. 3:18; 4:1.

The Scriptures listed above inform us of several factors which mar family life. They are enemies of society, as well as sins in the individual. For anything that mars or weakens family life, strikes at the foundations of social security.

Jealousy.

The story of Cain and Abel is, in essence, a story of jealousy. Cain was envious and jealous of his brother Abel, and this sin led to other sins, eventually the sin of murder. Jealousy often mars family life. Members of the family should not be envious, one of another. Even where members of the family do not have the same, or the same number of talents, there should be no jealousy or envy. "If one member is honored, all the members ought to rejoice with it" said Paul, of the church, and the same principle applies to the family. God gives to the members of the family different talents. To whomsoever much is given, of him is much required. The Christian grace of magnanimity, of charity, of generosity, would do so much in so many families.

Favoritism.

"And Isaac loved Esau . . . but Rebekah loved Jacob." And that spirit of favoritism marred and even wrecked the family life of Isaac and Rebekah. There was friction between the two sons, which finally flared up into open antagonism, which forced Jacob to flee for his life after he had robbed Esau of his birthright and stolen his blessing. In all this Jacob was aided and abetted by his mother. She put him up to his mean trick, helped him in, justified him for it,, and then protected him as far as possible from the penalty of it. Alas for the home where the father and mother show favoritism, where they have different policies toward the children, where they play favorites. This spirit not only mars family life, it often ruins it. Parents should be no respecters of persons.

Infidelity.

"Because the Lord hath been witness between thee and the wife of thy youth, against whom thou hast dealt treacherously; yet she is thy companion, and the wife of thy covenant." Infidelity mars family life. It is one thing to love a woman when she is young and attractive; it is another thing to love her when her beauty has faded and her form has lost some of its early charm. Many a man has forgotten the solemn covenant which he made with his bride, and before God, and has broken his marriage vows and covenant. Women often go on loving men who do this but family life is marred, the glory of marriage has departed from that house. "For better, for worse, for richer for poorer, in sickness and in health, until death do us part"—fidelity to that vow dignifies and preserves family life. There are multitudes who have honored marriage because of the way they have stuck to each other through thick and thin.

Easy Divorce and Broken Homes.

The ease with which one can get a divorce mars family life. People either marry with mental and moral reservations concerning its permanency, or marrying with all good intentions, they hie away to the divorce court at the first disagreement or the first hard time. Some statisticians state that one out of every six marriages in America ends in the divorce courts. This is a staggering and sobering statement. For it is an indication that family life is marred and already broken before these people go into the divorce courts. And in many, many cases, children are involved. There is an old saying, "The woman always pays." In broken homes, "the children always pay."

Covetousness and Greed—Money Matters.

In the midst of one of Jesus' most profound and spiritual discourses, one of his hearers broke in with the words, "Teacher bid my brother divide the inheritance with me." The spirit which prompted that remark often, indeed always, mars family life, the spirit of greed and covetousness. How often money matters mar family life, and break homes while parents and children live together! And how many families have become estranged and embittered over the settlement of estates and the division of personal proptrey! Many men sow the seeds of discontent and broken home life by their niggardly treatment of their wives in money matters. And many women drive their husbands to debt and distraction, and away from home, by their lack of judgment in money matters. That family which has solved its money problems in a Christian spirit has gone a long way toward cementing home relationships and family life.

The Other Woman—The Other Man.

The third party always causes trouble. Paul speaking by the spirit of God says that a man ought not to leave his own wife and marry another. A great many homes are broken because a third party steps in the picture. A new face or a new figure casts its seemingly irristible appeal over the victim. Folks who had been getting along all right, suddenly begin to find fault with each other, suddenly discover so many points of incompatibility, and they desert the wife or husband, and either go to the divorce court, or to distant parts to take up with their "true love." And usually that lasts only a little while, for as a rule neither of the parties is capable of true love that makes marriage a sacrament.

Lack of Faith and Love.

Again writing by the inspiration of the Spirit, Paul says that family life is often broken because folks do not have enough faith in, and love for each other. Who knows but what the man who is a Christian, and who has an unbelieving wife, may not be an instrument in God's hand to win his wife to Christ? And vice versa. To be sure Paul would not advise folks to marry to reform each other—that is dangerous and usually a futile business. But he does believe that faith and love can, by the grace of God work wonders.

FOR THE CHILDREN.

(Continued from page 7.)

So they softly crept to the playroom—
Little Ted and blue-eyed Nan—
And waited long and patiently,
To see the sleepy man.

At last it came their bedtime,
And nurse looked all around
For Baby Nan and Little Ted
But neither could be found.

So then she sought the playroom
And lo, behind the door,
The sleepy man had caught them both
And laid them on the floor.

—Selected.

By Chaplain H. E. Rountree

MONDAY.

Battered Sign Boards.

"Behold the Lamb of God."—Jno. 1:29.

One day on our travels we came to a crossing where there should be signs showing the way, but none was immediately apparent. But presently there was one. It was worn and dim and had been abused. It had been wrecked but some one had lifted it up and set it right. It was still a reliable guide.

What sort of signboard are you? What sort of sign board do you think others are? The most of us bungle life terribly, but if the trend of life is godward, others will know that and know the way. One may have been battered and scarred by sin and rescued and set right; take courage, friend, still hold your life godward.

Prayer—O Thou who takest away the sins of the world, forgive us and set us straight, and help us to be faithful in pointing to Thee. *Amen.*

TUESDAY.

Well Bred Christians.

Give thanks unto the Lord."—Ps. 107:1.

All well bred children are taught to say "Thank you" for even the smallest of favors. Take the time to examine yourself to see if you are always thus kind. Check the manners of others and see in your judgment how often favors are bestowed without the "Thank you."

Prayer—O Jesus, forgive us of our thanklessness. If Jesus in His darkest hour could thank Thee, we know that we can too, when we know that we have not entered such depths of sorrow. *Amen.*

WEDNESDAY.

Maturity Stresses Godliness.

"Ye are my friends, if ye do whatsoever I command you."—Jno. 15:14.

As we grow older we stress more and more obedience to God and living close to Him. Exuberant youth often takes the elder's emphasis on these things as "old fogyism," and it grieves us often that they should so regard the importance of deep piety. But they too, as they grow older, become more stabilized in the faith. Take heart young friends and be not discouraged; let not your exuberance dim your horizon. Take heart elders, youth is the coming manhood of the Kingdom.

Prayer—Dear heavenly Father, we would be thy obedient children in all things and at all times. *Amen.*

THURSDAY.

In His Company.

"We have fellowship with Him." —I Jno. 1:6.

We were in company with a young man the other day whose personality seemed to fit every circumstance. His English was perfect and his expression was beautiful, it mattering not what the subject. It was a pleasure to be in his company.

Let us examine ourselves. Do we give pleasure to others? We are with God and in His presence all the time, do we give pleasure to Him?

Prayer—Our heavenly Father, we would have delight in Thee and we would delight Thee. Forgive us of this sin of failure to delight and make us better. *Amen.*

FRIDAY.

Redeeming the Time.

"I will guide thee."—Ps. 32:8.

Our days are full of surprises and change of plans. Something sudden comes up and we must go, or we must do it, and our whole day is lost. But is it? He who has planned our lives and, day by day, gives us our time will also keep us in the hollow of His hand and guide us without error. To do one's best what'er betide is the way, and the Lord's way.

Prayer—Dear Father, we pray for a keen sense of Thy guidance in our lives. In Christ's name we ask it. *Amen.*

SATURDAY.

The Glory of the Commonplace.

"I have learned . . . to be content."—Phil. 4:11.

This is a hard lesson to learn. A speaker said the other day: "We want what we want when we want it. We get what we get when we get it. If we want what we get, we get what we want, and wanting what we get makes us happy." "Happiness is a state of consciousness in which all is harmonious." Keble wrote:

"The trivial round, the common task,
Will furnish all we ought to ask,
Room to deny ourselves, a road
To bring us daily nearer God."

Prayer—O God, we would glorify Thee just where we are and in just what we are doing. Help us to do so. *Amen.*

SUNDAY.

"Blessed is he whose transgression is forgiven."—Ps. 32. 1.

The Psalmist is rejoicing over receiving through God a cleansed conscience. The Sabbath holds for each of us many opportunities for rich blessings, if our sense of God is right. The true church is a medium for this. Let us not neglect the better gifts. *Amen.*

AUTUMN.

O Lord, who hast set the maple
Aflame with glory bright,
Till all may see reflected there
A bit of heaven's light;

Touch Thou my life, I pray Thee,
As Thou didst touch the tree,
Till I may show to all the world
What Thou hast done for me.

—E. Owen.

EDITORIAL.

(Continued from page 5.)

Mutual Aid, should be created within the World Council. The proposal, which is being submitted by correspondence to all the members of the Provisional Committee in all lands for their consideration, suggests that the functions of the World Council in this area of service should be:

a) to survey the needs of all the churches and organizations which are members of or collaborate with the ecumenical movement;
b) to bring these needs to the attention of the churches which are able to help;
c) to register all projects of aid from one church to another and to coordinate these projects;
d) to formulate and develop relief projects in cases in which the help of several churches is needed;
e) to act as an executive agency of relief in cases in which it is asked to do so by one or more giving churches.

"The relation of the Central Bureau for Relief of the Churches of Europe (which came into existence after the first World War and has had an invaluable experience for two decades) to the new plan will, of course, be determined by the Central Bureau itself. It is hoped that the Central Bureau will decide to combine its post-war efforts with those of the World Council, which has now emerged as the most inclusive ecumenical body directly representing the churches.

"As a concrete first step, if the proposal meets with general approval, it is urged that the American churches send one of their trusted leaders to Geneva soon to cooperate with the staff of the World Council in the preparation of the plan. This would facilitate close collaboration between the American and the European churches, or families of churches, in the countries which are most able to help should assign their own representatives to collaborate, as fellow-members of a consultative staff, in the development of the program.

"Plans have already been made for a meeting of the Assembly of the World Council promptly after the cessation of hostilities, or, if that should be feasible, an enlarged meeting of the Provisional Committee to which all the churches which have voted to become members of the Council would be invited to send official representatives. In this way the whole plan of reconstruction could receive the necessary revision and official sanction.

The Character of the Post-War World.

"5. Contact with Christian leaders in the churches of other lands impresses one with the urgency of a greater give-and-take of discussion between them and us concerning the nature of the peace to be sought. It is not easy to exaggerate the importance of this. Unless there can be a systematic program of study and consultation, it may be found at the end of the war that there is little consensus of judgment between the churches of America and those of Europe as to what they should stand for.

"The main difference which one discerns today is that the American churches are thinking chiefly in terms of long-range objectives of a federated Europe in a federated world, while the European churches are preoccupied with the more immediate problems of how to secure at least some measure of order and stability in the period immediately following the war. To the Europeans, faced with the prospect of chaos after the collapse of Nazi domination, the great issue is whether any sort of decently ordered life can be quickly established. To them the American tendency to leap ahead to some ideal world order seems romantic and perfectionist. The gulf between the two points of view is not unbridgeable, for American and European Christians are alike concerned both with the more immediate and the more long-range objectives — even though the perspective is different. But there is need for the two groups to have a greater exposure to each other's thinking.

"There is also a noticeable difference between much Christian thinking in America and the best Christian thought of Europe with reference to the place of force in the maintenance of order and justice. This is a matter to which many American Christians close, or half-close, their eyes. To Europeans, on the other hand, it is the very crux of the future situation. They want to know whether the new international authority is to have the means of enforcing its judgments. And therefore they want to know what role America is prepared to play permanently in world affairs. They are especially eager to be assured that America will not revert to isolationism after the war. Here, again, is an intensely important point on which a steady interchange of thought between the American and the European churches is called for.

"In every conversation with European Christians the question of the place of Germany in the post-war world was bound to arise. It seemed to me to be the question which is most in their minds. They insist that the answer to other questions depends on the answer to this. If, for example, you speak of a federated Europe they want to know whether the German Reich is to be a unit in the federal union or whether the Reich is to be subdivided into several administrative units so that the smaller peoples of Europe will not be dominated by Germany. This point of view prevails both in neutral Switzerland and in occupied countries like Holland. If there is to be any meeting of minds as between the Christians of America and the Christians of Europe, the problem of the future status of Germany cannot be evaded. In this connection it is important to make a distinction between the Nazi regime and the German people. That there is a large section of the German people who are as opposed to Nazism as we are is hardly open to doubt.

"In the effort to arrive at an ecumenical Christian mind—instead of an outlook distorted by a one-sided perspective—the work of the Study Department of the World Council of Churches needs to be greatly magnified. Already it has translated, for Continental use, documents like William Paton's 'The Church and World Order' and the American report of the Delaware (Ohio) Conference on the Bases of a Just and Durable Peace. A much more systematic interchange of thought is called for. Some day the cast-iron structure of the Axis will be broken. If Christians are then to be able to speak with anything like an ecumenical voice with reference to concrete issues of the future world order, they must take more seriously the process of ecumenical study now."

R. L. H.

AT THE RICHMOND CHURCH.

Dr. Gregory Zilboorg, noted psychiatrist of New York City, was the evening speaker at our Richmond Church last Sunday. Rev R. L. House has announced the following series of morning services for the month:

Theme: The Church at Work:
Nov. 1—The Church in Prayer—Communion Sunday.
Nov. 8—The Church in the Home—Membership Visitation.
Nov. 15—The Church in Evangelism—Prospect Visitation.
Nov. 22—The Church Giving Thanks—Membership Sunday.
Nov. 29—The Church in Business—Stewardship Sunday.

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

Our children should have sweet potatoes to eat this winter if we can get them properly cured before they begin to spoil. Our potato house holds 640 bushels and it is full and besides we have 40 bushels stacked in other vacant spaces. We are a little afraid that they will not keep well as the ground has been so wet and they contain so much moisture. We had to plough them out while the ground was too wet to work for fear we would lose them. We will do our best and handle them carefully and try to cure them so they will keep.

The continued rains have hampered our farmer in other ways especially in getting the small grain crops in the ground and up to November 5 we had not been able to plant a grain of wheat.

It is amusing to live with little children and listen to their many troubles. My office is in the Johnston Hall where we have twenty-eight children, mostly little fellows. We have a little girl about 8 years of age who is always in trouble. She brings lots of her troubles to the writer. A few days ago she came to the office crying and said some little boy had hit her and she had done nothing to him. We had her sit down and get in good humor; then we talked to her about her troubles. She finally admitted she had struck the boy first, but she excused herself by saying that she had not hit him as hard as he hit her. Incidents like this are continually happening where there are a large number of children.

We were talking to a friend sometime ago and he said he was walking down the street in his home town and a group of children were on their way home from school. Suddenly he saw his boy run up and hit a little girl in the back. He immediately called the boy to him and gave him a sound spanking. When he had finished he noticed a big red spot on the boy's cheek and asked him what had caused it. The small boy answered that the little girl had started the trouble by striking him in the face first. Children have many troubles and their little troubles seem as big to them as our larger ones do to us. They have to go through this period in life.

Don't forget the special Thanksgiving offering in your churches. We need your help more than in an ordinary year and we are expecting and hoping that each church will make a fine report this year.

The little girl whose picture appears at the top of this letter is another one of our fine girls. She is in the senior class of our High School. Don't you think she is worth the investment that the Orphanage has made in her? It is children like this that your donations help. Don't forget us!

CHAS. D. JOHNSTON.

REPORT FOR NOVEMBER 12, 1942.

Amount brought forward $13,101.86

Sunday School Offerings.

Eastern N. C. Conference:

Youngsville	$	1.00
Lebanon		9.50
Morrisville		1.10
O. H. Winston, S. S.....		1.20
Turner's Chapel		8.48
Mt. Gilead		3.00
		24.28

(Continued on page 15.)

ELON COLLEGE

A CO-EDUCATIONAL INSTITUTION OF HIGHER LEARNING OF THE CONGREGATIONAL CHRISTIAN CHURCH

East Dormitory Will Be Used for Girls This Year.

Elon College is located in the piedmont section of North Carolina. The climate is invigorating and healthful. The natural beauty of the campus is enhanced by careful landscaping.

The rates are most reasonable.

LEON EDGAR SMITH, President

Elon College North Carolina

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational and Christian Churches.

BOARD OF EDITORS.

R. L. HOUSE, B. D.....Editor
S. C. HARRELL, D. D.....Associate
W. T. SCOTT, D. D.....Associate
F. C. LESTER, B. D.....Associate
I. W. JOHNSON, D. D.....Contributing
L. E. SMITH, D. D., LL.D....Contributing
ALLYN P. ROBINSON.....Contributing
J. T. KERNODLE.....Managing Editor

DEPARTMENTAL EDITORS.

H. S. HARDCASTLE, D. D..Sunday School
H. E. ROUNTREE.....Quiet Hour
S. E. MADREN.....Christian Endeavor
MRS. A. C. TODD.....Children's Page
RICHARD L. JACKSON...Young People

SUBSCRIPTION RATES.

Six Months.....$1.00
One Year.....$2.00

Published by the Board of Publications, agent for the Southern Convention of Congregational and Christian Churches, and printed every Thursday by the Central Publishing Co., Inc., Richmond, Va.

Entered as second-class matter at the Postoffice at Richmond, Va., July 25, 1922, under Act of March 3, 1879.

Remittances for subscriptions should be sent to the office of Promotional Secretary, Elon College, N. C.

All other matters of business should be addressed to "The Christian Sun," 1536 E. Broad Street, Richmond, Va.

Contributions should be sent to the editor at 3206 Grove Avenue, Richmond, Va., not later than Friday preceding the date of publication. Emergency notics will be received at "The Sun" office up to Tues. day of the week of publication.

In Memoriam

TAYLOR.

Lebanon Church and community have lost one of their oldest members and best citizens in the death of Bro. George Taylor, who passed away August 29, 1942, at his home, Milton, N. C., R. F. D. 1. He was the son of Napoleon and Martha Austin Taylor, and had been a member of Lebanon Christian Church for more than sixty years. The deceased was a very remarkable man, kind in his home, a real neighbor to those about him, and of a most cheerful disposition.

On February 3, 1885, he married Miss Mary Elizabeth McDowell of Cascade, Va., who survives him. The children are Rosser, Miss Renni, and Mr. Raymond Brandon, of Milton, N. C., and Sutherlin Taylor of Reidsville, N. C. There are two grandchildren, Burnita Brandon, and William Taylor. He is also survived by two brothers, George and Scott Taylor of Semora, and two sisters, Mrs. Mary Hester and Mrs. Mat. Williamson. The funeral and burial were at Lebanon Church, Sunday August 30, conducted by the writer and Rev. M. Patterson of the M. E. church. A large crowd were in attendance. The floral tributes were many and beautiful. Our brother rests from his useful labor and his influence for good continues on to bless others.

C. E. NEWMAN.

HOLLAND.

Whereas our Heavenly Father in His infinite wisdom and love hath called Mrs. Sallie E. Holland, our beloved friend and faithful member, to her eternal home, we the members of Franklin Congregational Christian Church, offer the following tribute to her memory:

1. That God in His all-wise providence doeth all things well, so while we mourn the loss of one who was ever faithful, we bow in humble submission to His divine will.

2. That we extend our deepest sympathy and love to the bereaved family in their loss, and commend them to Him who can sustain and comfort.

3. That a copy of these resolutions be sent to the family, a copy to the Christian Sun, and a copy be put on the Church Record.

J. A. WILLIAMS,
E. D. JONES,
Mrs. J. I. BEALE.

FOSTER.

In loving memory of Tollie Grey Foster, whom God in His great love and infinite wisdom removed from our midst on Monday, August 17, 1942.

We the board of Deacons of Liberty (Vance) Congregational Christian Church, desire to express our devotion to his memory as a loyal member of the Board of Deacons, a faithful and active member of the church, Sunday School, and Christian Endeavor, and to his memory, we would like to dedicate the following lines:

Just in the morning of his day,
So young was he to die.
We cannot tell who next may go,
To rest beneath the sod.
One must be first, so let us all
Prepare to meet our God.
All needful strength is Thine to give,
To Thee our souls apply,
For grace to teach us how to live,
And make us fit to die.
Then to Thy wisdom and Thy care
We now resign our days,
Content to live and serve Thee here
Or die and sing Thy praise.

Knowing that the church has lost a faithful, devoted, and loyal member, therefore be it resolved:

1. That we bow in humble submission to the will of God knowing that it was His divine plan that he was taken from us.

2. That we extend anew our sympathy to the bereaved family.

3. That we hold in remembrance his great love and active service to his church.

4. That a copy of these resolutions be sent to the family, to his father and mother, to The Christian Sun for publication and placed on the Church Record.

MRS. FLETCHER FULLER,
Secretary, Board of Deacons,

Board of Deacons: M. L. Grissom, O. W. Wrenn, Tollie Smith, K. G. Weldon, L. L. Stainback, C. O. Earn, W. S. Aysecue, F. B. Fuller.

CONFERENCE APPORTIONMENTS.

A number of our churches are anxious to get their contributions in before their local conferences meet. This is certainly a benevolent desire and their gifts are not only helpful to the college, but are greatly appreciated by everyone. I think that advance payments exceed slightly like payments of previous years. We want to thank every individual and every church that has had a part in the support of the college during the conference year that is now closing.

The following contributions have been received:

Previously reported		$3,565.56
Churches.		
N. C. and Va. Conference:		
Carolina	$	20.00
Ingram		50.00
Western N. C. Conference:		
Hanks' Chapel		23.52
Sunday Schools.		
N. C. and Va. Conference:		
Apple's Chapel		5.86
Western N. C. Conference:		
Ramseur		8.32
Pleasant Ridge		9.33
Virginia Valley Conference:		
New Hope		2.62
Total	$	119.65
Grand Total		$3,685.21

L. E. SMITH.

THE ORPHANAGE.

(Continued from page 14.)

N. C. aod Va. Cnnference:		
Apple's Chapel, 7 mos...	$ 23.62	
Mt. Zion	33.87	
Ingram	5.35	
		62.84
Western N. C. Conference:		
Pleasant Union .....$	2.30	
Mt. Pleasant	1.97	
Pleasant Hill	10.30	
Graham Prov., Mem.....	3.50	
		18.07
Eastern Va. Conference:		
Suffolk, 3 mos. .....$	75.00	
Rosemont		
Men's Bible Class.....	25.00	
Sunday School	92.25	
Oak Grove	1.50	
		193.75
Va. Valley Cent. Conference:		
Linville .....$	8.79	
Concord	.55	
		9.34
Thanksgiving Offerings.		
Mrs. Mollie Hicks .....$	5.00	
Mr. and Mrs. McAdams	5.00	
Miss Sarah Ellison	30.00	
		40.00
Special Offerings.		
Lucille Seymour .....$	15.00	
Mr. and Mrs. H. Barney	10.00	
A Friend	5.00	
Mr. Stout	20.00	
Lila Everette	10.00	
Mr. May, Reg. Pay.....	3.00	
Mr. May, Bill	5.00	
Social Security for		
Faulkner Children ...	38.28	
C. M. Horner, Cash.....	5.00	
A. M. Cooke, Guardian..	18.00	
D. R. Moffitt	2.00	
Miss Georgia Bradley...	37.50	
Mrs. Evelyn Hathcock..	5.00	
Cash	2.00	
		175.78
Total for the week	$	524.06
Grand Total		$13,625.92

KEEP FAITH WITH OUR MISSIONARIES

Reasons Why the Church Budgets for 1943 Should Include Full Scale Support for the Work of the American Board.

1. **We Face Continuing Financial Obligations**

Our missionaries carry on in India, in Africa, in the Near East, and in Mexico. We have 5 missionaries in West China, and 23 in Central and South China. A great deal of relief work is being done by missionaries in connection with their work. Altogether 249 missionaries are on their fields. Our work abroad is not being liquidated. Help us to kill the rumor.

Of the 249, forty-two are in areas controlled by Axis powers, 23 in North China and Shanghai, 16 in the Philippines, 1 in Bulgaria. They are active though uncertain as to their future.

Absent from their fields are 124. In a score of cases, mother and children are in America, father abroad. Higher costs of living and travel must be met.

We must keep faith with our missionaries.

2. **We Are Committed to Continuing Cooperation With the Younger Churches**

Whatever happens to the missionary, the people with whom he works are there! The leaders of the younger churches are there! Across the decades we have shared with them our experience of the regenerative power of Christ and His message of goodwill and righteousness. This is their time of testing. They are carrying on courageously. They count upon your continuing fellowship and for certain needs and projects, upon your generous gifts. Even in North China under Japanese occupation there are "bills payable." This is a day of unparalleled opportunity for Christlike service. The witness of Christian people the world over is more significant than ever. The work of the younger churches abroad has increased in scope and responsibility.

We must keep faith with our colleagues of the younger churches.

3. **We Are Committed to an On-Going Spiritual Enterprise—The World Church**

World-wide Christian fellowship is a living reality today. Cruelty cannot crush it. We cannot destroy it. Darkness cannot conquer its light. We are enlisting 150 new missionaries to fill depleted ranks. We are even now sending some men on furlough back to their fields. We are preparing for the new day in China. The new day in India. The Philippines will be free and will call for help to rebuild. New personnel, especially medical, is sorely needed in Africa. Our crowded schools, clinics and hospital in Turkey urgently call for new workers and funds. The evangelical churches in Syria are bearing heavy burdens, needing our help. Reconstruction work in Bulgaria and Greece must be undertaken at the earliest possible moment. Our Mexico Mission calls for justifiable expansion immediately.

We must keep faith with our Lord and His vision of the Kingdom of God on earth.

Upon our churches in action abroad rests the responsibility for putting spiritual vitality into the new world order. There must, therefore, be no let-down in the "duration," for only as we go from strength to strength can we be ready for the future. Although the budget of the American Board for 1943 is not yet completed, it seems clear now that an increase of about 8% in gifts from churches to the Apportionment will be necessary to keep faith with our missionaries and their work.

FRED FIELD GOODSELL, Executive Vice-President,
HAROLD B. BELCHER, Treasurer,
A. D. STAUFFACHER, Minister of the Missions Council.

HISTORICAL SOCIETY

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCIV. RICHMOND, VA., THURSDAY, NOVEMBER 19, 1942. NUMBER 46.

This Thanksgiving--Make Others Thankful

A Child Cried

BY HERBERT R. WHITING.

A child cried one night
Outside,
And I said, That is my child.
But I found him to be another lad,
So I went back to my room and said,
There is nothing for me to do;
Now I can sleep.

The child cried again
And I went out and looked into his face
And said, Why, this is my child!
And I brought him in
And gave him something to eat
And put him in a warm bed;
And I slept.

A child laughed
And I followed the sweet laughter
Out to a place called the Kingdom of God,
Where many children were.
The Lord of the Place asked me,
Which child did you help?
And I could not tell!

The Christian Orphanage Needs Your Gifts

NEWS AND VIEWS

The Editor is speaking before the Eastern Virginia Negro Conference on Thursday of this week. The Conference is at St. Marks, near Whaleyville.

Rev. Richard L. Jackson spoke on "Better Service to Young People," at the Eastern Virginia Ministerial Association meeting in Suffolk last Monday.

Mr. J. E. Lawrence of the Franklin (Va.) Congregational Christian Church passed away on last Friday. We extend our sympathy to his church and his family.

Mr. and Mrs. A. J. Glenn of Durham, N. C., announce the birth of a daughter Frances Kathleen on October 1, at Watts Hospital. Mrs. Glenn has been for several years an active worker in the Durham church.

Ernest Brickhouse writes from Hartford Seminary, "I enjoyed the Eastern Virginia Conference very much." Ernest is a student in the Seminary and also serving on the staff of the Center Congregational Church.

Chaplain Reuben E. Gilmore, formerly Pastor of the North Congregational Church of New Bedford, Mass., now Chaplain of the U. S. Navy, was the guest preacher at the evening service at Christian Temple, Norfolk, Va., last Sunday.

Mayland Christian Church, near Broadway, Va., will start a series of services on Sunday, November 22, according to an announcement by the pastor, Rev. G. H. Veazey. Rev. Joe French will be the visiting preacher, and services are expected to continue through two weeks.

Revival services are being held each week at the Concord Christian Church, near Timberville, Va. Visiting ministers are speaking at each service, the pastor, Rev. G. H. Veasey, speaking at the final service, Friday night. The general theme for the week is "Six Steps of Salvation."

Eastern Virginia has suffered a loss in the recent death of Mr. George Franklin Whitley of Smithfield. Mr. Whitley was an Elon Alumnus and a lawyer of ability. He was for many years commonwealth's attorney. Among the ministers officiating at the funeral services were Drs. I. W. Johnson and John G. Truitt of Suffolk. Our sympathy is extended to the widow and two sons who survive.

The Campaign to raise the money to pay off in full the indebtedness on the Christian Temple, Norfolk, Va., will be launched Sunday, November 22. A special Loyalty Service has been planned and members of the church are asked to attend the service and to come prepared to make a pledge or to make a contribution to this fund. $13,500 is needed. Pledges are to be solicited at once, but they may be paid any time up to September 1, 1943. We congratulate the Temple on this undertaking and wish it success.

In accordance with requests from chaplains in the field, Dr. A. W. Gottschall, national director of programs in army camps, naval and air bases for the National Conference of Christians and Jews, urges families with men in the armed services to write to the men and encourage them to contact their chaplains. Service men should be assured by their families, says Dr. Gottschall, that "the chaplains are their best friends." Chaplains will welcome this advice on the part of parents and wives, and will be able to render greater service, Dr. Gottschall declares.

WRIGHT-HARRELL.

Rev. and Mrs. T. Fred Wright, of Windsor, Va., announce the marriage of their daughter, Miss Margaret Ursula Wright, of Norfolk, to David Ellsworth Harrell, of Norfolk, son of Mr. and Mrs. Raleigh C. Harrell, of Suffolk. The ceremony took place Saturday, October 17th at 4:30 p. m. at Christian Temple, with the father of the bride officiating. The ring ceremony was used.

WRIGHT-FOX.

Rev. and Mrs. T. Fred Wright, of Windsor, Va., announce the marriage of their daughter, Miss Sarah Roberta Wright, of Norfolk, to James Crawford Fox, chief specialist, U. S. N. R., son of Mr. and Mrs. James Richard Fox, of Long Beach, Calif. The ceremony took place on Saturday, October 24, at 7 o'clock in the Christian Temple, with the father of the bride officiating. The ring ceremony was used.

The above announcements were received at the office of THE SUN this week. We wish a happy voyage through life to each of the couples.

CHAPLAIN ROUNTREE PASSES.

It is with deepest regret that CHRISTIAN SUN readers will learn of the death of Chaplain Hersey E. Rountree, on Monday, November 16. Funeral services will be today (Thursday) at 2:30 o'clock, and interment will be at San Diego, California, where he has made his home for several years past. Chaplain Rountree is survived by his son, one daughter, and Mrs. Rountree. Further details were not available at time of going to press. THE SUN has lost a most valuable contributor, and the church has lost a faithful and valiant minister.

THEY BEGIN AT THE OTHER END.

I have a few friends living near the college who are not members of the Christian Church or of the Alumni Association but they are interested in the college and tremendously interested in the successful completion of this campaign. They are concerned for the last four or five thousand dollars of the debt. One said to me, "I am afraid you are going to get down to around three or five thousand dollars and get stuck and can't get any further." So these friends are pooling their gifts for a "knock-out blow." They are to hold their money until what they have will pay the last dollar. For instance, if the fund should increase to $5,000, and they already have over $2,000 in the fund, and when the debt is paid down to $5,000, this fund would be available to complete the job. This is a fine idea. I am sure that others throughout the church and alumni who want to see this job completed and have a bit of money to spare, will be glad to join with these other friends and begin at the other end of this debt.

I shall continue to collect the pledges and receive money to be applied immediately, but will also be glad to receive money or subscriptions to add to the fund that proposes to begin at the end of this obligation. You see, when we begin playing both ends against the middle, we shall soon have this debt licked. If you have not contributed, you perhaps would want to contribute to this fund. If you have contributed and find that you can make an additional contribution to make sure that the debt is paid completely, then you will want to join with this new group of friends.

If you will write to Mr. Clyde Gordon, Burlington, North Carolina, he will be glad to hear from you and receive your pledge or contribution,

(Continued on page 15.)

FLORIDA NEWS

Ormond. Dr. Kerrison Juniper has returned to his work following a serious illness during the past summer.

Pomona. Rally Day was observed on October 25 and on December 6th the 60th anniversary service of the Church will be held. Rev. Milo J. Sweet is the pastor.

Avon Park. Dr. Alfred C. Elliott on October 31 completed his work after a ministry of more than six years. He was succeeded by Rev. Emmanuel Hedgebeth, who graduated from Yale Divinity School in June.

Jacksonville. The monthly news letter to his congregation published by Rev. Edward A. Driscoll is proving to be popular. It is a one sheet mimeographed letter giving the high lights of the month just passed and a forecast of coming events. Under the leadership of Mr. Charles A. Hoyt and others, the program for the Service Men continues to grow in popularity.

St. Petersburg. Dr. Harold Cooper, formerly pastor at Crete, Nebraska, and Rapid City, South Dakota, traveller and world lecturer, is joining the staff in November and will assist the pastor in caring for the soldiers of the Army Air Corps Replacement Training Center which has been established at St. Petersburg. The men are quartered in the hotels surrounding the church. The church is open daily until ten every evening and weekly socials are held. Sunday night meetings are also held.

Dr. John P. Jockinsen, the pastor, has been elected president of the Ministers' Association and as such has set up a liason work with the army, which has no chaplain as yet for the 17,000 men located here. He has arranged for the down town ministers to give the chaplain's lecture on morale to the new men and he has set up a schedule of having the 38 ministers, priests and rabbis who are cooperating to serve as counsellors for the men so there are two each day.

GEORGIA NEWS.

Demorest, Union. Student volunteers recently came to the church and gave it a thorough cleaning.

Atlanta, Central. The church is improving its physical property in preparation for the observance of the 60th anniversary of the church which begins on November 22.

Rev. W. Carl Parker was ill in October and was a patient at the Strickland Hospital in Griffin, Georgia. His parish received 17 new members during the past quarter.

Macedonia Parish. Rev. and Mrs. Malcolm White left their work in this parish on October 1st to go to Nashville where Mr. White becomes pastor of the Collegeside Church. Rev. Samuel M. Penn, minister at Richland for the past several years, will succeed Mr. White.

LaGrange, United. Rev. Melvin Dollar, the new minister, has had a very successful revival meeting with Rev. John D. Dollar of Langdale, delivering the sermons. The church is endeavoring to reach the many Congregational Christian Church people who have moved from Alabama to LaGrange.

The 53rd annual session of the South Georgia Association of Congregational Christian Churches met with Ambrose Church recently. At the evening service, the young people of the Ambrose Church led a worship program, after which Rev. S. M. Penn and Rev. N. A. Long conducted the communion service.

Among the items of interest was the theme: "Some Bibles I Have Read." Rev. George S. Hunt gave an interesting account of how the Bible grew, leading up to the King James version. This was followed by short presentations on: "The Revised Version," by Rev. S. M. Penn; "Moffatt's Translation," Rev. D. W. Shepherd; "An American Translation," Rev. N. A. Long.

At the afternoon session, the men, women, and young people had their separate meetings. In the men's group they set up a Laymen's Lord's Acre Council, consisting of one layman from each church in the Association, and named J. M. Dees of Ambrose as chairman.

ALABAMA NEWS.

Miss Annie R. Campbell's Parish. Archie's Chapel is making its own clay paint for the interior of the church. The church is interested in the Lord's Acre Plan.

Mountain Springs had a successful revival meeting and is interested in beginning a Sunday School. Miss Campbell is teaching at Thorsby Institute in addition to her church work.

Birmingham, Pilgrim. Rev. Arthur W. Dycer, minister. The first week in November was anniversary week as it marked the first anniversary in the new building. Special services appropriate to the occasion were held on Sunday and on Wednesday the anniversary dinner was served to a large number. The new church building is a beautiful house of worship.

Rev. George D. Hunt of Roanoke is indeed a spiritual father to scores of ministers, churches and laymen. His long years of service to the Christian Church in Alabama and Georgia before the merger and since merits for him a place of high esteem.

Mr. Hunt was licensed in 1886 and ordained in 1887. He has served 54 years, traveling more than 50,000 miles, preaching 5,000 sermons, receiving 1,000 members, baptizing 800. He has served as pastor in nearly all the churches of the Alabama Conference. He organized McGuire's Chapel and served as its pastor for several years. Has preached over 1,000 funerals. Retired in 1941 but still preaches almost every Sunday.

The East Alabama Association which is the continuation of the old Alabama Christian Conference, met at the Lanett Church, October 14-15. The officers were: President, Rev. Olin E. Shapherd, Glenn, Ga.; Secretary, Mr. H. P. Beaird, LaGrange, Ga.; Treasurers, J. W. and Leon Payne. A good attendance indicated the lively interest in the work of this group. Included among those participating on the program were, Supt. Charles D. Johnston of the Christian Orphanage, Elon College, N. C.; Rev. Olin E. Sheppard, who gave the Conference sermon; Supt. Scott; Rev. D. W. Shepherd, Pastor-at-Large; Marguerite Davison, Extension Worker; Rev. G. D. Hunt, Roanoke; President Ross Ensminger, Southern Union College; Rev. Melvin Dollar, LaGrange; Rev. J. D. Dollar, Langdale.

The Lanett Church provided bountiful meals and over night entertainment. The 1943 session will be held at the new Fairview Church at Roanoke, Rev. John D. Dollar was elected President but the other officers remain the same. Rev. C. Carl Dollar is the pastor of the Lanett Church.

TENNESSEE NEWS.

Chattanooga, Pilgrim. Dr. Alfred W. Hurst is trying a new venture with the Wednesday evening service. He is calling the service "The Wednesday Evening Prayer School" and the purpose is "to discover how we may make our prayer life more satisfying." Good attendance and interest are reported.

THANK GOD FOR THE ORPHANAGE.

In thinking of the Christian Orphanage at Elon College, there is much for which we are grateful: those who conceived and organized it, the host of people who have contributed to it, the children who have gone out to reflect credit to the institution and denomination. We thank God for the excellent physical and financial condition of the Orphanage today. We rejoice in its efficient management which is due primarily to two factors (1) the Christian character and business of Supt. C. D. Johnston, and (2) the active leadership, influence and generosity of outstanding laymen on the Board of Trustees.

Every Christian father or mother should thank God for the Christian Orphanage. But for the goodness and mercy of God your children might be orphans today. The Thanksgiving Offering brings to every parent the privilege of practicing financially the Golden Rule. Let every individual and church do their part this Sunday. Farm produce, linen showers, clothes, money, all these may be expressions of our love and gratitude. Thank God for the Orphanage, Our Orphanage.

JAPANESE EVACUEES.

In all, 110,599 persons of Japanese ancestry have been removed from strategic military areas on the West Coast, according to an official statement by the Wartime Civil Control Administration. The transfer was completed on November 1, within a period of eight months, Lieutenant General J. L. DeWitt, Commanding General, Western Defense Command and Fourth Army, announced. The evacuation was undertaken when General DeWitt determined as a matter of military necessity that the defense of the West Coast required the removal of all persons of Japanese ancestry. The transference to relocation centers has been effected without incident, on time and with the proper regard for the comfort of the persons moved. The history making character of the movement has absorbed public attention to a degree exceeded only by actual operations on land and sea and in the air. Never before had military necessity dictated such a program. They now become the responsibility and care of the War Relocation Authority, a civilian organization, established by Presidential Executive Order No. 9106, March 18, 1942.

General DeWitt stated on March 2: "The completed preparations will include measures designed to safeguard as far as possible property and property rights, to avoid the depressing effect of forced sales, and generally to minimize resulting economic dislocations. As soon as these studies are concluded, definite designations of persons to be effected will be made."

March 14, the Wartime Civil Control Administration under the Civil Affairs Division of the Fourth Army General Staff, was set up and Colonel Karl R. Bendetsten was placed in charge. "At all stages of the program," said Colonel Bendetsten, "greatest care was exercised by the Army to preserve the property of the evacuees, to guard their health and to keep families and, when possible, communities together."

The report indicates that evacuees were divided along lines of their peace-time residence and in this order transferred to their various new homes. "The usual complement of ten cars contained two Pullmans and these were reserved for the sick and for mothers with infants. A Caucasion physician and two nurses went along to safeguard the health of the travellers. In the space of four weeks Army engineers erected shelters for more than 100,000 persons,, provided for mess and hospitalization and, as swiftly as possible, for worship, recreation and education. Total figures of the whole movement would reckon with those persons released from internment camps by the Department of Justice to join their families in Assembly or Relocation Centers. It would have regard also for those receiving special care—the hospitalized and the orphan."

The Army has done its job. Naturally there has been criticism. But, what specifically can the church do? The Durham Council moved to request our churches and their members to use their influence in their local communities east of the evacuated areas to secure a welcome for relocated students and others of these groups.

"The experience of the intervening months," writes Dr. Fred Field Goodsell in a letter to Pastors, "has made it clear that **local** activity in this matter is urgent. For instance, repeatedly a small but determined minority group in a community has prevented a college from accepting Japanese students whom it desires to enroll. Present regulations require a guarantee that the worker or student will not become a public charge; a guarantee of residence accommodations; and approval by certain specified civic authorities. The last requirement is particularly susceptible to local political pressure.

"The American Board is convinced that our fair and kindly treatment of this and other minority groups is more than ever an essential part of the basis of our Christian witness abroad. It has, therefore, continued to provide the salaries of a number of its missionaries from Japan in order that they may cooperate with the Committee on Work with Japanese Evacuees.

At its meeting on October 13th, 1942, the Prudential Committee reviewed the situation, fraught with such grave possibilities, and voted to reinforce the appeal of the Committee on Work with Japanese Evacuees by asking each pastor to explore the possibilities of work or study in his community for these evacuees and to help develop community attitudes and action toward them that shall be deeply Christian."

One of the activities suggested by the Friendly Service Committee of the Women's Missionary Conference was the sending of gifts to the evacuees. These may include: toys, games, materials and money. The National Pilgrim Fellowship is sponsoring "an over and above" gift of money for scholarships to go to Japanese students and also to provide money for materials at assembly centers.

R. L. H.

When One Goes to a New Community

By DR. JOHN R. SCOTFORD.

Sooner or later nearly everyone moves from one place to another, at least temporarily. Going away to school brings this experience in its easiest form. The separation from home appears to be temporary, one has much company in whatever misery may be involved, while the institution itself usually provides some antidotes for homesickness. Taking a job in a new community is harder. There is no glory attached either to one's departure from home or one's arrival in the new abode. You are expected to look out for yourself, and it's a long time to the first vacation!

Starting life over again among strangers has a painful side, and yet it is usually good for us. No one likes to leave old friends. They promise to remember and write, but that is only cold comfort. Life looks much more comfortable in a familiar setting than in a strange one. The necessity of forming new habits of life and making new friends is always a bit appalling.

And yet there is a brighter side. One leaves behind the preconceptions which we have outgrown. No matter how old we become there are always people around the home town who will persist in regarding us as little children. Some even take delight in telling about our babyhood. Then there are always some memories we would like to blot out of foolish or unkind things which we have done. Usually there are a few acquaintances whom we would gladly put behind us. They may not like us, or we may not care for them. A little distance is an excellent remedy for strained relations of all sorts.

But the greatest gain from going to a new locality is the privilege of starting over again. Back home people have a preconceived notion as to what kind of a person we are. They may judge us by our family, by our friends, or by something which we have done in the past. We may be taken to be either better or worse than we really are. The trouble with these attitudes is that they are based on the past rather than on the present. Yet it is terribly difficult for us to disappoint the expectations which our acquaintances cherish concerning us. Almost always we act as they anticipate that we will.

In a new community we escape from this compulsion. People have never seen us before. They know nothing of our family or past record. They see us, not as we used to be, but as we are. They hear, not what we said last time, but what we are saying this time. This helps us to grow up. The foolishness of yesterday is forgotten. We can be what we really are. Oftentimes we discover our real selves.

It takes a lot of force of character to achieve complete maturity all in one place, for this can only be done by compelling those around us to change their minds from time to time as to the sort of person we really are. The prophet who gets honor without leaving home is made of sterling stuff. If most older people would confess it, we have gotten ahead in life by starting all over again a number of times in new situations. Some of us had a lot to outgrow.

But the young person who faces the prospect of leaving home for college or work cannot escape the question, "How will I get on in my new environment?" We wonder what sort of a place it will prove to be, what kind of friends we will make, and how we will come by them. The last is a particularly puzzling matter, especially if it is our first venture among strangers.

The place we go is far less important than the spirit in which we go there. Possibly there may be some real difference in the relative friendliness of different communities, but this would be hard to prove. Human nature is pretty much the same wherever you find it. The way you are received depends upon you. An unfriendly person will be lonely wherever they go; a friendly person can make friends in any place where there are people. Our own attitude governs the warmth of our reception.

To be happy we must make up our minds to like the new place to which we are going. It will be different from our old home. Some things will not be as attractive. The easiest way to achieve unpopularity is to let our minds dwell on the glories which we have left behind us and the draw backs which we have discovered in the present scene. Comparison will get us nothing but misery. But if we start out to look for new joys in the place to which we have come we are certain to make a number of pleasant discoveries. The more we talk about them the happier we'll be—and the higher opinion people will have of our discernment.

Of course it is friends who make a new place livable. A common mistake is to expect new friends to spring up out of the ground who will be just as lovable as the ones we left behind us. Such expectations are doomed to disappointment. It took us a long time to make those old friendships. New friends who are worth having cannot be gotten in a hurry. The chances are that we must become acquainted with a lot of people before we will find the one or two persons with whom we will ultimately become intimate.

If this be so, it is important that we meet a lot of people. At school this is comparatively easy. Under other circumstances the church is the best place to begin. It is the friendliest institution in every community. Yet it is not fair to expect a church to make all the advances. The first time one attends a service it is quite possible that no one will come rushing up to make your acquaintance. The wise newcomer will go more than half way. He will come back even if he is not spoken to the first time. More than that, it is wise to venture out to some of the more intimate gatherings of the church, such as Sunday School classes, young peoples meetings, dinners, and social affairs. It is on such occasions that one becomes really acquainted with people.

The old saying that beggars can't be choosers has some application to newcomers in a community. New arrivals need friends, and it is unwise for them to be too choosey to begin with. The sensible thing is to be friendly with whoever wants to be friendly with you, at least for the time being. One's first acquaintances rarely become one's best friends, but it is these people who offer us a ready welcome who get the frost of loneliness out of the ground, and who lead the way to those with whom we ultimately become intimate. The part of wisdom is to accept every token of goodwill which is extended to us. No invitations should be declined, at least while we are getting a start.

Imperceptibly the place which once seemed so strange becomes home to us. Out of the welter of new faces and strange names a few come to loom larger and larger. Some day we wake up and discover that the difficult move which we dreaded has done us good, and that our circle of friends is wider than ever. To this is added the satisfaction of knowing that we have succeeded in making our way successfully in a new environment.

Editor's Note: This article by Dr. Scotford is particularly timely now when so many people are going into new communities. As you read this article you may think of someone to whom you would like to send the article.—R. L. H.

CONTRIBUTIONS

SUFFOLK LETTER.

The Christian Missionary Association will meet in annual session at Liberty Spring Church, near Suffolk, Va., on Tuesday, December 8th. The morning session will begin at 10:30 o'clock. Mr. C. D. West of Newport News, Va., is president. Lunch will be served by the host church, and the price of the meal will be fifty cents per plate. Liberty Spring church is noted for serving good meals, and for giving value received for the price. Members and friends of the Association are cordially invited to attend the session.

The Missionary Association is facing new opportunities for service, and the officers earnestly hope that all members will continue their membership for this year, and that many new members may be added. The membership fee is $5.00 for ladies and young people under 16 of age; $10.00 for men, churches, Sunday Schools and other church organizations. The total collections from membership fees should be much larger than on previous years, due to the larger circulation of money in Eastern Virginia, and the increased opportunities for developing missionary work in this area.

The history of the Association is interesting and encouraging. It has never had a very large membership, but those who have taken a personal interest in the work of the Association have been well pleased with the results. Members who can possibly find time to attend the annual session should do so. The money paid helps the cause, and the attendance adds greater power to the impetus of the Association. Some people seem to think that the payment of the money is the only matter of special importance. Personal interest always adds force to any enterprise.

Our denomination has moved too slowly in locating and building new churches within our Conference or Associations, or contiguous thereto. Apparently we have been content to be complacent in regard to the growth of our churches. The large increase in the number of new homes in the Hampton Roads area should be a challenge to do our part in providing church organizations where needed. There are needs in this area, and they should be considered and provided for, by church leaders in all the denominations. We should be willing to bear our share of this responsibility. The Christian Missionary Association is one organization whose purpose is to meet these demands.

Remember the Association will meet on Tuesday after the First Sunday in December, the 8th day of the month. The hour for opening the first session is 10:30 a. m. There will be a good lunch and the afternoon session will be called to order about 2:00 p. m., and will adjourn about 3:30 or 4:00 p. m. One of the matters to be presented will be consideration of the suggestion that the Association hold future sessions in conjunction with the sessions of the Annual Conference. Think this over and be prepared to vote intelligently and constructively on this matter.

I. W. JOHNSON.

THE NEW CONFERENCE YEAR.

By the time this issue of THE CHRISTIAN SUN reaches its readers, the last of our annual Conferences will have been held. It has been the writer's privilege to attend all of these sessions save the Eastern North Carolina which convenes with our Sanford Church this week and will be over by the time this article is read. It has not been the writer's privilege to attend the entire sessions of the different conferences, but it has been his privilege to attend one day or more. The programs have been inclusive and helpful. Perhaps they could have been more specific regarding the work of the church in this disturbed age. There are certain things that the church must do if it is to live and continue to be a force for righteousness in human society.

1. The church should seek to deepen and enrich its own spiritual life. Activities contributory to these achievements are in the main: Attendance at all services for public worship, services for the winning of men to Christ, and church extension. Not in the history of the church has there been a greater challenge to the individual to exercise the privilege of prayer. We are so helpless within ourselves and so dependent upon God. By earnest prayer we may be able to discover God's will concerning our lives.

2. Present conditions afford excellent opportunities for the improving of the economic life of the church. Every church has its financial obligations—obligations that must be met by the membership. The members would not want anyone else to meet these obligations and after all, it is a privilege to support the institution that has meant and continues to mean so much to the individual. When we think of the economic life of the church, we, of necessity, think of the pastors. When the members of the local church begin to realize that the expenses of everyday living are greatly increased over previous years, they should also realize that their pastor has been caught in the same unfortunate circumstance, that it is more expensive for him to live, and that if he is to be able to meet increased expenses as they desire that he should, it will be necessary for him to have an increase in salary. The pastor would not want to speak of this himself. In fact it should not be necessary. The members of his church should look after this matter. Many of our churches have debts incurred by building programs, or inability to meet current demands as the years have passed. It would seem to be easier to pay debts today than any day in the past quarter of a century. In many communities, there is more money in circulation, people are paid more for what they have for sale, and receive more in wages than in many years. If our church people could see their way clear to give a tenth of their income, all church obligations would be met promptly and we should be able to increase our contributions to Missions, Education, and Benevolences. The ones of us who tithe should experience richer blessings.

3. In many of the cities, towns, or communities where our church is located, there is a marked increase in population. New homes are built. New families move in. The number outside of the church is greatly multiplied. Opportunities for church people to appeal to non-church people are greatly increased. By making our churches more attractive, our services more appealing, and our interest in people more pronounced, we shall be able to attract more people to our services and win larger numbers to Christ and to membership in the church. Such opportunities carry with them tremendous responsibilities. Are we equal to the demands that these times make of us?

No church or group of churches can be indifferent to the needs of this day. National and international affairs move so rapidly that we are not only amazed but startled. Social and economic conditions are constantly undergoing changes that border on revolution. Truly we are liv-

(Continued on page 15.)

FOR THE CHILDREN

Dear Friends:

Next Sunday is Thanksgiving and the children will bring their gifts of money to Sunday School and Church for our Church Home for Children at Elon College. We are thankful for our homes and are thankful for our parents and brothers and sisters. But, we are very thankful indeed that we have such a lovely Home at Elon College for the boys and girls of our churches who for differing reasons can't be in homes of their own. In these troubled days we never know how soon that Home might become the Home of our children. So we shall remember it with gladness at this Thanksgiving Season and do our best to help it to do its work like a real Christian Home should.

The children of our Sunday School have been given coin cards which hold ten dimes each. On Thanksgiving Sunday they will bring their cards of dimes to the Thanksgiving Service. Many of the children have made real sacrifices so that some boy or girl at Elon Orphanage might not want for food, warmth, and clothing. I know two little brothers who were filling up their coin books. Billy had already finished filling his. Freddy lacked three dimes in his coin book. Their father gave them each a dime to go to the show this week. Freddy took the dime and said, "I'll take the dime Dad, but if you don't mind I'll put it into my coin book instead of going to the show!" Sybil Ann said, "The other morning Dad gave me a dime to buy candy and I was about to spend it but I thought of my dime book so I put it in there!"

Our friends at Elon Orphanage we are thinking about you and we want you to know that we love you and remember you and those who care for you in our prayers. May God keep everyone of you in His care until you go forth to create your own Christian Homes!

Sincerely,
DOROTHY TODD.

NEWS FLASH.

Born to Mr. and Mrs. Douglas Way on November 12th an eight pound son. Mrs. C. C. Way, Cradle Roll Supt. of the Sanford Christian Church, "Grandmother Way," says that the coming of a Cradle Roll member into her family, made her a day late in remembering Oliver Todd's birthday. But Oliver Todd says that he doesn't mind and is happy to share his birth date with another little boy.

The Eastern North Carolina Conference is meeting with the Sanford Church this week. If you miss the Crossword Puzzle this week—remember that I'm getting ready for the Conference!

We are looking forward to hearing our SUN Editor, Rev. Robert Lee House, at our Conference meetings. We hope that he will bring his better half, June Joy House with him!

PRAISING GOD AT THANKSGIVING.

O Give thanks unto the Lord; call upon His name: make known His deeds among the people.

Sing unto Him, sing psalms unto him: talke ye of all His wondrous works.

Glory ye in His holy name: let the heart of them rejoice that see the Lord. Psalm 105.

NOW THANK WE ALL OUR GOD.

Three hundred years ago Martin Rinkart wanted to help his family give thanks to God, so he wrote a hymn for them to sing as a grace after meals. The first two stanzas of our Thanksgiving hymn are this grace. Let us read the first one and find out for what Martin Rinkart and his family gave thanks: "God who wondrous things hath done," "in whom the world rejoices," "who hath blessed us with countless gifts of love." In the second stanza they express their love of God. What do they wish? "This bounteous God may be near us," "keep us in His grace (love)," "guide us when perplexed," free us from all ills (troubles)."

The slow, steady majesty of the hymn music tells us that it is an old German choral.

Martin Rinkart and his family lived in Germany and sang this hymn as their grace every day. Different people heard it and liked it so much that soon many people were singing it. Then because it is such a beautiful hymn of thanksgiving, people sang it on all occasions of national thanksgiving. It was sung at the festal occasion when the beautiful cathedral at Cologne was completed. Today much of the City of Cologne has been ruined by war and perhaps this cathedral. German people today have been told to trust in their leader, not in God. Yet we know that there must be many of the older people in Germany who deep in their hearts love God and would like to sing this hymn. We hope and pray for the time when all people in Germany and in all the world may in peace and happiness be able to sing this beautiful hymn of thanksgiving and praise to God."

HIDDEN STRENGTH.

A great naturalist in one of his class books, describes a marine plant which rises from a depth of 150 to 200 feet, and floats on the great breakers of the Western ocean. The stem of this plant is less than an inch through; yet it grows and thrives and holds its own against the fierce smitings and pressures of breakers which no masses of rock, however hard, could long withstand. What is the secret of this marvelous resistance and endurance? How can this slender plant face the fury of the elements so successfully, and in spite of storm and tempest, keep its hold, and perpetuate itself from century to century? The answer has leaped to every lip, it reached down into the still depths, where it fixes its grasp after the fashion of the instinct that has been put into it, to the naked rocks; and no commotion of the waters can shake it from its fastenings.

When a man has deep and inner clingings to God, when the roots of his life go down and take hold on God, mere surface agitation and pressures will not overcome him.

—*F. A. Noble.*

If you would win a man to your cause, first convince him that you are his true friend. Therein is a drop of honey that catches his heart, which, say what he will, is the greatest highroad to his reason, and which when once gained, you will find but little trouble in convincing his judgment of the justice of your cause, if, indeed, that cause be really a just one. On the contrary, assume to dictate to his judgment, or to command his action, or to make him as one to be shunned or despised, and he will retreat within himself, close all the avenues to his head and heart; and though your cause be naked truth itself, transformed to the heaviest lance, harder than steel and sharper than steel can be made, and though you throw it with more than Herculean force and precision, you shall be no more able to pierce him than to penetrate the hard shell of a tortoise with a rye straw.

—*Lincoln.*

FROM THE FAIRBANKS IN INDIA.

By Dorothy P. Cushing.

Robert and Marie Fairbank, two Americans in far-off Sholapur, India, have heard clear over there the moans of folks in the States over gas rationing of a few gallons a week.

"Well, now," writes Robert and Marie, "for the first four months of this past year we had a ration here that gave us 6 gallons a month. From May on that was cut to 4 gallons a month. We could scrape along, but the gas did not come, so all pumps were forbidden to sell anyone without coupons signed by the comptroller."

So the Fairbanks, who are Congregational workers under the American Board of Foreign Missions, Boston, did what lots of folks here have done, and will do—they put their car away for the duration. Traveling much of the time in their work among Indian villages, they bump and rumble about in *tongas* which are two-wheeled carts drawn by ponies, and *chatakadas,* which are oxdrawn, springless vehicles. Mr. Fairbank is the son of Dr. and Mrs. Edward Fairbank of Northfield, Mass. Mr. and Mrs. Fairbank spoke at various meetings within the Southern Convention during their furlough.

Fortunately they have not yet been reduced to riding a donkey. On this point Robert Fairbank, who is six feet one, comments:

"I am afraid that if I rode on a donkey I would wear out more shoe leather, by dragging my feet on the ground than by walking."

If folks in America think their Christian missionary enterprise, or the Christian Church, in India is dead, they are much mistaken. Mr. Fairbank sends an encouraging report of new life stirring in the villages. His executive committee, made up of a majority of Indian Christians, bought a truck chassis and powered it by putting into it a Diesel engine. This they have used to move around the villages showing movies, conducting simple clinics and other classes. Gas shortage may curtail, but is not likely to stop, this work.

Working closely with Mr. Fairbank is a very fine Indian Christian who held a good government position but gave it up recently to enter Christian work. With a fine voice and good musical training, he specializes in music.

"He sings the *bhajans,* or hymns, which the Indians love. People will flock to hear him and listen by the hour. They don't want to go home. But a 15-minute sermon will often bore them to tears," writes Mr. Fairbank, thus establishing a strong bond of sympathy between the Indian villager and many of our laymen in American churches.

Comments on the weather by Mr. Fairbank were sufficiently ancient in date to get by the censor. Last year the people in his territory suffered from drought and subsequent famines. This year, writes Mr. Fairbank, they have had the best rains in 36 years, resulting in good crops.

Mr. Fairbank deprecates Mr. Gandhi's and Mr. Nehru's attitude, feeling that "India has been promised self-government and self-determination after the war, a promise which cannot and will not be broken." In such a critical time Mr. Fairbank feels that mass civil disobedience results in "indescribable confusion, if not chaos and bitterness, which will take years to efface from man's memory."

While traveling back to his home after a meeting in an adjoining city, Mr. Fairbank was surprised when a big husky sergeant with U. S. on his shirt collar stepped into his compartment. At the sergeant's first word Mr. Fairbank knew that he came from south of the Mason-Dixon line. The two Americans fell into conversation and were soon reminiscing. The big soldier had a real nostalgia for a sight of the Mississippi. He was an instructor in the use of American tanks.

Mr. Fairbank was born in India of three generations of missionary ancestors. He was educated at Amherst College, Hartford Seminary and Teachers College, Columbia. His wife, Marie Lively Fairbank, was born in Stroud, Okla., and educated at Park College, Teachers College and Kennedy School of Missions.

MISSIONARY OFFERINGS.

WEEK ENDING NOVEMBER 3, 1942.

Sunday Schools.

Berea, Elon College, N. C.	$	28.00
Antioch, Harrisonburg, Va.		4.17
First, Portsmouth, Va.		7.05
Union, Burlington, N. C.		6.00
Long's Chapel, Mebane, N. C.		9.70
Shiloh, Ramseur, N. C.		2.00
Amelia, Clayton, N. C.		3.00
Antioch, (R), Seagrove, N. C.		3.27
First, Norfolk, Va.		12.02
Newport News, Va.		12.50
Concord, Elon College, N. C.		2.50
Mt. Carmel, Walters, Va.		2.64
Seagrove, N. C.		10.00
Shallow Ford, Elon College, N. C.		1.00
Ether, N. C.		1.51
Total	$	105.36

Individuals and Churches.

Henderson, N. C.	$	26.09
Concord, Timberville, Va.		1.26
Total	$	27.35
Total for the week	$	132.71
Previously acknowledged		3,923.67
Total since Sept. 1, 1942		$4,056.38

Mattie Cox Parker,
Secretary.

WAR VICTIMS AND SERVICES.

Although not directed by it, the Missions Board believes in the offering for War Victims and Services, which is an extra or second mile offering. The needs are great and I trust that every church in the Southern Convention will respond to the call.

Offerings for this fund should be sent to Mrs. Mattie Cox Parker, Secretary, Elon College, N. C., who will acknowledge same and forward to the proper office.

Dr. Staley once said that it was very difficult to estimate the total benevolences of the Christians, South, because all individuals and churches would not send offerings through regular channels.

Please give liberally to this cause.

J. E. West.

LIFE MEMBERSHIPS, MEMORIALS.

The record our Convention in its department of Life Memberships and Memorials was a very good one during the past year. This record is the result of faithful work and cooperation on the part of many women throughout our Woman's Convention, and I know we all appreciate it. I must speak for myself, for I do appreciate it more than I can tell you. Perhaps never has the need of good, Christian fellowship, and understanding been needed amongst the nations as it is needed now, in one of the most trying of all times for the Church. Your gifts have helped to establish in Bangalore, In-

dia, a department for the training of native ministers and missionaries in honor of our late beloved Dr. J. O. Atkinson. Let us make this Fund grow even faster during the coming year. Secure life memberships ($10.00) for members you would thus like to honor; and present a memorial membership ($10.00) to the family of each of your deceased members. The following is the record, in the order issued, for the past year:

NORTH CAROLINA CONFERENCE.

Mrs. J. H. Massey (Memorial); Mrs. C. V. Dunn (Life Membership); Mrs. J. U. Newman (Life Membership); Mrs. Lydia Clendenin (Memorial); Mrs. M. F. Loudermilk (Life Membership); Mrs. I. H. Foust (Life Membership); Miss Emma Hart (Life Membership); Mrs. R. L. Ross (Life Membership); Mrs. N. W. Brooks (Life Membership); Miss Carrie Fields (Life Membership); Mrs. R. E. Caviness (Life Membership); Rev. M. A. Pollard (Life Membership); Mrs. James H. Lightbourne (Life Membership); Mrs. J. D. Strader (Life Membership); Mrs. H. C. Cox (Life Membership); Mrs. R. J. Kernodle (Life Membership); Mrs. V. S. Donkin (Life Membership); Mrs. W. E. Wisseman (Life Membership); Mrs. L. M. Grissom (Life Membership); Mrs. Osman Garrard (Life Membership); Mrs. W. D. Gregory (Memorial); Mrs. Anna A. Hayes (Life Membership); Mrs. R. W. Iseley (Life Membership); Mrs. W. C. Wicker (Life Membership). Total 24.

VALLEY CENTRAL CONFERENCE.

Mrs. A. K. Sirbaugh (Life Membership); Mrs. Robert A. Whitten (Life Membership); Mrs. G. H. Veasey (Life Membership). Total 3.

EASTERN VIRGINIA CONFERENCE.

Mrs. J. S. Felton (Life Membership); Mrs. Annie Virden (Life Membership); Mrs. Emma Barbee (Memorial); Mrs. M. A. Yates (Memorial); Mrs. W. V. Leathers (Life Membership); Mrs. R. J. Duke (Memorial); Dr. I. W. Johnson (Life Membership); Mrs. Virginia Saunders (Memorial); Mrs. Ann Duke (Memorial); Mrs. Charles E. Shelton (Life Membership); Mrs. Ora Harrell (Memorial); Mrs. W. T. Cox (Life Membership); Col. J. E. West (Life Membership); Mrs. Rosa Councill (Life Membership); Mrs. R. B. Odom (Life Membership); Mrs. T. N. Savage (Life Membership); Elm Avenue Society (Life Membership) Lynda Helen Tuttle (Life Membership); Mrs. Florence M. Brinkley (Memorial); Mrs. Dora E. Michael (Memorial); Mrs. Sarah Ann Holland (Memorial); Dr. J. U. Newman (Memorial); Mrs. Hersey Woodward, Sr. (Memorial); Mrs. Frank Rogers (Life Membership); Mrs. J. W. Story (Life Membership); William Simpson (Life Membership); Mrs. M. F. Person (Life Membership); Mrs. C. H. Hedley (Life Membership); Mrs. K. S. Gammon (Memorial). Total 29. Grand total 56.

Mrs. John G. Truitt, *Chm., Life Memberships and Mem.*

VALLEY OF VIRGINIA WOMEN MEET.

At the call of the President, Mrs. R. A. Whitten, 12 W. Clifford St., Winchester, Va., all of the officers of the Woman's Missionary Conference and other interested women, met at the home of Mrs. Homer Brown near Tenth Legion. The group discussed in detail the books to be used this year and other program suggestions. Each person present exchanged ideas and ways her own local society did things, which proved helpful. The president read to the group the following resolution which was sent to the President of the United States:

Realizing that the period through which we are now passing is one of the most difficult and trying periods in the history of our Nation; a time which calls for clear thinking, wise judgments, and physical fitness to meet the extremely exacting duties demanded of us all, especially our boys who are engaged in the service of our country;

Believing that alcoholic drinks are in no way helpful, but in every way injurious to the health, happiness and well being of those who partake of them;

Deploring the fact that alcoholic drinks are easily accessible to our boys in uniform and within close proximity to camps and bases where our boys in the Armed Forces are stationed;

Further realizing that it is the very flower of our young manhood who at their country's call are placing their All on the Altar of Patriotism; and

Feeling that we, as a Nation, and those who hold superior office over our young men in service, owe to them the very best we have, in this crucial hour and that it is our duty to safeguard them physically, mentally, and morally;

We therefore request our President, to take such steps as are necessary to prohibit the sale of alcoholic drinks in or near camps or stations of our Armed Forces; and to further safeguard our national interests we appeal to our President to prohibit the sale of all alcoholic beverages throughout our country for the duration of the War.

Most respectfully submitted,
Mrs. Robt. A. Whitten,
President.

We trust the mission work in our Conference will be victorious this coming year.

Helen Showalter, *Secretary.*

READING MATTER FOR SHIPS.

Two or three weeks at sea on a transport ship, and out of touch with the outside world, is a trying experience, according to the chaplains who ride those ships. Dr. Fred L. Fagley asked me to sponsor the gathering together from Eastern Virginia churches enough books, magazines and games, to supply a ship with 2,000 persons aboard, and ship same by freight to him, freight collect. Now I am asking, as I have already done many of the churches, all churches, Sunday Schools, church organizations, to pack well a box, or boxes, and put them aboard train to: Dr. F. L. Fagley, 287 Fourth Ave., New York, N. Y. Please ship them by freight direct to the above, and just as soon as you get your box ready. Be sure that it will hold together just as packed before you offer it for freight.

About the material: Let it be any magazines or periodicals not over one year old; books; games that will pack flat and travel by freight any *National Geographics* of any age are wanted, also any age *Readers Digests*. Drop me a postal card when you ship your box in order that I may know how the project is coming along, please. I am sure if we could know how the magazines are "read to rags" we should be glad to render this service.

Mrs. John G. Truitt.

KENTUCKY NEWS.

Evarts. On November 8 the 50th Anniversary of the Congregational Christian work at Evarts was held. The occasion marked the church anniversary and the dedication of the parsonage. The Congregational Christian Church Service Center at Evarts has been a development out of its forerunner which was a school started in the wilderness more than fifty years ago, and a church maintained by the Home Mission Board of the Congregational Christian Churches. Its program now includes a cooperative fellowship for worship, study, recreation, and other community service, with Rev. and Mrs. Eugene H. Rainey as the leaders.

Pilgrim Fellowship

"Youth at Work in the Church"

RICHARD L. JACKSON, *Editor*

WHAT PILGRIM FELLOWSHIP SOCIETIES ARE DOING.

Florida—

The state officer's meeting was held the first week in September at Winter Park in connection with the meeting of the State Religious Education Committee. Much time was spent in reviewing the work that has been done and planning for the future. The following goals were worked out for the young people of the state for 1942-1943:

1. The enrichment and deepening of the spiritual lives of our young people through:
   a) Daily Bible reading and prayer.
   b) Regular church attendance.
   c) Use of Lenten devotions.
2. The study and review of the interdenominational Mission study book for young people (Rim of Caribbean) and the study and support of the following projects:
   a) Home project—West Tampa Mission.
   b) Foreign project—Japanese Evacuees.
3. The participation of every society in the state Pilgrim Fellowship activities through:
   a) Attendance at Summer Conference.
   b) Attendance at District Rallies.
4. Monthly write-up of local activities for news letter.
5. Written reports at the end of the year of all work accomplished.

Alabama—

The young people of this state will be working on the following Pilgrim Fellowship goals during the year:

1. To strive to reach more churches than formerly.
2. To take definite responsibility in the church:
   a) By accepting responsibility in the church budget.
   b) To plan some project of church beautification.
   c) To share in the Christian Education of the children of the church.
   d) To improve the musical program of the church.
3. To give regular donations to home and foreign missions.
4. The young people take charge of at least two services for the church for the year.
5. Each society subscribe to a good publication such as the *Pilgrim Highroad* and *Down South Congregational Christian News.*
6. To strive to discover and to minister to the needs of the community.
7. Each society to strive to its best ability to uphold the purposes and ideals of the society and by so doing to set an example for Christian living.

At the state conference held this summer in Wadley, Ala., the young people voted to accept three missionary projects suggested by the National Pilgrim Fellowship Council:

1. Donate to funds for raising the endowment fund of Southern Union College.
2. China—Miss Kuan, a Chinese missionary, whose work emphasizes the importance of the Christian home.
3. The Salt of the Earth Fund. This special project created this year gives special emphasis to Christian relationships between the young people of America and the young Japanese-American Christians.

"As you see, we have three large tasks at which we may use our time, our energy and money. Surely by supporting our missionary projects we will strengthen our societies and do our part in the present crisis. If your society would, at any time, like suggestions or material on these projects, please write to the state chairman, Alabama College, Montevallo, Alabama. She will receive missionary gifts also."

Surely these young people are to be commended on the fine programs they are undertaking. Is your society doing as much?

Souls are not saved by "systems" but by the Spirit of God. Organizations without the Holy Spirit are like mills without power. Methods and plans without the Grace of God are pipes without water, lamps without oil, banks without money. Even a church that has an orthodox creed and accepts the Biblical standards is as useless as are clouds without rain until Power comes from God.

—*Charles H. Spurgeon.*

THAT INNER VOICE.

CHRISTIAN ENDEAVOR TOPIC FOR NOVEMBER 29, 1942.

SCRIPTURE: Luke 15:17-20a.

Daily Readings—

Monday—Voice of Conscience Speaks.—Samuel 12:13.

Tuesday—The "Still Small Voice."—I Kings 19:12.

Wednesday—Active Consciences.—I John 8:9.

Thursday—Conscience Void of Offense.—Acts 24:16.

Friday—Conscience Seared by Sin.—I Timothy 4:1, 2.

Saturday—A Good Conscience Desired.—Hebrews 13:18.

One definition of conscience: "The power or faculty which distinguishes between right and wrong." Therefore it is the moral sense. It has been called the "Inner Voice." It exists in all men. The possession of it sets us apart from the rest of creation. Conscience functions both positively and negatively. It makes us feel uneasy when we do anything that we know is wrong. It gives us a feeling of satisfaction when we do the right.

Conscience has its limitations. It does not give us any absolute knowledge of right and wrong. It simply propmts us to do that which we have been taught is right. If we acquire low standards from our associates, and we believe some things are right which are in reality all wrong, then our conscience will support us in doing that wrong thing.

On the other hand, conscience is a powerful incentive to Christian living when it is associated with a true knowledge of right or wrong. Even as conscience can be dulled by evil desires and associations, so also conscience can be sharpened by good companionship and Christian desires. Conscience responds to the treatment we give it. When we fail to heed its voice, it will not speak as persistently the next time. When we heed its warning, it will be easier to heed again.

Questions for Discussion—

1. What is Conscience?
2. How does it work?
3. Is Conscience *always* a safe guide?
4. What do you think of the oft quoted phrase: "Let your Conscience be your guide?"
5. How does Conscience help in Christian living?
6. Why is it that some people do not seem to have a Conscience?

Let individuals make personal statements on "An Experience When My Conscience Helped."

S. E. M.

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

MOTIVES THAT STRENGTHEN FAMILY LIFE.

Lesson—November 22, 1942.

Golden Text: "*Charity never faileth.*"—I Cor. 13:8.

Lesson: Exodus 2:1-4; 20:12; Josh. 24:14-15; Prov. 31:10-31; Luke 2:41-51; Eph. 5:22-23; 6:1-4; Col. 3:18-21.

Devotional Reading: Job 1:1-5.

In the scattered Scriptures which form the background of today's lesson there are several factors or elements which strengthen family life. They are either motives or means toward making wholesome, enduring family life.

Children.

There are many broken homes in which there are children. Children of themselves, do not guarantee the stability or the permanency of the marriage relationship, or of the home. And one of the tragic tolls which broken homes exact is what takes place in the lives of children from these homes. But even at that, children do strengthen family life. That marriage which is begun with the deliberate purpose of avoiding children —provided of course that the mates are healthy and that there is no sound reason why there should not be children—is handicapped from the start. Children sweeten, strengthen, solidify, sustain family life.

Religion.

Religion is perhaps one of the strongest factors in making the family strong and home life sweet. A noted authority has recently stated that as a judge in a domestic relations court, there are very few people who seek divorce among people who attend church and who take religion seriously. The word religion really means "to bind" and religion "binds people together." But not in a chain-gang sense. Many a home in which there is tension and friction, and even breakdown, would become wholesome and happy if both parties had the love of God and the love of man in their hearts.

Family Religion.

This religion ought to have a social expression too. Joshua said "As for me and my family, or my house, we will serve the Lord." We say that we do not have time for family worship, for religion in the home. We mean that we do not think it is important enough to take time. To be sure it might be difficult, indeed impossible, to have the old-fashioned, and especially the long periods of family worship or prayers. But where there is a will there is a way. It is good for a family to worship together, both in the home and in the house of God. Families which pray together usually stay together.

Love.

Love sweetens and strengthens every home relationship. Husbands ought to love their wives, wives ought to love their husbands, parents and children ought to love one another. Love never fails. God's Word says that love never fails. There are many fine motives in marriage, but marriage without love is hardly marriage at all in the New Testament sense of the word. And love is no superficial, glamorous a la Hollywood stuff. It is not a matter of moonlight nights and soft music and glib words. It is a deep, abiding, growing thing. Attention must be given it or it dies. Folks who really loved each other when they married ought to love each other more as the years come and go, even if they love in a different way. Love is the most beautiful thing in the world. Love transforms life. Love strengthens the home and family life. And love for each other is sweetened by the love of God. Love becomes a high and holy thing when the love of Christ is in the heart.

Respect for Parents.

"Honor thy father and thy mother, which is the first commandment with promise." Children should respect their parents. They should regard them as those whose years and wisdom have given authority and admiration. But parents should try to be worthy of the respect of their children. There are some fathers and mothers whom it would be difficult for children to respect, not because of the limitations of money or even of manners, but of manhood and womanhood.

Obedience.

"Children obey your parents in the Lord; for this is right." Obedience should grow out of love and respect. Obedience is one of the basic factors in a sound, sustained family life. But it should be obedience "in the Lord." Some fathers might want blind obedience, obedience at any price, but the writer is not one of them. After all the finest type of obedience is not that which springs from external sources, but from internal constraints. Children should be taught to obey their parents whether the parents are present or not. But there are times when children should disobey their parents—they are to obey their parents in the Lord. Christ himself said that there were times when there would be division in the home because of Him. We are to seek obedience in the things that are within the will of God.

Respect for Children.

A great deal of friction and fuss comes because children do not have the proper respect for parents. But perhaps just as much comes because parents do not have respect for children, for their personality, for their rights, for their privileges. "Fathers, provoke not your children to wrath." What a difference there would be in many homes if parents and children "got the other fellow's viewpoint." Respect for children does not mean that discipline and even punishment cannot and must not be administered. It does not mean that the child is to be allowed to do anything and everything he wants to. It does mean respect for the child's personality, dependence on the democratic processes in the home, companionship, sympathy, understanding, patience, love.

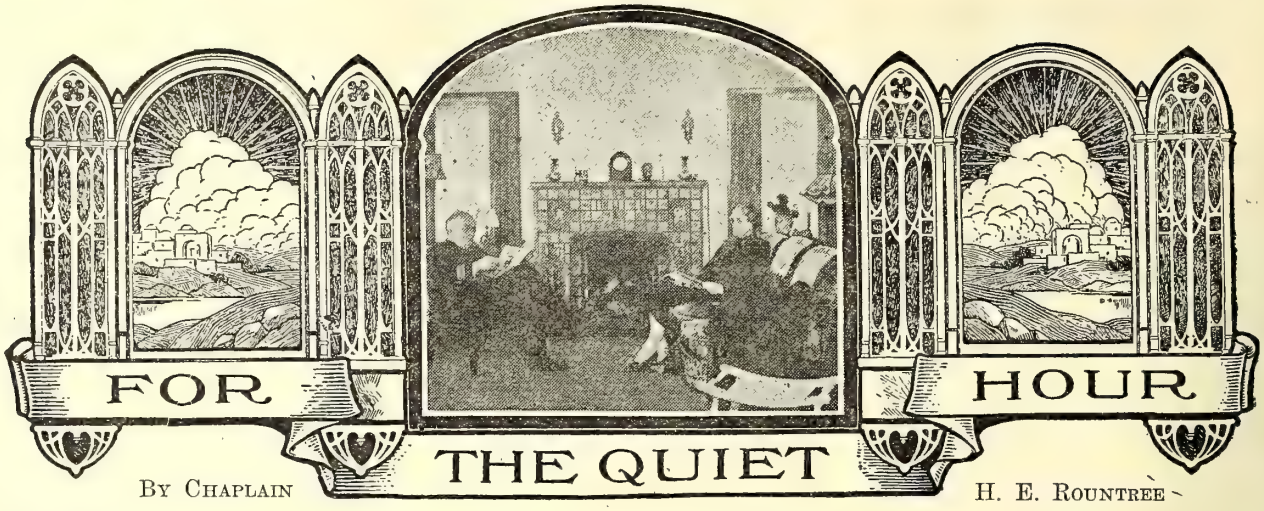
FIFTH SUNDAY OFFERINGS ON CONFERENCE APPORTIONMENTS.

Many of our Sunday Schools and churches have been making their payments on conference apportionments direct to the college. We appreciate this fact since such a plan places the money in the treasury of the college to be used immediately. Already some of our churches are sending in contributions that will be counted on next year's apportionments, but there are many of our churches who have not yet completed payments on 1941-1942 apportionments.

We are glad to acknowledge the following contributions received since last week's letter:

Previously reported	$3,685.21
Churches.	
N. C. and Va. Conference:	
Union (N. C.)	4.41
Long's Chapel	3.79
Berea	8.00
Elon College	268.58
Apple's Chapel	88.47
Eastern N. C. Conference:	
Sanford	14.00
Western N. C. Conference:	
Mt. Pleasant	1.02
Total	$ 388.27
Grant Total	$4,073.48

L. E. Smith.



By Chaplain H. E. Rountree

MONDAY.

A Graceful Habit.

"It is a good thing to give thanks." —Ps. 147:1. (Read Psalm 92.)

Why is it good to give thanks? Because it is one of the greatest of graces. Because it expresses our relationship to and our interdependence upon one another. Because it inspires love in the heart of the one to whom thanks is given. As thanksgiving is grace itself it should be expressed in graceful words and in a graceful spirit.

Prayer—Our Father, all we have and all we are is of Thee. Teach us daily to be all we need to be in the grace of thankfulness to Thee and to everybody. In Jesus name we ask it. *Amen.*

TUESDAY.

Things to Be Thankful For.

"Praise Him for His mighty acts: Praise Him according to His excellent greatness."—Ps. 150:2.

For all the things that God has made,
For sun and showers, for trees and shade,
For mountains towering away up high,
For sunsets in the western sky.

For things created just for man.
The gold and oil, and then again
The fruits in every land, that grow,
The summer warmth, the glistening snow.

All these, the things that bring us joy,
The family ties, the girl and boy
Who come back home Thanksgiving day,
With little ones, who laugh and play.

And most of all, in peace, this land
A nation working hand in hand,
Will celebrate, with feast and prayer,
A privilege to us, most rare.

And shall we pause, with lifted eyes
To Him who guides us, from the skies,
Give thanks, in our own feeble way ,
For all these things, Thanksgiving day.

—Elmer D. Brown.

WEDNESDAY.

Praise Him Everyday.

"Let us come into His presence with thanksgiving," *"Enter into His gates with thanksgiving, and into His courts with praises be thankful unto Him, and bless his name."*—Ps. 95:2; 100:4.

Each day represents His gates, His courts and His presence. Therefore thanksgiving is not a matter of dates or an annual affair, but a condition of mind and heart which finds expression continually.

So let us give thanks for strength to work, for sunshine and rain, for fruit and fields, for loves ones and friends, for His presence in troubles, burdens and griefs, and for the touch of human sympathy in suffering, for the opportunity of service, for smiles in dark hours.

Prayer—Our Father, we thank Thee for the opportunity of a daily trust in Thee, for the daily usefulness we may be, and for Thy righteousness that goes before us. *Amen.*

THANKSGIVING DAY.

"This day is holy unto our Lord." —Neh. 8:10. (Read entire chapter.)

Let us turn the pages back to the time of Ezra. After the rebuilding of Jerusalem Ezra called the people together in thanksgiving. In his hands he held the law of Moses. The people bowed their heads and worshipped and Ezra offered prayer of thanksgiving and praise, after which he read to them the book of the Law and the people gave thanks. But the people were overwhelmed at the consequences of their sins and of God's commands, and they wept bitterly. Ezra commanded the weeping to cease, reminding them that this was the day of the Lord, that they were to eat and make merry because they had been allowed to come back home, that their sins were forgiven and that they were on the way to happiness.

Prayer—Our Father, forgive us our forgetfulness and our ingratitude. Teach us how to count our blessings and praise Thee forever, who art our strength. *Amen.*

FRIDAY.

Gallant Souls.

"Blessed is the man that dwelleth in Thy house: They will be still praising Thee."—Ps. 84:4. (Read entire chapter.)

Shall we continue to give thanks every day? Is it hard to give thanks these days of wars when homes are losing their men and nations losing their young manhood by the millions in brutal, horrifying satanic slaughter? "Let those that put their trust in the Lord rejoice: because Thou defendest them." "The Lord will bless the righteous; with favor wilt He compass them about as with a shield."

Prayer—We thank Thee, Lord, for gallant souls who give their lives to defend Thy cause, who face each day with steady eyes and scorn to feel that anything is lost so long as righteousness is gained. This we ask in Jesus name. *Amen.*

SATURDAY.

The Supreme Need of Today.

"Put on the whole armor of God, that ye may be able to stand against the wiles of the devil."—Eph. 6:11. (Read 10 to 18.)

We know of nothing that will win rightly our present battles. Paul's purpose in writing this to the Ephesians was to make them realize the power of evil, the power of God, and that on His side and armed with His armour, there are more forces than there are against us and we cannot lose.

Prayer—Our Father, we give ourselves to Thy service. Equip us with Thy righteousness within and without. *Amen.*

SUNDAY.

O Lord, our God, we have loved the habitation of Thy house and all places where Thine honor dwelleth.

(Continued on page 15.)

ANOTHER LOTTERY THREAT.

The lottery question is again before the Congress and the country in the form of House Joint Resolution No. 299, introduced by Mr. Adolph J. Sabath (D. Ill.). Because of its debasing effects upon the individual and society, a popular motive is always set forth for establishing a lottery. Hence, according to the preamble of the Sabath resolution, the motive is "to aid and expedite the prosecution of the war effort by raising revenue through the sale of war participation tickets, to be conducted under the supervision of the Secretary of the Treasury." The Secretary of the Treasury would be authorized to hold drawings for all sales of tickets and for the making of awards. The sale of tickets, which will be one dollar each, is to be made through the Post Office Department and other federal agencies.

The scheme proposed by the Sabath resolution is unique and far more insidious in its appeal than the lottery bill introduced in the 57th Congress by Mr. Edward A. Kenny (D., N. J.), for, aside from being offered as a means "to expedite the prosecution of the war effort," the resolution provides that 50 per cent of the gross proceeds shall be retained by the Government for promotion purposes.

The other 50 per cent of gross sales is to be divided as follows: 12½ per cent shall be paid in cash to the holders of the winning tickets, and 25 per cent shall be paid to such holders in the form of non-interest, negotiable Federal War Loan Participating Certificates, twenty years after issuance. The remaining 12½ per cent of the gross sales will be paid to the holders of the non-winning tickets in the form of certificates, valued at 12½ cents each, and to be redeemed by the Government twenty years after issuance thereof.

It is obvious that although the Federal Government will retain 50 per cent of the gross proceeds from the sale of tickets, much of this will be absorbed in costs, including the printing of tickets, engraving of certificates and salaries for additional clerks to handle the sale of the tickets, issuing the certificates, redeeming them, and numerous other details connected with such a stupendous undertaking.

It should be remembered that even if the sale of lottery tickets amounted to a billion dollars a month, as is estimated, and some think to be excessive, the amount which the Government retains, after all the expenses for conducting the lottery are defrayed, would not be so great after all. It would be interesting to compare it with the damage that would be done to the morale of the people.

Under the resolution there would be 2,223,832 awards to winners out of one billion tickets. The cash awards would range from $50.00 to $62,500 on a single ticket and the certificate awards would range from $100 to $125,000 on a single ticket. With each drawing there would be issued to the holders of the non-winning tickets 997,776,168 negotiable certificatesto the value of 12½ cents each, redeemable twenty years from the date of issuance. At this rate with a drawing held each month, there would have been issued during a year 11,973,314,016 certificates to the value of 12½ cents each.

A lottery is a lottery no matter how sugar-coated or under what auspices it is presented. Whether privately or publicly owned and conducted, and whether inaugurated for a noble purpose or set up purely as a gaming device, the experience of society in every nation has proved them to be wrong in principle and evil in their results. They have been a blur upon the morals of individuals and the general social well-being whereever they have flourished. In the early days the various church denominations in this country resorted to lotteries to raise money to construct places of worship and structures for their colleges and libraries. But have the people of this land forgotten that these same denominations later abolished lotteries because of their iniquitous effect upon the morals of their membership? Such has been the revolt against lotteries for any purpose whatsoever.

Historically, as an alleged kind of taxes, they have proved baseless and unsound. Due to their peculiar gambling excitement, they exert a most insidious and fascinating influence upon the mind. Their history shows that people are deceived by vain and delusive expectations, and seduced into habits of idleness and vice. The lottery leads to illegitimate efforts to get money, and tends to transform lottery dupes into thieves, forgers, defaulters, and suicides, more especially when sponsored by governmental authority or by moral institutions. Thus, as a mode of raising money for public purposes, they debase both the citizen and the state.

Once established by a city or a state, the lottery becomes a sordid oppressive burden upon society, difficult to manage or dislodge.

The following is quoted from a masterly essay on lotteries, written in 1841, by Mr. Thomas Doyle, an official in the city of Providence, R. I., who had an extended experience with lotteries in that city and state. He said in part:

> The abuses which spring up in any system contrived for individual or social benefit imperceptibly grow too strong for the law, unless frequently presented to public notice. If these abuses are long and silently tolerated, those who are interested in their continuance fortify themselves in the strongest manner, and group all means within their power to accomplish their ends. The public press, the sentinel of public liberty in a free country, is tempered and insensibly lulled to slumber.
>
> —*Scottish Rite Bulletin.*

THE ELON COLLEGE ALL OR NOTHING CAMPAIGN.

We are anxious to keep the church and all interested informed as to the progress of the campaign to clear the college of its debts. A sufficient amount to accomplish this desired end was pledged before midnight July 1 this year. The big task before us now is to see that these subscriptions are paid. The majority of the members of the campaign committee and pastors have voluntarily agreed to assist in collecting pledges and they have rendered magnificent service. In fact payments to date are quite satisfactory. Last week we reported $80,000 paid on the debt, leaving a balance of $25,000. Since then, we have paid an additional thousand, reducing the debt to $24,000. We are traveling in the right direction but not as rapidly as we would like. In fact, we would like to "break the speed limit" and finish this job by December 1.

Earlier in the week statements were mailed to those who have unpaid pledges. Pledges may be paid to members of the campaign committee, to local pastors, or may be mailed direct to Elon College. We are exceedingly anxious to get the debt paid if possible or as much paid as possible on the debt by the close of November. The first of December the college is to make its report to the Southern Association of Colleges and Secondary Schools. It would simply be wonderful if we could report the debt paid in full, and we can provided everyone who has an unpaid pledge will pay that pledge promptly.

The college wishes to thank everyone who has had a part in this successful campaign to clear the college of its debts.

L. E. Smith.

God grants liberty to those who love it; and are always ready to guard and defend it.

—*Webster.*

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

Don't forget the special Thanksgiving offering in your church.

Don't forget our goal for the year is $25,000.00.

Don't forget we still need $9,758.53 to reach the goal—and we must reach it by December 31.

Don't forget we *WANT YOU* to help us reach our goal and if you want to mail us a personal check to help there is no law in our denomination to prevent your doing so.

Don't forget December 1st is the writer's 26th birthday as Superintendent of the Christian Orphanage. During these twenty-six years we have had in our care more than five hundred children. It would be grand if every reader of THE CHRISTIAN SUN would mail us a check to commemorate this event and help us to reach our goal. It would make us happy indeed.

Our children are looking forward to a chicken dinner on Thanksgiving. For a number of years the good women of our churches have made this possible. I know they will not fail us this year.

CHAS. D. JOHNSTON.

Clothing sent in since our last report:

Mrs. J. M. Harris, Norfolk, Va., 1 box of second hand clothes.

Mrs. Annie Staley Calhoun, Suffolk, Va., 1 second hand dress.

Mrs. A. M. Johnson, Norfolk, Va., 1 box of second hand clothes.

Mrs. C. M. Taylor, Burlington, N. C., 1 dress.

Auburn Missionary Society, Garner, N. C., wash cloths, soap, towels, shoe polish, etc.

Nellie M. Scott, Franklin, Va., candy and popcorn.

Miss Tara Rudd, Burlington, N. C., 1 dress.

Monticello Church, Brown's Summit, N. C., 1 box of second hand clothes.

Mrs. R. R. Auman, Steeds, N. C., 3 little dresses.

Miss Lucy E. Branch, Garner, N. C., 1 box of clothing.

Mrs. James Rokestraw, Portsmouth, Va., box of clothing.

Antioch, Linville and New Hope churches (Valley Conference) 160 bushels apples.

Jones Hayes Co., Inc., Franklin, Va., 2 shirts, 4 sweaters, 1 coat suit.

Mrs. J. H. McEwin, Burlington, N. C., 1 box of second hand clothes.

Miss Nellie Holt, Burlington, N. C., 1 dress.

Mrs. Staley Calhoun, Suffolk, Va., 1 box of second hand dresses and shoes.

Miss Clarice Gunn, Reidsville, N. C., coat, hat, dress, skirt, etc.

Miss Ruth Stephens, Ruffin, N. C., 1 box of second hand clothes.

Mrs. Lena Chase, Roanoke, Va., 1 box of second hand clothes.

Noonday Christian Church, Norfolk, Va., 8 used sweaters.

Mrs. C. W. Parker, Portsmouth, Va., 1 box of second hand boys clothes.

Mrs. R. C. Jarrett, Hampton, Va., 1 box of second hand girls clothes.

Mrs. Ben Holden, Louisburg, N. C., 1 box of second hand clothes.

Mrs. Jackie Ward, Louisburg, N. C., 1 package of clothing.

REPORT FOR NOVEMBER 19, 1942.

Amount brought forward		$13,625.92
Sunday School Offerings.		
Eastern N. C. Conference:		
Pleasant Union	$ 16.00	
		16.00
Western N. C. Conference:		
Seagrove	$ 10.00	
Pleasant Ridge	6.87	
Shiloh	5.00	
Pleasant Cross	25.00	
		46.87
N. C. and Va. Conference:		
Apple's Chapel	$ 44.19	
Concord	2.50	
Durham, First	18.65	
Berea, Nov 1941 Oct. 1942	24.00	
Nov. and Dec. 1942..	4.00	
Long's Chapel, 6 mos...	13.67	
Union (N.C.)	12.24	
Mt Bethel	3.13	
		122.38
Eastern Va. Conference:		
Newport News	$ 7.25	
Suffolk	9:30	
Mt. Carmel	8.35	
Portsmouth, First 2 mos.	12.35	
Liberty Springs, Friendship Class	1.00	
Sr. Boys and Girls...	.50	
		38.75
Alabama Conference		63.33
Special Offerings.		
C. M. Horner	$ 5.00	
Edith V. Bryant	10.00	
Mr. Cicero Fesperman...	5.00	
Portsmouth, First, Ellen Grimes Bible Class for B. Joe Blackwood....	6.00	

(Continued on page 15.)

ELON COLLEGE

A CO-EDUCATIONAL INSTITUTION OF HIGHER LEARNING OF THE CONGREGATIONAL CHRISTIAN CHURCH

East Dormitory Will Be Used for Girls This Year.

Elon College is located in the piedmont section of North Carolina. The climate is invigorating and healthful. The natural beauty of the campus is enhanced by careful landscaping.

The rates are most reasonable.

LEON EDGAR SMITH, President

Elon College North Carolina

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.
A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational and Christian Churches.

BOARD OF EDITORS.

R. L. HOUSE, B. D.....Editor
S. C. HARRELL, D. D.....Associate
W. T. SCOTT, D. D.....Associate
F. C. LESTER, B. D.....Associate
I. W. JOHNSON, D. D.....Contributing
L. E. SMITH, D. D., LL.D....Contributing
ALLYN P. ROBINSON.....Contributing
J. T. KERNODLE.....Managing Editor

DEPARTMENTAL EDITORS.

H. S. HARDCASTLE, D. D..Sunday School
H. E. ROUNTREE.....Quiet Hour
S. E. MADREN.....Christian Endeavor
MRS. A. C. TODD.....Children's Page
RICHARD L. JACKSON....Young People

SUBSCRIPTION RATES.

Six Months.....$1.00
One Year.....$2.00

Published by the Board of Publications, agent for the Southern Convention of Congregational and Christian Churches, and printed every Thursday by the Central Publishing Co., Inc., Richmond, Va.

Entered as second-class matter at the Postoffice at Richmond, Va., July 25, 1922, under Act of March 3, 1879.

Remittances for subscriptions should be sent to the office of Promotional Secretary, Elon College, N. C.

All other matters of business should be addressed to "The Christian Sun," 1536 E. Broad Street, Richmond, Va.

Contributions should be sent to the editor at 3206 Grove Avenue, Richmond, Va., not later than Friday preceding the date of publication. Emergency notics will be received at "The Sun" office up to Tues. day of the week of publication.

Marriage or obituary notices of not over 125 words will be published fre. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

CHRISTMAS CHEER FOR SOLDIERS.

Mrs. Leigh Wilson of Raleigh, chairman of a special committee of the Woman's Auxiliary of the Good Shepherd Episcopal Church there is promoting a plan to bring Christmas greetings to the soldiers who will be confined to the Fort Bragg Hospital during the Christmas holidays. Last year the same Auxiliary sent Christmas cards to two or three units of the hospital and the cards were so greatly appreciated that Mrs. Wilson and her committee hope that with the help of other churches they will be able to send cards to all of the hospital patients this year. It is possible that there will be between two and three thousand men confined to the hospital during the Christmas season. Welcoming the help of other church groups, Mrs. Wilson suggested that those who send cards personalize them by signing their names and addresses. Many last year, she said, wrote brief notes and the appreciation of the soldiers was reflected in the answers which a number of the church women received. Packages of cards intended for this purpose should be sent to Senior Chaplain, Maj. Simpson R. Daugherty, Fort Bragg Hospital, Fort Bragg, N. C. It will be impossible to supply individual names and addresses, but the Senior Chaplain will be glad to see that they are properly distributed. These cards in many cases will reach men who have no families and to whom this Christmas greeting may bring real cheer.

LISTENING.

"Listening is the most effective method for work with individuals which has been discovered up to the present time," writes Rev. Russell L. Dicks of the Highland Park Methodist Church in Dallas, Texas, in "The Ministry of Listening," a pamphlet prepared especially for chaplains in the service but equally valuable for the parish minister. It was published today by the General Commission on Religion and Health of the Federal Council of Churches.

In the pamphlet Mr. Dicks, a noted authority in the field of ministry to the sick, indicates the different types of listening and the specific ways in which listening can prepare the way for use of appropriate pastoral resources. An extended section on "The Art of Asking Questions" is included.

According to Rev. Seward Hiltner, Executive Secretary of the Commission on Religion and Health, seminars or institutes on pastoral counseling and ministry to the sick are being offered to the Chaplains' groups at military posts under the joint sponsorship of the General Commission on Army and Navy Chaplains and the Commission on Religion and Health. Seminars have been held at eight camps thus far, and several more are being planned for the immediate future, Mr. Hiltner said.

Copies of the pamphlet are being distributed to Protestant Chaplains in the Army and Navy. Additional copies are available for sale to ministers and others at ten cents a copy.

AT THE OTHER END.

(Continued from page 2.)

or if you prefer, you may write direct to me and I shall be glad to turn your pledge or contribution over to Mr. Gordon. With friends working this way, I feel doubly assured that this debt will be paid in full by January 1, 1943. The amount now owing is only $25,000. The payment of your pledge would help to decrease this figure. Thank you.

L. E. SMITH.

THE NEW CONFERENCE YEAR.

(Continued from page 6.)

ing in a changing world, but we do not worship a changing God. He is the same yesterday, today, and forevermore. If in the present upheaval man can be persuaded to turn to God, help and deliverance shall surely come. It is the privilege of the church to render this service.

L. E. SMITH.

THE QUIET HOUR.

(Continued from page 12.)

In the coming days and years grant unto us Thy spirit through Jesus Thy Son, our Saviour.

O Lord, our sins are ever before Thee. Be merciful unto us and forgive us and redeem us. Then shall we walk in integrity: we shall stand fast in the faith; and in the sanctuary midst the congregation of the righteous. We will be ever praising Thee. *Amen.*

THE ORPHANAGE.

(Continued from page 14.)

Lacy N. Overman, Guar.	10.72	
Mr. May	6.00	
Interest on Loan	12.50	
From Estate of Mrs N. M. Heikes	150.00	
Sale of Old Car	70.00	
		275.22
Thanksgiving Offerings.		
Eastern Va. Conference:		
Eure, Ladies Aid	$ 5.00	
Suffolk, Mr. and Mrs. H. W. Phillips	100.00	
		105.00
Eastern N. C. Conference:		
Hope Mills		20.00
Individuals.		
Mrs. H. E. Pearce	$ 10.00	
Gibsonville Dev. Co., Inc.	15.00	
Dr. and Mrs. C. D. Johnston, Jr.	15.00	
Mr. Alfred W. Haywood	25.00	
Mr. and Mrs. J. N. Williams, Jr.	20.00	
Mrs. Cameron Morrison.	25.00	
Mr. J. W. Burke	10.00	
Lenoir Furniture Corp.	50.00	
Lenoir Chair Co.	50.00	
Mr. Julian Price	25.00	
Mr. R. L. Ellis, Coca-Cola, Asheville	25.00	
J. A. Clarke	10.00	
Carl T. Durham	5.00	
Mr. E. H. Wilkins	50.00	
Antoinette Darden	20.00	
Mrs. J. M. Darden	250.00	
M. Spencer Love	240.00	
Miss Lura Kennedy	30.00	
Rev. H. E. Rountree	1.00	
Mrs. Andrew Sanders	2.00	
W. J. Carter	50.00	
		928.00
Total for week		$ 1,615.55
Grand Total		$15,241.47

Young man! How old were you when your father knew as much as you?—*John Pew.*

Remember, It's Thanksgiving Time at the Elon Christian Orphanage, Too!
Your Offering Will Keep These Boys and Girls Happy

Offering Envelopes have been sent out to all of the churches and Sunday schools, and it is hoped that returns will be liberal and promptly made. The orphanage, like all other institutions, is being affected by the increased cost of providing food and clothing for the boys and girls who look to it for care, so be as generous as you possibly can when you place your offering in the envelope.

THE GOAL IS $25,000.00--LET'S GO OVER THE TOP!

Chas. D. Johnston, Superintendent, - - - Elon College, North Carolina

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCIV. RICHMOND, VA., THURSDAY, NOVEMBER 26, 1942. NUMBER 47.

The Presidents Thanksgiving Proclamation

THANKSGIVING DAY NEW YEAR'S DAY

"It is a good thing to give thanks unto the Lord."

Across the uncertain ways of space and time our hearts echo those words, for the days are with us again when, at the gathering of the harvest, we solemnly express our dependence upon Almighty God.

The final months of this year, now almost spent, find our Republic and the nations joined with it waging a battle on many fronts for the preservation of liberty.

In giving thanks for the greatest harvest in the history of our Nation, we who plant and reap can well resolve that in the year to come we will do all in our power to pass that milestone; for by our labors in the fields we can share some part of the sacrifice with our brothers and sons who wear the uniform of the United States.

It is fitting that we recall now the reverent words of George Washington, "Almighty God, we make our earnest prayer that Thou wilt keep the United States in Thy hold protection," and that every American in his own way lift his voice to heaven.

I recommend that all of us bear in mind the great Psalm:

The Lord is my Shepherd, I shall not want.

He maketh me to lie down in green pastrues: he leadeth me beside the still waters.

He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake.

Yea, though I walk through the Valley of the shadow of death, I will fear no evil: for Thou art with me: Thy rod and Thy staff they comfort me.

Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over.

Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever.

Inspired with faith and courage by these words, let us turn again to the work that confronts us in this time of national emergency: in the armed services and merchant marine; in factories and offices; on farms and in the mines; on highways, railways and airways; in other places of public service to the nation; and in our homes..

Now, therefore, I, Franklin D. Roosevelt, President of the United States of America, do hereby invite the attention of the people to the joint resolution of Congress approved December 26, 1941, which designates the fourth Thursday in November of each year as Thanksgiving Day: and I request that both Thanksgiving Day, November 26, 1942, and New Year's Day, January 1, 1943, be observed in prayer, publicly and privately.

In witness whereof, I have hereunto set my hand and caused the seal of the United States of America to be affixed.

Done at the City of Washington the eleventh day of November in the year of our Lord nineteen hundred and forty-two, and of the independence of the United States of America the one hundred and sixty-seventh.

FRANKLIN D. ROOSEVELT.

By the President:

CORDELL HULL,

Secretary of State.

NEWS AND VIEWS

Dr. N. G. Newman has returned to the hospital in Suffolk for treatment.

Rev. J. H. Dollar and Rev. R. L. House will exchange pulpits for both services Sunday.

Rev. M. W. Butler has accepted the Wakefield pastorate. His address is P. O. Box 95, Wakefield, Virginia.

Rev. F. C. Lester and the Editor attended a committee meeting of the Southern Provisional Council in Atlanta this week.

Rev. Allyn P. Robinson served as a discussion leader during the annual observance of "Religion and Life Week" at N. C. State College last week.

Dr. Walter Judd, returned missionary from China, was recently elected a Representative to Congress from the State of Minnesota. Dr. Judd was elected on the strength of his international platform.

Dr. Boynton Merrill, Chairman of the Committee on War Victims and Services, has been called to the historic First Congregational Church, Columbus, Ohio. This church was made famous by the preaching of Dr. Washington Gladden.

The Palmyra Sunday School was reorganized last Sunday afternoon. The basement of the new church is not finished and probably will not be until next summer. Neither is the church painted on the inside, but it is being used anyway.

When possible we hold the forms of The Sun for regular contributions that may have been delayed, but this has not been possible this week because of Thanksgiving mail service and also to the fact that most of the material herein is relevant to Thanksgiving. We are sorry that this material had not arrived before the forms were closed.

MEMORIAL SERVICE IN HONOR OF DR. WILLIAM ALLEN HARPER.

On Tuesday of this week there was held in the Wesley Hall Chapel at Vanderbilt University a memorial service for Dr. William Allen Harper, who for ten years was Professor of Religious Education there. The opening invocation was by Dr. John Louis Kesler, Emeritus Professor of Religious Education. There were three addresses given: "Dr. Harper and the University," by the Chancellor, Dr. O. C. Carmichael; "Dr. Harper as Man and Teacher," by Rev. Dr. George Mayhew, Professor of the History of Religions; and "Dr. Harper as Churchman," by Rev. Dr. William J. Campbell, President of Atlanta Seminary Foundation and Professor of Homeletics in the University. The service was concluded with the benediction by Rev. Dr. Donald Maynard, Professor of Religious Education in Scarritt College.

ADVENT BEGINS NOVEMBER 30.

The days before Christmas are a season of expectancy. The men of old looked forward to the birth of the Christ child; today we yearn for the time when His spirit will bring peace to earth and goodwill among men. Yet all too often we miss the meaning of Christmas in our endeavor to utilize the "shopping days" which remain before its arrival.

The Commission on Evangelism provides help for those who wish to rescue this sacred season from the unquestioned dominance of Santa Claus.

Information regarding same may be obtained from the office of the Promotional Secretary, Elon College, N. C., or from 287 Fourth Avenue, New York City.

CONFERENCE APPORTIONMENTS

All conferences constituting the Southern Convention have held their annual sessions. The church year 1941-42 has closed. The college wishes to take this opportunity to express its appreciation to every church, pastor, and individual that contributed to the support of the college during the past year through conference apportionments. The amount sent to the college from the several Sunday Schools and churches in advance of the meeting of the Annual Conference amounted to $3,701.21 which is about $300 more than last year. The amount sent to the Conferences by the churches to be forwarded to the college has not yet been received. It is to be hoped sincerely that this will be in advance of previous contributions. At any rate, the college is indebted to the churches and most appreciative of the increased support coming from this source.

We now start a new year. The total apportioned for the college to all conferences in the Convention is $12,500. We start without a payment on this amount. It is hoped that all Sunday Schools and churches that have become accustomed to supporting the college through this channel may find it possible to increase their support this year and those who have not responded may realize how easy it is to raise conference apportionments in this way and how much it will help the college. We hope to have some new friends during the year.

L. E. Smith.

For Every Blessing

O. H. McLENDON

I thank Thee, Lord, for the gift of this day,
For the flowers and trees along my way,
For the gift of the beautiful fragrant rose,
For the gift of every breeze that blows
For the bright sunshine and the deep blue sky,
For the joyous birds that about me fly,
For the gentle cloud and refreshing rain,
For the blessing it brings to the earth again,
For the founts and streams and mighty seas,
For the hills and mountains, valleys and leas,
For the sun by day and the stars by night,
For the birds and flowers, and fields and trees;
I thank Thee, Lord, for the gift of these,
For all the blessings Thou givest me,
I lift my soul in thanks to Thee.

—*The Christian Index.*

The First Thanksgiving Proclamation

Few Americans know that the original presidential Thanksgiving proclamation was lost for over a hundred years; that it was found at an auction sale in 1921; that it was bought by the Library of Congress for $300.00; and that it now reposes in the archives of that institution—one of the most valuable documents in the world. The Division of Information and Publication of the George Washington Bicentennial Commission, in a statement issued at that time, related the story in the House of Representatives:

"Resolved, That a joint committee of both Houses be directed to wait upon the President of the United States, to request that he would recommend to the people of the United States a day of public Thanksgiving and prayer, to be observed by acknowledging, with grateful hearts, the many signal favors of Almighty God, especially by affording them an opportunity to establish a Constitution of government for their safety and happiness."

Harmless as this resolution seems, there were objections to it. In reading the annals of Congress of that period, we find that Representative Aedanus Burke, of South Carolina,, thought we should not mimic Europe, where they made a mere mockery of Thanksgiving.

Representative Thomas Tudor Tucker, also of South Carolina, argued that it was not the business of Congress to ask for a national day of Thanksgiving. "They (the people) may not be inclined to return thanks for a Constitution until they have experienced that it promotes their safety and happiness."

These objections, however, were over-ruled; the resolution was passed and sent to the Senate for concurrence. The Senate approved and appointed its committee to wait on the President. The joint committee was made up of Ralph Izard, of South Carolina, and William S. Johnson, of Connecticut, from the Senate; Elias Boudinot, of New Jersey, Roger Sherman of Connecticut, and Peter Sylvester of New York, from the House.

Washington complied with the request, and, on October 3, 1789, issued his proclamation, calling for a national day of Thanksgiving on Thursday, November 26th.

The original proclamation, the first presidential proclamation ever issued in the United States, reads as follows:

"By the President of the United States of America.

"Whereas, it is the duty of all nations to acknowledge the providence of Almighty God, to obey His will, to be grateful for His benefits, and humbly to implore His protection and favor; and, whereas, both houses of Congress have, by their joint committee, requested me 'to recommend to the people of the United States a day of public thanksgiving and prayer, to be observed by acknowledging with grateful hearts the many signal favors of Almighty God, especially by affording them an opportunity to establish a form of government for their safety and happiness.'

"Now, therefore, I do recommend and assign Thursday, the 26th day of November next, to be devoted by the people of these States to the service of the great and glorious Being who is the benificent Author of all the good that was, that is, or that will be. That we may then all unite in rendering unto Him our sincere and humble thanks for His kind care and protection of the people of this country previous to their becoming a nation; for the signal and manifold mercies and the favorable interpositions of His providence which we experienced in the course and conclusion of the late war; for the great degree of tranquility, union, and plenty which we have since enjoyed; for the peaceable and rational manner in which we have been enabled to establish constitutions of government for our safety and happiness, and particularly the national one now lately instituted—for the civil and religious liberty with which we are blessed and the means we have of acquiring and diffusing useful knowledge; and in general for all the great and various favors which he hath been pleased to confer upon us.

"And also that we may then unite in most humbly offering our prayers and supplications to the great Lord and Ruler of nations, and beseech Him to pardon our national and other transgressions; to enable us all, whether in public or private stations, to perform our several and relative duties properly and punctually; to render our national government a blessing to all the people by constantly being a government of wise, just, and constitutional laws, discreetly and faithfully executed and obeyed; to protect and guide all sovereigns and nations (especially such as have shown kindness to us), and to bless them with good government, peace and concord. To promote the knowledge and practice of true religion and virtue, and the increase of science among them and us, and generally to grant unto all mankind such a degree of temporal prosperity as He alone knows to be best.

"Given under my hand at the city of New York the third day of October, in the year of our Lord, 1789.

(Signed) George Washington."

Awards for Three New Hymns

Three new hymns have been added to the usable body of Christian poetry and song as a result of a nation-wide contest for new high standard hymns conducted by the Hymn Society of America in connection with the celebration of the Society's twentieth anniversary. The anniversary was celebrated in New York City on Sunday and Monday, November 15 and 16, with a series of events at which the following were the principal speakers and leaders: Dean Howard Chandler Robbins, the Rev. Philip S. Watters, Dr. William Pearson Merrill, Dr. Robert W. Searles, Prof. Seth Bingham, Dr. Henry Hallam Tweedie, Dr. John Haynes Holmes, Carl F. Price, Dr. Henry Wilder Foote, and Dr. Reginald L. McAll.

Dr. Thomas Curtis Clark, of Chicago, poet and editor, won the prize of $50 for "a hymn of the Christian faith in a time of stress." A similar prize for "a hymn of personal Christian dedication" was divided between Miss Katherine L. Aller, of Mount Vernon, N. Y., and Dr. Hugh Thomson Kerr, of Pittsburgh, former moderator of the Presbyterian General Assembly, both of whose hymns were judged of equal value. No award was made for "a hymn reaffirming the worldwide mission of Christianity," the judges deciding that no hymn in the group was up to the Society's standards. More than 1,000 manuscripts were submitted in the three categories of the contest. These hymns are copyrighted by the Hymn Society of America, and requests for permission to reproduce them should be addressed to the secretary, Dr. Reginald L. McAll, 2268 Sedgwick Avenue, New York City.

Dr. Clark's hymn is as follows:

"Thou Father of us all,
On Thy great name we call,
And seek Thy Light.
Hear Thou the hymn of praise
We to Thy glory raise.
Keep us through all the days
In truth and right.

(Continued on page 15.)

CHAPLAIN ROUNTREE.

For nearly a score of years Chaplain Rountree has prepared the weekly "Family Altar" in this publication. His duties as Chaplain in the United States Navy carried him into distant ports, but he never forgot nor lost contact with the people and institutions of his church. His contributions were regular and generous. Not only through his page in The Christian Sun, but also through extensive correspondence he maintained a vital ministry to our people. A seasoned writer, a gifted singer, a popular entertainer, a sincere and convincing preacher of the Word, this most versatile Christian has faithfully served his Master in manifold ways. Having proclaimed the Christ on the high seas and in distant places, the "time of his unloosing" came and he weighed anchor for the Eternal Harbor.

THANKSGIVING INDEED.

"Come ye thankful people, come, Raise the song of harvest home: All is safely gathered in ere the winter storms begin; God, our Maker, doth provide for our wants to be supplied; Come to God's own temple, come, Raise the song of harvest home."

We have manifold reasons to be thankful people. There is every assurance that our College will be freed from debt by the end of this year. Many of our churches are passing from a debt-ridden past into a free and debtless era. Our people did not yield to the temptation to declare a moratorium on Missions during the war, but generously raised their quota, and more! The orphan children are being cared for and hundreds of people gladly avail themselves of this annual opportunity to share in such a worthy work. The goal for the Orphanage will assuredly be raised. Thank God for all these privileges and achievements.

But there is war! Yes, and in the midst of war the work of Christ goes on. Our missionary program may experience slight retreats, but defeat never. Even greater programs are now being planned. Through our Committee on War Victims and Services the mercy and compassion of Christ is being extended wherever there is suffering. The Churches of Christ throughout Christendom are planning and praying for a just and durable peace. Thanksgiving? Thanksgiving indeed!

EASTERN NORTH CAROLINA CONFERENCE.

Business and worship were beautifully blended in the altar emblazoned sanctuary of the Sanford Church during the sessions of the Eastern North Carolina Conference. Delegates came in unexpected numbers from the churches of the Conference. The spirit of unity prevailed and deep concern for the total program of the church was reflected.

One interesting and unusual feature of the Conference was the verbal reports of the ministers, informally supplementing their statistical reports. It was revealed that a number of the ministers are teaching as a part of the present emergency program. The Rev. J. E. McCauley is teaching in the Epsom High School. The Rev. J. F. Apple is a teacher in the Henderson High School. The Rev. A. P. Robinson teaches two courses in English at the North Carolina State College. These ministers teach in addition to their regular pastoral duties.

The Rev. J. L. Foster conducted the Communion Service. Mr. Foster has attended fifty-eight of the last sixty annual conferences. He has been preaching since he was licensed sixty years ago.

The Rev. Allyn P. Robinson made a very vivid presentation of the Committee on War Victims and Services. The Conference was made conscious of the imploring hands around the world extended toward us for help and an offering of approximately $50 was received.

A number of changes in pastoral fields are being made. Chapel Hill has called the Rev. M. L. Grissom. The Rev. E. M. Carter has accepted a call to serve O'Kelly's Chapel. Beulah has extended a call to the Rev. S. E. Madren and Mt. Gilead has called the Rev. E. M. Powell. The Rev. J. Lee Johnson goes to Auburn.

There are indications of progress in this Conference. The Raleigh Church has raised a thousand dollars more on its building fund this year than was originally anticipated. Much of the credit for this achievement is attributed by Mr. Robinson to a stimulating visit by the Rev. Stanley U. North. Sanford becomes a full-time charge under the pastoral leadership of the Rev. Aubrey C. Todd. The Rev. R. T. Grissom reported that one of his churches which had been having services one Sunday each month has now called him for half-time service. Mr. Grissom expects to spend more time on the field this year. A number of churches have raised their pastor's salaries.

Rev. S. E. Madren, President, Rev. E. M. Carter, Secretary, and Mr. W. J. Ballentine, Treasurer, served with such efficiency they were unanimously reelected. The Editor greatly enjoyed the privilege of visiting this fine Conference in which he was licensed and ordained. One of the many excellent reports, that of the Committee on Evangelism, prepared and read by Rev. J. Lee Johnson, is published below for our prayerful consideration:

REPORT ON EVANGELISM.

Perhaps there has never been a time when evangelism was so much needed as today. Both at home and abroad. The fields are white unto harvest and we need to pray earnestly the Lord of the harvest that He would send forth laborers into the harvest.

Our churches need a real awakening to the conditions of the present time and we need as never before to consecrate ourselves and all that we have to the Lord and confessing our sins pray earnestly that God will revive his people. Our pastors need first to awake and renounce every thing that would hinder the filling of the Spirit who only can fit us for this service.

But not only do we need consecrated Spirit-filled pastors, but evangelists whom God has called with a

passion for souls. One of our greatest weaknesses is the lack of compassion. It is true that if we are to evangelize, the Word of God must be preached in its purity for there can be no real evangelism without the Word of God. But this is not enough; we must "speak the truth in love," for real love for the lost is compassion. When Jesus saw the multitudes He had compassion on them. He loved them. When we pastors and evangelists through prayer and consecration are filled with the Spirit, God will give us a heart of compassion and use us as soul winners.

It is said that D. L. Moody once preached a sermon that melted his congregation and brought conviction. When asked the secret of this unusual power he replied that on searching his Bible on the word and subject of compassion he was sent to his knees with a broken heart, and then to the church for the great message. We have lost, if we ever had, much of our compassion. We very seldom, any more, preach with tears. Paul could say "I have told you often, and now tell you even weeping." And again he says "By this space of three years I ceased not to warn every one day and night with tears." Jehovah said to His angelic servant in the Book of Ezekiel "Go through the midst of Jerusalem and set a mark upon the foreheads of the men that sigh and that cry for the abominations that are done in the midst thereof." We will never do much at evangelizing in the true sense until we can preach the Word with a broken heart. God gives us the challenge in Isaiah 66:2 "But to this man will I look, even to him that is poor and of a contrite spirit and trembleth at my word."

It is good to see that there is much interest in getting the Gospel to our soldiers. Many evangelists are visiting camps, preaching the Gospel fervently and with reports of many being saved. Tabernacles are being erected near various camps to evangelize these soldier groups. Testaments and Gospel portions are going out to them by the tens of thousands. One concern is getting out one million testaments to evangelize the Jews. We need not only great preaching, but much prayer and a big part of our purse to do this task.

May the God of all grace make us fervent in prayer, fill us with His Spirit, giving us a heart of campassion that we may win souls while it is yet day. R. L. H.

Thanksgiving Day

By The Late W. W. Staley, D.D.

Thanksgiving day is the climax of the year when kept in the Thanksgiving spirit. It has been said that a thankful spirit is happy in enterprise, brave in difficulties, and patient in reverses. The word "thank" is derived from an old Anglo-Saxon word which means "thought." Thanksgiving is, therefore, thoughtgiving; and all words and deeds are products of thought. One cannot give thanks unless he has given thought that produced something to give.

Thanksgiving Day in the United States is a day set apart for the celebration of the Lord's goodness to the nation. From its origin it has combined religious worship and social festivals. The first celebration was held by the Plymouth colony in 1621; and the usage soon became common in New England. After the Revolutionary War the custom gradually extended to the Middle States; later, to the West and, more slowly to the South. Since 1863 the observance has been recommended annually by the President of the United States; and, since the Civil War, by the Governors of all the States; and it is now generally observed, and with happy results, throughout the country. There are many reasons why we should give thanks.

1. For those who founded the republic. In 1584, Sir Walter Raleigh had discovered Roanoke Island, in North Carolina; a fort was built and fifteen men left on the island; but, when visited in 1587 they found the place deserted and human bones scattered upon the field where wild deer were reposing. They repeopled the place, but when Governor John White returned to look for the colony, and his own daughter, he found a desert; and it is not known whether they perished or were adopted into the Hatteras Indians. In Virginia, twenty years later, the English were more successful, and a permanent settlement was made at Jamestown. This settlement contained Bartholomew Gasnold; Edward Wingfield, a merchant, who was made governor the first year; Robert Hunt, a clergyman; Captain John Smith, and others, numbering one hundred and five in all—knights, gentlemen, merchants, with license from James I to establish a colony in Virginia. The hardships they endured ought to remind us of their sacrifices in founding a Commonwealth in which people are prosperous and happy to this good day; and every heart ought to swell with thanksgiving.

2. For the integrity of government. James Brice said: "America is a commonwealth of commonwealths, a republic of republics." While we are diversified we are unified—a sisterhood of States embracing a brotherhood of men. All nations reside in comparative peace within our borders; and all men have an equal chance in life.

3. For the extent and variety of our area. Gladstone said: "The United States has a natural base for the greatest continuous empire ever established by man. The United States contains 3,500,000 square miles and a river flow of 40,000 miles, two great mountain ranges—the Alleghany and the Rockies—running north and south, so that the sun shines on both sides of them."

4. For material prosperity. The American people are better housed, better fed, better clothed, and better paid than other peoples. The nation can put one end of her table on the Alleghany Mountains and the other end on the Rocky Mountains and a hundred million of free people can sit down to this Thanksgiving dinner and eat to the full in peace. We ought to be thankful to God for His boundless blessings.

5. For denominational fraternity and brotherly love among the people of God. Many signs of this spirit in cooperative organizations for charity and missionary enterprise point in this direction.

6. For the civic recognition of God by the government in the President's proclamation and the call upon the churches to observe the day in their respective places of worship. The expectancy of this nation now is even larger than when the thirteen colonies were struggling for existence, or when the Liberty Bell sounded its first notes of freedom. Garden and forest have passed from summer into winter with rarest beauty and abundant harvests, and all give thanks for all that God has bestowed upon the nation and the world.

Christ didnt waste His time trying to change the social order. Christ spent all His time fighting sin. Therefore it behooves the witnesses of Christ to say that we do not have to abolish capitalism and establish socialism or communism, that sin can flourish under those systems as well. Christianity is not opposed to any social order, but to sin.

—*John H. McComb.*

CONTRIBUTIONS

SUFFOLK LETTER.

The Associated Press carried a news item printed in the local newspapers last Tuesday: "Chaplain H. E. Rountree of San Diego, Cal., died yesterday." Hersey E. Rountree, son of the late John Thomas and Lavina Anne Rountree was born in Nansemond County, Va., October 12, 1880, and died in a Naval Hospital in San Diego, Cal., November 16, 1942, at the age of 62 years, one month and 4 days. He united with Cypress Chapel Christian Church in his youth. At the age of 18 years he entered Elon College as a candidate for the ministry, graduating in the class of 1903. He was licensed to preach in July 1903, and entered upon his work as a pastor of a group of churches in the Waverly, Va., field. Under his leadership a new church was built at Waverly, and he made a splendid record in the entire field of his labor. He was especially interested in the development of Religious Training of young people to work in the Sunday School. He was popular with all the churches of the community in which he lived.

Later he was called to be pastor of First Church, Portsmouth, Va., where he served from 1913 to 1917, resigning to become Chaplain in the U. E. Navy. As a Chaplain in the Navy he was recognized for his ability as a preacher, teacher and entertainer of young men in the Navy. While a student in Elon College he studied vocal music and was useful as a soloist and song leader. He pursued his studies in that field with great diligence after making his headquarters in San Diego, Cal., and became very proficient in that field. Singing was an outlet for the expression of his artistic soul. He was gifted by nature in having an appreciation of the beautiful. Language, art, music, poetry all appealed to his sense of the poetic and the artistic.

He is survived by his wife, Mrs. Maudsen Franklin Rountree, a native of South Boston; one son, H. Braxton Rountree, of Red Brank, N. J.; and one adopted daughter, Mrs. W. J. Byrd of Suffolk, Va.; one brother, W. T. Rountree, of Newport News, Va.; two sisters, Mrs. Harry P. Taylor of Suffolk, Va., and Mrs. H. B. Harrell of Portsmouth, Va.; six grandchildren and several nieces and nephews.

During his active service as Navy Chaplain, he did not lose his interest in the church of his youth. For a number of years he contributed the Family Prayer page in THE CHRISTIAN SUN. In a recent letter to the writer he said: "I have already prepared copy for THE SUN articles well into next spring." SUN readers will probably have an opportunity to see his articles as late as next May or June—if not later. Forced to retire from active service on account of declining health he had been in the Hospital for most of the time for the past three months. A kidney ailment was his fatal illness.

For nearly forty years he and I have been devoted friends. His last letter came a few weeks ago. Cheerful in the midst of affliction, he hoped to recover and return some day to Eastern Virginia and be in closer touch with the scenes and friends of other days. His was a great soul, filled with devotion to the cause of Christ, and rich in enduring friendship. Personally, his death is a great loss to me. We have, during the years, enjoyed a sweet fellowship of rich spiritual experiences. That is now broken, but the memory of it will linger and make life richer in the days to come. The workers pass, but their works follow them. Heaven is not far away to those who keep in touch with the fundamentals of our faith.

I. W. JOHNSON.

RELIGIOUS EMPHASIS PERIOD.

It has been the custom of Elon College for the past years to observe what we call Religious Emphasis Week when faculty, students, and townspeople shall unite in a series of religious services with the hope of impressing all anew with the seriousness and the necessity of our Christian faith to the end that in cooperative fellowship our own religious experiences may be revitalized and our usefulness in Christian service greatly increased. Ultimately it is the purpose of such undertakings to influence all who may come under the influence of the meetings who themselves are not Christians to seriously consider their personal relation to God through Christ, and of course, it is the hope and prayer of all that such may reach a definite decision and commit their lives to Christ and the service of His church in the earth.

The Church and student body through the Board of Deacons and the Student Christian Association some weeks ago invited Dr. H. S. Hardcastle, pastor of the Christian Temple, to be our leader and speaker on our Religious Emphasis program at the college this year. The services began with the service last Sunday morning, the pastor of the church speaking, in which emphasis was placed upon the individual's responsibility for the harmony and peace of the church and the program of the church in the community. Dr. Hardcastle arrived Monday afternoon and gave his first message Monday evening. This message emphasized the fact that the gospel is the power of God and that no one need be ashamed of Christ and of His gospel. Dr. Hardcastle spoke twice daily, 10:30 A.M. and 7:00 P.M. His messages were biblical and intensely practical. All who heard him were delighted and benefitted by the services. There were several reconsecrations and three conversions. Opportunity will be given for church membership at the Sunday morning service.

The series of meetings meant much to the church and the college. We are grateful for Dr. Hardcastle's presence on our campus, for the fine spirit that he brought to our church and college, and for the results of our efforts together. The church and the college wish for him continued success in the Norfolk pastorate.

L. E. SMITH

THANKSGIVING IN 1942.

To give thanks to God in this particular year of Armageddon requires a running start on one's spiritual instincts. For the feeling, that comes so easily to the surface, is one of grimness, not to say anxiety and perplexity. We think so much of the slaughter of lives, and the destruction of precious materials, that the mood of gratitude to God is easily lost.

Yet, if ever there was a time when we should pause "to count our blessings, one by one," it is now!

We are privileged to live in one of the few remaining democratic countries on the globe, where the four freedoms, in spite of all temporary war-time restrictions, are real.

We should give thanks that we are no longer spectators in a world where brave men and women all about us are dying to give us a chance to live in peace and freedom.

We should give thanks that we can produce enough food and clothing, not only for our own people, but for the starving peoples of many lands.

We should give thanks for the dawning life of a better world in

(Continued on page 10.)

FOR THE CHILDREN

Dear Children:

Last week Mrs. Todd told you that she hoped very much that I would make the trip to Sanford with Mr. House. and I did. I wanted very much to tell you about it.

The Conference was meeting at their church and there were many people there. It was fascinating to see the church and especially the rooms that Mrs. Todd had described. Do you remember when she wrote about the Sunday School rooms? Mr. Todd painted them. The Chinese boy was flying his kite and in another room there was the lovely frieze of children playing. One of them was feeding a cat. You should see that cat! He was round and fat and full of good rich cream. In the back of the church is a beautiful lawn and flower garden. There are benches to welcome the weary. I thought how nice it would be if every church could have a lovely spot outdoors for people to rest and think beautiful thoughts. It was such a beautiful day when we were there we ate our lunch out-doors on the lawn.

At supper time we went home with the Todds. The Rev. Allyn Robinson, who has a little girl five years old named Sarah was there too. In the parsonage we saw the painted tiles on the fireplace that Oliver's father did at Christmas time. Oliver had spent the day with some neighbors, but came home in time to see us.

It is hard to describe Oliver for he is a very active little boy. Mrs. House's mother was with us and Oliver took off his shoes and wiggled his toes for her. He has just celebrated his second birthday. He is a very attractive little boy and full of laughter and happiness.

Some of you probably don't like to go to bed promptly. But Oliver did. He had his bathing done without a fuss or bother and off to bed he went. I heard his mother singing a little lullaby to him and soon he was in the Sand Man's Land I think.

I want to tell you a Thanksgiving story.

How many of you have ever seen a newborn Chinese baby? I never had until last year. This little boy arrived in our world on Thanksgiving Day. He was the second born and a boy and it was a time of great rejoicing in his family.

The mother and father thought and thought what to name him and finally they gave him the name David for someone told them that in Hebrew it meant "beloved one." David's father came to America and then to Richmond about three years ago. He left his wife and tiny baby daughter in Canton, China, and when he had worked long enough to send for them he did. David and his wife were very happy in their work and loved their little daughter, but when their son was born their joy was very great. They told everyone about him and had a great Chinese feast for their friends. Little Lotus, David's sister, was glad that she had a playmate.

I saw him when he was very small and not many days old. He was a lovely pale yellow and with an abundance of black fuzz on his head. And his eyes were black little spots set in the midst of many laugh wrinkles. Already he looked wise and as if he would burst out laughing, but instead he burst out crying.

This Thanksgiving he will be a year old. He is jolly and fat. He sleeps in a big clothes basket on the counter of his father's laundry and laughs at all who come.

His mother says, "This year we have a real American Thanksgiving for Lotus and David and life in the New World."

David looks as though Thanksgiving is a fine birthday for him. It is a fine holiday for us. Let us be glad for our brothers and sisters and mothers and fathers, schools and churches, and other joys in our world.

Best wishes for a happy Thanksgiving,

JUNE JOY HOUSE.

THE TEACHER'S FRUIT BASKET.

"She has been so very nice to all of us," Paul sighed. I'm going to miss her."

"So am I," Mary declared. "She has been so kind to me. She always helped me with my spelling."

"And me, with my arithmetic," joined in Lewis. "I surely hate to see her go. I don't see why she had to be transferred right now. Why can't the superintendent wait until school is out in June?"

"Or why can't they transfer some other teacher?" demanded Nell.

"Wouldn't it be great if we could give Miss Allan something?" Ernie questioned. "You know, like a good-bye gift."

"It certainly would," agreed Lawrence. "But where are we going to get the money for a gift?"

"I can bring a nickel," offered Jane.

"So can I," promised Mary Lou.

"Well, that's not enough," Lawrence told her dolefully. "Gee, I wish we could give her a box of nice candy. A real big one with a red ribbon on the lid."

"Or maybe a basket of fruit," suggested Polly. "I saw a beautiful one down in Burk's window. It was the most gorgeous basket filled with the most delicious looking fruit, and had a most beautiful satin bow on the handle," she continued in her dramatic way.

"Sure you did," agreed Peter. "And so did I. But did you see the most wonderful price on it?"

"Look, kids," Lewis began seriously as he elbowed his way to the center of the group, "recess is almost over. What do you say if we all think hard and decide what we can do for Miss Allan. Tomorrow is her last day with us, so we've got to think of something now. The box of candy is a good idea, but it's out. We can't get enough money for it. And neither can we buy a basket of fruit."

"Oh, but the basket was such a beautiful one," sighed Polly.

"Well, we couldn't get enough money to buy it if we all saved our pennies a whole month."

"I've got it! I've got it!" Lucille suddenly exclaimed. "We can give Miss Allan a basket of fruit. And a fine one, too! A long time ago, when Grandmother broke her ankle, someone sent her a beautiful basket of fruit. We still have the basket, and I know Mother will give it to me when I tell her we want to give it to Miss Allan as a good-bye gift. We each bring an apple or an orange or a peach or pear or some other fruit as part of our lunch, don't we?" Twenty-five heads nodded eagerly. "Well," Lucille continued triumphantly, "tomorrow, bring along an extra piece of fruit. We'll all meet right here in this corner of the schoolyard especially early. Then we'll have plenty of time to arrange the fruit in the basket before the bell rings."

Shouts of glee filled the air. Bud even put his two fingers in his mouth and whistled in his sharp way. The rest of them cheered as if at a circus.

Just then the bell rang announcing that recess was over and it was time for the children to return to their studies.

But the little group over in the farthest corner of the schoolyard lingered. Now they were all looking at Polly who seemed to be bubbling over with enthusiasm.

(Continued on page 15.)

WHAT HAST THOU DONE TODAY?

What hast thou done today?
  What hath been thy part
In God's great work of life
  To gain each human heart?
Hath one glad word of thine
  An echo found within
Some soul oppressed with doubt
  And struggling hard 'gainst sin?

Hast thou revived to life
  Some drooping courage, weak?
To one o'ercome with grief
  Didst words of comfort speak?
Hast shared the Bread of Life,
  And blessed the Giver free,
That He didst power grant
  So richly unto thee?

Canst say: "At such a time?
  I gave assurance sweet
To one who in life's path
  Walked on with trembling feet?"
Didst bend to earth thine ear
  To catch its sounds of woe
That surge from anguished hearts
  With sorrow's ebb and flow?

Or didst with folded hands
  In careless haste pass by
Or note dull misery?
  Or hear her plaintive cry?
Or dream His humble ones
  Hath need of sympathy?
But cast them moneyed alms,
  And called that—charity?

What hast thou done today?
  Tomorrow comes full soon;
The brightness of the morn
  Doth quickly change to noon;
Then, when night's darkness falls,
  And power to toil be gone,
Wilt tell thy Master then,
  "My work is still undone?"

—Unknown.

MISSIONARY OFFERINGS.

WEEK ENDING NOVEMBER 20, 1942.

Sunday Schools.

Winchester, Va.	$ 6.68
Durham, N. C.	7.42
Pleasant Hill, Liberty, N. C.	8.96
Rosemont, Norfolk, Va.	67.55
Morrisville, N. C.	2.25
Bethel, Elkton, Va.	1.00
Liberty Spring, Suffolk, Va.	5.00
Mt. Olivet (G), Geer, Va.	3.25
Erskine Memorial, Tryon, N. C.	15.00
Total	$ 117.11

Individuals and Churches.

Rev. P. B. Sanger, Harrisonburg, Virginia	$ 5.00

Specials.

Class No. 2, Rosemont S. S., Norfolk, Va.	$ 12.50
Total for the week	$ 134.61
Previously acknowledged	4,056.38
Total since Sept. 1, 1942	$4,190.99

Gratefully,
MATTIE COX PARKER,
Secretary.

C. M. A. MISSIONARY MEMBERSHIP ROLL N. C. AND VA. CONFERENCE.

The Christian Missionary Association Membership Roll for the year 1942-43 for the North Carolina and Virginia conference is as follows. It is the sincere hope of the officials of the C. M. A. that pastors and members of the churches of this conference will see to it that the goal of memberships for each church will be reached this time. The C. M. A. needs the money in order to help churches in this conference.

Apple's Chapel—Goal 5. The Church, 5 memberships.

Asheville—Goal 1. None.

Belew Creek—Goal 1. The Church, not paid for 1941-42.

Berea—Goal 2. The Philahea Class, Jr. not paid for 1941-42.

Bethel—Goal 3. The Church, Mrs. A. Clay Murray paid 1942-43, The Sunday School, not paid for 1941-42.

Bethlehem—Goal 7. Miss Ida Simpson, Ladies Aid Society, The Church, Mr. I. F. Troxler, Mrs. Martha Madren.

Burlington—Goal 16. Mr. J. H. McEwen, Mr. J. D. Fitch, Mr. J. M. Fix, Miss Sadie Fonville, Mr. D. R. Fonville, Mr. Garland Huffman, Rev. J. H. Lightbourne, Mrs. J. H. Lightbourne, Dr. C. W. McPherson, Mr. E. B. Rascoe, Mr. W. R. Sellars, Mr J. D. Strader, Mr. Herman Truitt, The Woman's Bible Class, Dr. R. A. Wilkins, Mr. D. E. Sellars, Mr. W. W. Sellars, Mrs. J. H. Barnwell, Mr. Wayne Morton, Loyal Girls Bible Class; Not paid for 1941-42. Mr. M. Z. Rhodes, Miss Ethel Truitt, Mrs. C. F. Neese.

Concord—Goal 5. The Sunday School, Woman's Missionary Society, The Church and paid Mr. W. B. Simpson, Mrs. J. C. Tate for 1942-43.

Danville—Goal 15. None.

Durham—Goal 9. The Church 5, Dr. Stanley C. Harrell, Board of Deacons for 1939-40, 40-41, 41-42; Philathea Class for 1941-42.

Elk Spur—Goal 1. None.

Elon College—Goal 7. Mrs. F. C. Lester, Dr. L. E. Smith, Mr. Geo. D. Colclough.

Gibsonville—Goal 1. Mr. Merton Simpson, and paid for 1942-43.

Providence, Gr.—Goal 1. Miss Beatry Foushee.

Greensboro, First—Goal 9. Woman's Missionary Society, Rev. W. E. Wisseman, Philathea Class, Mrs. Cora Anthony, O'Kelly Bible Class, Mr. W. B. Truitt in arrears for 1940-41, 41-42.

Greensboro, Palm—Goal 5. Woman's Missionary Society, M. A. Pollard, and Endeavor Society not paid for 1941-42.

Happy Home—Goal 4. The Church, Mr. A. J. Powell, Rev. W. J. Andes, Mrs. Bettie Wall.

Haw River—Goal 3. Young Men's Bible Class, The Men's Class, The Bible Class all not paid for 1941-42.

Hebron—Goal 3. Mrs. Arrington's Bible Class in arrears for 1940-41, 41-42.

Hines Chapel—Goal 3. Mrs. A. D. Gerringer, Miss Vera Gerringer, Mr. Holt Gerringer.

Hopedale—Goal 1. The Church not paid for 1941-42.

Howard's Chapel—Goal 1. None.

Ingram—Goal 3. The Kent Bible Class, Mr. Luther E. Carlton.

Ivy Hill—Goal 1. None.

Kallam's Grove—Goal 2. None.

Lebanon—Goal 3. None.

Liberty—Goal 3. None.

Long's Chapel—Goal 3. Bible Class and Young People's Bible Class for 1941-42, The Sunday School for 1940-41, 39-40, 41-42.

Lynchburg—Goal 2. Mr. W. T. Dunn for 1940-41, 41-42.

Monticello—Goal 1. The Church.

Mt. Bethel—Goal 2. The Church, Rev. F. C. Lester.

Mt. Zion—Goal 3. Miss Georgia Bradley, The Church, Mr. Zeb Lynch and the Sunday School, 1941-42.

New Lebanon—Goal 3. Woman's Missionary Society, 1940-41, 39-40.

Pfafftown—Goal 1. None.

Pleasant Grove—Goal 5. None.

Pleasant Ridge—Goal 1. None.

Reidsville—Goal 10. Mrs. D. E. Mitchell, Woman's Auxiliary, Sunday School, The Church, Rev. Joe A. French, Mr. C. J. McKenney, Mr. W. R. Barnes and Mrs. Ed Chilton and the Baraca Class for 41-42.

Rocky Ford—Goal 1. None.

Salem Chapel—Goal 2. None.

Shallow Ford—Goal 3. Christian Endeavor, The Church for 1941-42.

Tryon—Goal 1. None.

Union, N. C.—Goal 6. Woman's Missionary Society and the Hustler's Class, The Sunday School for 1941-42.

Union, Va.—Goal 6. Rev. C. E. Newman.

Winston-Salem—Goal 1. Woman's Missionary Society for 1941-42.

J. H. LIGHTBOURNE,
Financial Secretary.

The more distinctly we become acquainted with our powers of destiny, the more effectively do we exert ourselves to give that direction to our common employments; the less do we serve our circumstances, and the more do they serve us.

—Emerson.

Cypress Chapel

Cypress Chapel has a very important place in the history of the Christian church, according to Major W. E. McClenny, historian for the Eastern Virginia Conference, who delivered an address along this line at the recent convention of the churches of this conference in the modern building now in use by the Cypress Chapel congregation.

His address follows:

Brethren, we are today on historic ground. It was settled by Englishmen about the middle of the 17th century. Early grants were taken up on the Dismal, Cypress, Mossy and Corapeake swamps in this section. A little distance from here is the famous Lake Drummond, named for the first governor of North Carolina.

In the early days this spot was on one of the highways to North Carolina, and many of the prominent men from other sections passed here on their way to their new homes in the Old North State. It was visited by Col. William Byrd and his party while surveying the Virginia-North Carolina line in 1728.

The section was visited by George Washington on his exploring expeditions around the great Dismal swamp and not far from here is the canal or ditch which bears his name to this day.

Near here stood Dismal Town which grew up around the western end of the ditch or canal. One of the first mail routes in this section passed near here. George Washington may have visited this spot in his travels.

The road leading from here to Suffolk and known as the White Marsh road is perhaps one of the most tragic roads in Virginia. In pioneer days it was visited, according to legend, by reformed pirates who brought with them some of their loot from their former profession, and one being called off suddenly left his treasure-hiding place unknown, and long years after one night while the winds were howling, the bag of Spanish gold toppled down from around the chimney on the hearth, at first to the consternation, and then to the delight of the new owners.

There have been many strange and weird murders and people burned alive during its life.

On November 29, 1785, an Episcopal chapel of ease was ordered in this vicinity to be set on the land of Thomas Harrell. It was to be 30 feet long, 24 feet wide and ten feet pitch with two doors, and two windows on each side with good framing; 18 lights of glass 8 by 10 inches to each window.

Thomas Harrell's land was found to be entailed and so land was bought from John Norfleet at the present site. English people were determined to have good titles to their chapel lands. The chapel was built and on November 28, 1760, James Gibson, Jacob Sumner and Mills Riddick were to view the chapel at Norfleet's to see that it was built according to specifications. That day the Rev. Mr. Webb, the parish minister preached. Then Rev. John Agnew was requested to preach in the parish church and chapels.

It continued to be an Episcopal place of worship until the Revolutionary War, and was served by the regular parish ministers. The Episcopal services were never revived after that war. The name Cypress Chapel was perhaps taken from the tall cypresses in the swamp hard by.

A few years before 1776 the itinerant Methodist ministers had come to Eastern Virginia, and began to go into the interior, and no doubt they held services here. As early as July 8, 1780, Rev. James O'Kelly, the organizer of the Christian Church in the South, who was then a Methodist traveling preacher, met Rev., afterwards Bishop, Francis Ashbury, at this very spot and held a service.

Here that day met for the first time two of the great men in the religious history of the country. Bishop Ashbury is today looked upon, and justly so, as the real founder of American Methodism, while Rev. James O'Kelly is the acknowledged pioneer of the Christian Church.

They then went down into North Carolina and held a service at Green Hill's, a favored place in Methodist history.

The Christian Church in the South was organized in 1793 and 1794, and they took the Holy Bible as their only creed. And as the leader, Rev. James O'Kelly, had been a presiding elder in this district, for several years before, including 1792, he soon organized a Christian Church at this place in the vacant chapel, and it has remained until this day.

The first missionary work of the new denomination, apparently, was here, at Holy Neck and at Union, then known as Joyners.

Among the early members of the Christian Church at this place we have the following: John Harrell, Arthur Jones, Barsheba Jones, Abraham Harrell, Sallie Norfleet, Mary Riddick, Mourning Parker, Henry Skinner, a Revolutionary soldier, and Samuel Wilkins. Their descendants still worship here.

The church stood firm by the Christians in their vicissitudes from its organization to 1818. When the Eastern Virginia Christian Conference was planned for in 1818 at Holy Neck, Cypress Chapel invited the body to meet with them in the first regular session which they did on September 25, 26 and 27, 1819.

The minutes of the Conference are preserved, although written with a goosequill on rag paper.

Among the ministers present were Revs. Burwell Barrett, Joshua Livesay, John Livesay, Mills Barrett, James Warren, Frances Williamson, Nathaniel P. Tatem and Nelson Millar. Of the laymen the following among others are recorded: John Harold, Thomas Holloway, Abraham Harrell, Stephen Smith, Herod Burt and John Copeland. We may naturally suppose that those were representative members of the denomination at that time. Rev. John Livesay became pastor at Cypress Chapel that year. The minutes of that conference show that at that time the Christians were striving for a constitution for the churches.

About 1820 the old Episcopal Chapel was repaired and enlarged. In 1846, the new house was erected a little south of the old spot near the present site. In 1870 a new house was built, the corner stone being laid by Dr. William B. Wellons on September 10th of that year.

On August 2nd, 1845, Rev. Wm. B. Wellons was licensed to preach at this church, and on November 26th, 1846, he was ordained to the regular ministry here by Revs. Mills Barrett, Robert Rawles and William A. Jones. He was then a young man but he soon came to be the greatest leader of the church before the war of 1861-1865 or perhaps for all time.

On November 5th, 1853, at the Annual Conference here a girl's school was planned, and Holy Neck Seminary was the outcome. The Southern General Convention was organized at Union in Alamance County, N. C., in 1856, and the first regular session of the body was held here in 1858, and then all of the enterprises of the church were planned for.

Before another session could be held the dark days of the war had come for the church and the denomination, and her young men were called to the colors to defend their homes and firesides under the leadership of the immortal Lee and Jackson, whom they followed until the end of that struggle.

(Continued on page 13.)

Pilgrim Fellowship

"Youth at Work in the Church"

RICHARD L. JACKSON, *Editor*

NO CEILING! NO PRIORITIES! NOT FROZEN!

In this day of shortages and chances the Women's Missionary Conference in North Carolina announces no changes in their Book Review Awards. Mrs. J. H. Lightbourne, Superintendent of Young People, lists the following scholarships: A scholarship of $5.00 on the expenses of a Junior High Student to the Church Camp for the best review of the book "Traded Twins," by McLean.

A scholarship of $5.00 on the expenses of a Young Person in High School to the Elon School of Leadership Training for the best review of the book "Rim of the Caribbean," by Morgan. A scholarship of $5.00 on the expenses of a Young Person out of High School to the Elon Leadership Training School for the best review of the book "Rim of the Caribbean," by Morgan.

Special recognition of the winners of the awards will be given at the Camp and at Elon.

Begin now to work on your review. Ask your President or Key Worker for information or write to Mrs. Lightbourne in Burlington, N. C.

These study books are the best in their field and were written by capable authorities. Read, be inspired, and write your impressions in the form of a Book Review. Next summer you will be glad when you enjoy the fellowship and spirit of Camp and Elon.

THANKSGIVING.

Thanksgiving comes in November. November is a lovely month. Sun and rain, bright skies and cloud.

November whirls around the hills
On crimsoned-slippered, prancing feet,
Each bending leaf with gladdening thrills
Responsive to a timeless beat,
The rhythm of her maddening pace
Makes evermore an endless race.

One wonders with what awe the Founding Fathers gazed upon the bleak winter's shores and with what joy they gazed upon the autumnal glory of the next year.

They had a virgin forest, their hands, their meager supplies, their Bibles and the fire of God. Today we have a thousand instruments and gadgets at hand, news of victory and our Bibles. We have endless resource for which to give thanks.

Let us give thanfs for our Denomination, its leaders, its literature and ecumenity.

Let us give thanks for our Convention, its leaders, college, paper, and Orphanage.

Let us give thanks for our Church, its ministers, deacons, and members.

Our Society, its leaders, president, and friends.

JUNE JOY HOUSE.

PILGRIM THANKSGIVING.

The earliest Thanksgiving celebrations
In this good land were when the days were dark.
The sweetest poetry of Pilgrim Service
Came when the few survivors of a scourge
Bravely decided they would offer thanks
For blessings they enjoyed.
An epic of heroic poetry.
Lay in the strength of soul that offered thanks
In midst of this discouragement, and held
Steadfastly to the purpose to subdue
The unknown continent.

—Charles Lincoln Phifer.

TAKE CARE OF THE BODY.

"Take care of the body" is a text we all need in the common sense health instruction of the present. With our body we must live and with it our work must be done. The strongest factors in history have been men and women who have used their mature and senior years in vigorous and wise leadership. Counsel is sought from those who have long known the field of conquest. Youth is enthusiastic and virile, but age should bring its increasing capability, not a dimunition of serviceability; and if the laws of health have become a habit of life this is the natural result.

Recently, in commenting on the splendid health and vigor of a man past fifty, who looked as young as his grown-up sons, his friend replied: "Yes, but for twenty years he has taken care of himself. He is in as good physical condition today as when he was an athlete in school—yes, even better."

God demands our best. We cannot do our best with a neglected body. No man can fail in common sense precautions against disease and vitality-weakening old age without finally reaping his sorrowful harvest.

At least make the effort. We cannot all be notably young at fifty, but certainly most of us, if we begin in time, can avoid being notably old at sixty.

—John Timothy Stone.

THANKSGIVING IN 1942.

(Continued from page 6.)

which all freedom-loving nations will be united into one organization ready to defend and maintain peace and justice for all.

We should give thanks that each of us has a part to play in the achievement of this better order.

Let us give thanks to God, then, for the chance to acquit ourselves as Christian men and women in the hour of world crisis.

—Dr. John B. Hanna.

WE THANK THEE LORD—IN 1942.

On this Thanksgiving Sunday and on Thanksgiving Day there will be much heart searching to discover the grounds for gratitude. Many may conclude there are few if any real reasons to give thanks in a day when the world is at war, so many evils abroad and still more threatening. The present is dark and the future so uncertain that it too seems dark. But the first Thanksgiving in America was observed in a year of bitter suffering, with danger and death constant companions and the future to be fashioned by utter sacrifice and unceasing peril and struggle. The reason for Thanksgiving was then and is now a faith in the fact of God, that He leaves no man or people to struggle alone and fight for freedom, righteousness and the eternal truths of the spirit. Today God lives, His truth is marching on, our tasks are great but not too great for resolute men, our resources adequate, and a world is looking hopefully through tears of suffering toward the dawn of a better way of life. Let us give thanks in faith and hope and love.

—Selected.

The saying that knowledge is power is not quite true. *Used* knowledge is power, and more than power. It is money, and service, and better living for our fellowmen, and a hundred other good things. But mere knowledge, left unused, has no power in it.

—Dr. Edward E. Free.

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

THE MISSION OF THE CHURCH.

Lesson IX—November 29, 1942.

Golden Text: "*As the Father has sent Me, even so send I you.*"—John 20:21.

Lesson: Matthew 18:15-17; Acts I: 8; 2:42; 6:1-4; 11:27-30; 13: 1-3; I John 1:3.

Devotional Reading: Galatians 6: 1-10.

A Fellowship of Reconciliation.

The church has a ministry of reconciliation. "If thy brother offend thee, (sin against thee), go show him his fault between thee and him alone; but if he hear thee, thou hast gained thy brother. But if he hear thee not, take with thee one or two more . . . and if he refuse to hear them, tell it unto the church. . ." We usually tell it to the neighbors, the newspapers. Members of the church should seek to live in fellowship with one another. Many times a friendly and tactful word to the one who has wronged us, will clear up the difficulty. Again the friendly offices of interested third parties is successful in ironing the difficulties. Finally the church as a church is to attempt reconciliation. And beyond this, the church has a ministry of reconciliation between groups and interests and nations, as well as between individuals.

A Commission and a Compulsion.

"Ye shall be my witnesses both in Jerusalem, and in all Judea, and Samaria, and unto the uttermost part of the earth." The church has the mission of bearing witness to its faith in Christ and of proclaiming his gospel throughout the world, beginning at home, but also going away from home. It is to share its experience of Christ with all people.

And when and if, and only as, it undertakes its divine mission does it have the divine power. It received power at Pentecost. It always receives power when it undertakes for God. This power comes from the Holy Spirit. The church is the channel through which the Spirit of God works, not the only channel to be sure, but the divinely appointed channel.

A Fellowship of Believers.

"And they continued steadfastly in the apostles' teachings and fellowship in the breaking of bread, and the prayers." The early church was primarily a fellowship of believers. The church today in essence is simply that. It is composed of all those who through faith in Christ have become members of His body, the Church. It is primarily a fellowship, a fellowship of people of like minds, similar desires, united in a holy quest. Nothing, not even war can break this fellowship in Christ. Today there is a world wide fellowship in Christ which even the barriers of war cannot break.

A Fellowship of Prayer.

"And they continued steadfastly . . . in the prayers." "We share our mutual woes, our mutual burdens bear, and often for each other flows, the sympathizing tear." Thus runs the hymn. Members of the church should pray for, and pray with one another. God's church should be a praying church.

A Fellowship of Cooperative Service.

Early in the church's history it became evident that there must be fellowship in common tasks, a division of labor in which all had a part. God has set some apart to preach and teach, but he calls others to what might be called the more practical things, the waiting on tables, the daily ministration to those who are in need. Just as the body is many members and all the members have not the same office, just so does the church have many members and all the members do not have the same talents or the same office. But each in his place is important.

A Fellowship of Sharing.

When the apostles at Antioch learned about the terrible famine in Judea, "they determined to send relief unto the brethren that dwelt in Judea, which they also did. . ." They took upon themselves the followship of ministering unto the saints. They bore one another's burdens and so fulfilled the law of Christ. This phase of the Church's work is especially urgent today. The church dare not be unresponsive to the suffering and hunger and sin of the world. And in the work of the Committee for Assistance for War Victims and Services the Congregational Christians of America have a very practical way of stretching forth helping hands across the sea, and a practical way of taking upon themselves a fellowship of sharing.

A Greater Fellowship of Sharing.

But we are to share more than material things with others; we are to share the gospel of Christ. The church at Antioch soon felt the impulse to share with others the glorious gospel of the Son of God. They separated Barnabas and Saul, the best men they had, and after praying and fasting, they laid their hands upon them, and sent them away. And they went forth and preached the gospel. We enjoy the gospel today because the early church took upon itself this greater fellowship of sharing. The church of today and of tomorrow, as was the church of yesterday, must be missionary minded, must have a missionary passion. Now more than ever missions are needed. The gospel of Christ has the only basis on which an enduring world order can be established. It has the only name under heaven whereby men must be saved.

A Fellowship With God.

The church is not only a fellowship with one another, it is a fellowship with God. "Yea and our fellowship is with the Father, and with His Son Jesus Christ. Here is the answer to man's hunger and loneliness and weakness. Here is that for which our hearts are restless, and without which they will forever be restless. For He has made us for himself, and our hearts are restless until they rest in Him."—Augustine.

PART PREJUDICE PLAYS IN PERSONAL AND WORLD AFFAIRS.

Notwithstanding that the present world conflict is regarded as a global war, there admittedly exist among the die-hards of all countries many strong and bitter prejudices involving matters of religion, race, politics and economics.

Persons sitting on the side lines and viewing this titanic struggle cannot but wonder where and how did these socalled prejudices come into being. Children do not have them; they acquire them as they grow up. A prejudice, after all, is based on insufficient knowledge and sometimes so blinds men's vision that they do not want to see or know any fact that is detrimental to their side or favorable to the other man's point of view.

Is there a cure for such a condition? There are many answers to this question so easy to ask and for which it is so difficult to be reasonably certain of finding a solution. Time is generally the main factor in freeing men's minds from such an

(Continued on page 15.)

By Chaplain H. E. Rountree

MONDAY.

A Good Word.

"A good word maketh it (the heart) glad."—Prov. 12:25.

The finest philosophy of life is that which breeds cheer and encouragement to someone else. An encouraging word here and there is of untold inspiration. It always brings out the best in one. The poet said, never mind about one's self, just "Keep cheering someone;" Never mind about your own triumphs or setbacks, "Keep cheering someone on;" never mind about sorrows and sufferings, the world needs more triumphs that the cheering of some one gives. Bring on those triumphs by "cheering others on."

Prayer—

If any little word of ours can make one life the brighter;
If any little song of ours can make one heart the lighter;
God help us to speak that little word, and take our bit of singing,
And drop it in some lonely vale, and set the echoes ringing. Amen.

—Burr McIntosh.

TUESDAY.

Whence Beautiful Thoughts?

"By sadness of countenance the heart is made better."—Eccl. 7:3.

Among the many fine thoughts of Lawrence Hope, the poet, is this one: that out of sufferings, sorrows and misfortunes are born the most beautiful thoughts and the most beautiful characters the world has ever known. They are the crucibles of fiery trial that have brought forth the gold. Hope puts it in these few words:

"The scarlet flower with never a sister leaf,
Stemless, spring from the edge of the cactus thorn:
Thus from the ragged wounds of desperate grief
A beautiful thought, perfect and pure, is born."

Prayer—O Lord, our Father, be Thou within us. Thy spirit to "keep-a-goin'" let come what will. *Amen.*

WEDNESDAY.

Judging Others.

"As he thinketh in his heart, so is he."—Prov. 23:7.

We are apt to judge people by what we see of them. What we see of people is external and superficial and does not always furnish a basis for correct judgment. Only when we draw back the curtains that surround their lives and see their naked heart and spirit and know what spurs their actions, can we understand, and in this we often find them better and purer than we judged. If we could do this, though loathing their sin, we would love sinners better. Sympathy and pity would take the place of blame and we would help them instead of hindering them.

"Men should be judged not by their tint of skin,
The gods they serve, the vintage they drink,
Nor by the way they fight, or love, or sin,
But by the quality of thought they think."

Prayer—O Father, we would love each other better if we only understood. Grant us that understanding. *Amen.*

THURSDAY.

Life Profitable.

"Wherefore do you spend money for that which is not bread, and your labor for that which satisfieth not?" —Isa. 55:2.

So many people spend so much of life, it matters not in what state, in profitless delights till the purpose of existence is lost. According to God's Word every one should make his delights profitable to himself or to someone. If a delight is such that this cannot be done, eschew it. The kingdom of God cannot come unless we thus promote it and conserve it. God is depending on us.

Prayer—Our Father, give us wisdom to choose the good and eschew the evil. *Amen.*

FRIDAY.

The Life that Satisfies.

"I have learned in whatsoever state I am therewith to be content." —Phil. 4:11.

Life, love, affluence, health, achievement, success, in themselves do not bring happiness, for persons have been known to have all these and still commit suicide. The happy and satisfying life lies in our contribution to the stock of human joys before we can participate in it ourselves. It is something that "adds and multiplies as we divide it with others." We have heard of one who lost everything he possessed through misfortune and yet he never uttered a word of despair or complaint. He only bowed his head and said,

"I reckon its time to git up and git,
But, Lord, I haven't had the measles yit."

Prayer—Our Father, we can keep agoin' if Thou art our strength. Grant us that strength today. Teach us that godliness that gives contentment, and teach us to be content with such things as we have. *Amen.*

SATURDAY.

If I Can Live.

"Inasmuch as ye have done it unto one of the least of these."—Matt. 25:40.

If I can live to make some soul brighter and to add luster to any one's eyes; if I can give comfort to some aching heart or lend a hand to one in need; my life, though bare, will not be in vain, and at last the angel will say to Him on the judgment seat, "Father, he did his best for one of the least of Thine." (Taken from Helen Hunt Jackson's poem, "If I Can Live."

Prayer—Our Father, we would claim Thy promise of life eternal to those who help others. Grant this

(Continued on page 13.)

CAUSE OF WAR IN FAR EAST.

The great reason for the war in the Far East is due to the peculiar doctrines the Japanese hold regarding their Emperor. They believe, with all sincerity, that Emperor Hirohito is God. It is often heard, "Jehovah God has no place in Manchuokuo. Amateraus Omikami is the Supreme Deity of the nation. The whole world shall soon know it." The school children are often asked, "Who is greater, the Emperor or the God of the Sunday School?" Of course, the children are required to answer, "The Emperor."

Some Japanese with a missionary fervor feel that the blessing of their Emperor should be made known to all peoples. This is their "heaven-given mission." They have the term, "Ikko Ichu," which means, "One ruler for all the world and the Emperor of Japan is God and hence the proper ruler."

This is a religious war as far as the Japanese are concerned and, hence, they fight like Cromwell's Ironsides of old. For this cause they give their lives.

They believe that some peoples, like the Chinese, are so dumb that they cannot see the wonderful virtues of the Emperor and, therefore, do not stretch out their hands with joy to receive the gift. For this reason the sword must be used to open their eyes and force them to receive his beneficent rule.

The Japanese have established their shrines in Manchuokuo and occupied China, and they say that they never remove their shrines when once established.

When the nations gather around the peace table, the Japanese will have to be given an earthly ruler in place of their heavenly Emperor. If this is not done, we may as well prepare for another war.—*Contributed.*

CYPRESS CHAPEL.

(Continued from page 9.)

The Cypress Sharpshooters were from this vicinity, and their uniforms were made by the patriotic mothers, wives and sweethearts, of the community, the goods being sent down in bolts and made into suits. Their captain, Robert B. Brinkley, was killed leading his men at Hanover Junction. Many others were killed and many died of disease.

On May 2nd, 1863, Pickett's Division of Longstreet's Corps of the C. S. A. was stationed about five miles north of here on the White Marsh Road, and in a little over two months they were making their immortal charge at Gettysburg, Penn., one of the greatest in American history.

April 9, 1865, saw this section and the South a scene of desolation, but the veterans returned to what had been their homes, many broken in health and all in spirits, for even their pastor Dr. Wm. B. Wellons, said that he did not know what to do, but soon all arose like men four square to every difficulty, and soon the community began to take on new life. Revivals were held and sinners again found peace at the old altar at this place.

In 1868 the Eastern Virginia Christian Sunday School Convention was planned for at the Annual Conference at Bethlehem, and the first session of that body was held here in 1869.

From that time to the present Cypress Chapel has been known as one of the strong country churches of the Christians in Eastern Virginia, supporting the schools and other institutions of the denomination. Her sons have taken high rank in the professions, and one is now a Chaplain in the U. S. Navy.

In 1925 plans were laid to erect a modern church in the place of the one built in 1870, and the corner stone was laid on September 3rd, 1925, and in due course it was completed, and is one of the modern church plants in this section representing an outlay of several thousand dollars.

Cypress Chapel was near where the first Negro Christian Conference was organized after Lee surrendered at Appomattox. There was a school for colored people near the Skeeter Town, run by people from the North and in that school house a church was organized and from that grew Mount Ararat Christian church on the Meadow road and it was not long before the Virginia Colored Christian Conference was organized with Dr. Wm. B. Wellons, Rev. E. W. Beale and J. N. Manning assisting at that church and it is still going. Not long ago they had a very creditable history of that church written for a special occasion. Thus it appears that about the first things of the Christian Church had its beginnings around this church.

On this historic ground people have worshipped God under three flags, the English, the United States, and the stars and bars, but it was the religion of the living God that they sought each time. Her members have been men and women of sterling worth and noble character, loyal to their fellowmen, to their community, to their state and to their God.

QUIET HOUR.

(Continued from page 12.)

spirit of our Christ to us. In his name we ask it. *Amen.*

SUNDAY.

One of the meanings of the Sabbath is "God With Us." This was the name of Jesus. This was the meaning of His life. It was the assurance given the world in the beginning of His life and also in the ending of it, in the resurrection. So today we have the Sabbath and the church to keep this in mind. God forbid that we shall subtract ourselves from Him.

Note—The philoosphy of the editor of this page is well reflected in the Monday's lesson. Though he leaves us, he will continue to lead us—and literally this is so for he has prepared the subject matter for this page for weeks yet to come. We shall continue to use this material, believing he would have it so.—Managing Ed.

When a bit of sunshine hits ye,
After passing of a cloud
When a fit of laughter gits ye
And ye'r spine is feelin' proud,
Don't forget to up and fling it
At a soul that's feelin' blue,
For the minit that ye sling it
It's a boomerang to you.

—Capt. Jack Crawford.

From Belgium comes word that some 300,000 Belgian workers were deprived of relief and their ration cards stolen by the Nazis. They were thus forced to go to Germany and were forced to work in the most dangerous places, more than 6,000 of them having been killed by bombings of the Royal Air Force.

The Nazis, however, ran true to form and gave wide publicity to one of their myriad falsehoods. They stated that these Belgian workers were sending millions of dollars to their families. It sounded magnanimous, but, as was to be expected with most things German, there was a catch in it. These remittances are held up at the Belgo-German Clearing house, and the National Bank of Belgium is forced to make the payments to the workers' families. The result is that, in practice, the Belgian people are paying the wages of the 300,000 Belgian workers in Germany.

—*Scottish Rite Bulletin.*

One thing the Japs have taught us is that we had better think for ourselves and not put too much trust in our radio and newspaper military experts.

—*Pathfinder.*

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

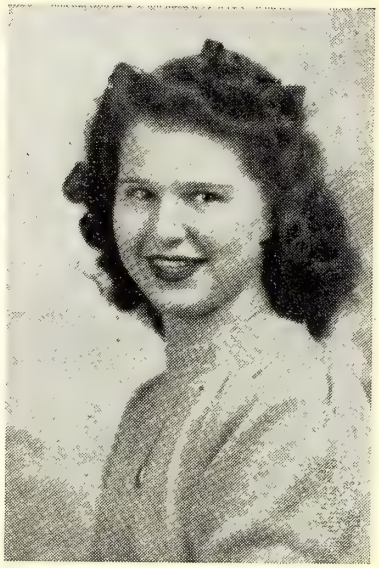
Dear Friends:

On this Thanksgiving day when we are enjoying our Thanksgiving dinner we should remember that there are many who will, probably, not have a Thanksgiving dinner. Then too, we should grasp the opportunity to help make others happy in order that our happiness may be multiplied. Some years ago we read a story which has made a very deep impression on our life.

A good woman was expecting the good Master to visit her home one day and she was very busy putting her house in order. An old feeble man knocked at her door and asked for food. She said to him, "I am very busy and do not have time, somebody

else will give you your food." She went about her work. Later in the day an old lady, poorly dressed, knocked at her door and asked for food. She said, "I am looking for the Master today and do not have time to give you food, the neighbors over on the other side of the street will give you food." She proceeded with her work and kept very busy. In the afternoon a little child knocked at her door. It too, wanted food. Her first thought was to take it in and give it food. But she said, "Oh, I am busy, and do not have time to give you food."

In the evening the Master had not come. She was very disappointed and when she retired that night she cried herself to sleep and she dreamed the Master came and she said, "Oh, Master, I looked for you all the day long. I was so disappointed that you did not come!"



The Master said, "Three times this day I knocked at your door and three times I was turned away: For in as much as ye have done it unto the least of these, ye have done it unto me."

At this Thanksgiving season nearly one hundred little fatherless, motherless and dependent children at your Christian Orphanage will knock at the door of your church and at the door of your heart. Will you still continue to look for the Master and turn them away?

Will you, too, be too busy?

CHAS. D. JOHNSTON.

Editor's Note—The young ladies whose pictures appear on this page are members of this great family of children, who have made good through the help of Brother Charlie Johnston and those who support him in the work that he represents. Can there be a greater incentive for you to do your part this year?

REPORT FOR NOVEMBER 26, 1942.

Amount brought forward $15,241.47

Sunday School Offerings.

Eastern N. C. Conference:

New Elam	$ 17.00	
Wake Chapel	5.76	
Mebane	5.00	
		27.76
N. C. and Va. Conference:		
Happy Home		5.53
Western N. C. Conference:		
Ramseur	$ 10.20	
Antioch (R)	3.52	
		13.72
Eastern Va. Conference:		
Holland	$ 15.00	
Bethlehem (Nans.)	13.43	
Old Zion	16.00	
Liberty Spring	7.00	
		51.43
Valley Va. Cent. Conference:		
Bethel	$ 1.00	
Beulah	15.00	
Antioch	4.84	
Mt. Olivet (G)	1.96	
		22.80

Endowments.

Lawrence S. Holt	150.00

Special Offerings.

Sale of Oats	$ 4.25	
C. M. Horner	5.00	
Mrs. Nancy Pickett, Birthday Gift	5.00	
Mr. J. W. Baber	20.00	
Cicero Fesperman	5.00	
Evelyn Hathcock	7.00	
Mrs. Simmons	25.00	
		71.25
Alabama Conference:		
Pisgah		2,77
Georgia Conference:		
Vanceville		1.00

Thanksgiving Offerings.

Eastern N. C. Conference:		
Moore's Union	$ 10.00	
Hope Mills	5.50	
Mt. Auburn, Mrs. M. K. Perkinson	10.00	
Plymouth	7.50	
Piney Plain	16.75	
		49.75
Eastern Va. Conference:		
Liberty Spring	$ 16.30	
Eure	19.00	
Western N. C. Conference:		
Pleasant Union		10.51

(Continued on page 15.)

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.
A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational and Christian Churches.

BOARD OF EDITORS.

R. L. HOUSE, B. D.....Editor
S. C. HARRELL, D. D.....Associate
W. T. SCOTT, D. D.....Associate
F. C. LESTER, B. D.....Associate
I. W. JOHNSON, D. D.....Contributing
L. E. SMITH, D. D., LL.D....Contributing
ALLYN P. ROBINSON.....Contributing
J. T. KERNODLE.....Managing Editor

DEPARTMENTAL EDITORS.

H. S. HARDCASTLE, D. D..Sunday School
H. E. ROUNTREE.....Quiet Hour
S. E. MADREN.....Christian Endeavor
MRS. A. C. TODD.....Children's Page
RICHARD L. JACKSON....Young People

SUBSCRIPTION RATES.

Six Months.....$1.00
One Year.....$2.00

Published by the Board of Publications, agent for the Southern Convention of Congregational and Christian Churches, and printed every Thursday by the Central Publishing Co., Inc., Richmond, Va.

Entered as second-class matter at the Postoffice at Richmond, Va., July 25, 1922, under Act of March 3, 1879.

Remittances for subscriptions should be sent to the office of Promotional Secretary, Elon College, N. C.

All other matters of business should be addressed to "The Christian Sun," 1536 E. Broad Street, Richmond, Va.

Contributions should be sent to the editor at 3206 Grove Avenue, Richmond, Va., not later than Friday preceding the date of publication. Emergency notices will be received at "The Sun" office up to Tues. day of the week of publication.

Marriage or obituary notices of not over 125 words will be published fre. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

STEPHENSON.

Mrs. Emma C. Stephenson had been a member of the Franklin Congregational Christian Church since October 1893. She quietly passed away on June 17, 1942, leaving one son and two grandchildren, one sister and many friends to mourn her passing.

She was a devout Christian, of a cheerful disposition throughout her long illness, a loving mother and a faithful member of the Ladies Aid Society.

Therefore, Be It Resolved:

First, That we express our sympathy to her family in their hour of sorrow.

Second, That a copy of these resolutions be sent to her family, a copy be spread upon the minutes of our Church and a copy sent to The Christian Sun.

E. L. BEALE,
W. H. JONES,
Mrs. T. A. GILLETTE,
Committee.

Whoever admits that he is too busy to improve his methods has acknowledged himself to be at the end of his rope. And that is always the saddest predicament which anyone can get into. —*J. Ogden Armour.*

THREE NEW HYMNS.

(Continued from page 13.)

"Upon Thy Word we stand
And ask throughout our land
Its swift increase.
Till sin shall rule no more,
Till Christ, from shore to shore,
Be hailed forevermore,
The Prince of Peace.

"Let strife no longer be
But all in love agree,
In Christ made one,
That all the world may know,
Wher'er Thy Word shall go,
The life Thou would'st bestow
Through Thine own Son."

Miss Aller's words (for which the tune "Aurelia" is suggested) were as follows:

"O Thou, the Way eternal
Disclose to pilgrim eyes
The lure of far horizons,
The light of lifted skies.
May consecration's ardor
Unchanged and fadeless be,
And through the dawn or darkness
Still may we follow Thee.

"O Thou, the Truth eternal
Illumine every heart,
Release from doubt and error,
Reveal the light Thou art.
The radiance of Thy presence
Shall make us wholly free.
This glorious truth possessing,
Still may we learn of Thee.

"O Thou, the Life eternal,
Invade our lives, we pray;
Live Thou in all our living,
Inform anew each day,
Flow like a broadening river,
Enrich our lives, that we,
Fullness on fullness knowing,
May ever live in Thee."

Dr. Kerr's hymn reads:

"Come, Thou my Light, that I may see
Thy truth divine, Thy love so free,
Dispel the clouds of doubt and sin
And let the face of God shine in.

"Come, Thou my Life, that I may be
Made one in living faith with Thee.
Renew my will and make it Thine,
Thou living Source of life divine

"Come, Thou my Guide, that I may know
The way my seeking soul should go;
And never from Thee let me stray,
Thyself the Life, the Truth, the Way.

"Come, Thou my King, and I will make
My heart a shrine for Thy dear sake;
Until this earthly life of mine
Shall be forever wholly Thine."

TEACHER'S FRUIT BASKET.

(Continued from page 7.)

"I'll bring my brand-new hair ribbon," she was saying. "It's beautiful red satin. And I'll tie it on the handle. Just like the one in Burk's window!"

"Just like the one in Burk's window!" echoed twenty-five happy boys and girls as they ran across the schoolyard to join the other children who were already assembled in their proper lines to pass into the building.

—*Free Will Baptist.*

THE ORPHANAGE.

(Continued from page 14.)

Individuals.

Mrs. Ben T. Holden	$ 10.00	
Warren H. Denison	5.00	
Mrs. J. M. Darden, Jr.	100.00	
W. N. Reynolds	500.00	
Mr.-Mrs. R. C. Jarrett	25.00	
Birdie Wilson	2.00	
Alice Wilson	2.00	
Nannie Wilson	2.00	
Sallie Wilson	5.00	
Mrs. W. R. Shaver	5.00	
Mrs. Everette W. Neville	5.00	
A. S. Dunn	6.00	
J. G. McClure	25.00	
James Sloan	100.00	
John M. W. Hicks	50.00	
Burlington Rotary Club		
Cash	130.00	
Due Bills	75.00	
		972.00
Total Cash for Week		$ 1,413.82
Grand Total		$16,655.29

THE PART PREJUDICE PLAYS.

(Continued from page 11.)

attitude. It is not a quick process. Who cannot recall having been done a favor by one who later, it was discovered with humiliation, belonged to some group which had previously been regarded with disdain?

A factually true story of World War I concerned the son of a socially and professionally prominent man in a city which shall be nameless. From the trenches in France, he wrote to his father asking, why should it take the inferno called "trench warfare" for him to find one of the cleanest cut, high minded, loyal friends a man ever had, the son of their washerwoman in their home town in the U. S. A.? At home differences of income and social usages had erected barriers to keep these two young men apart. The realities of war had revealed to each that qualities of mind and heart form a ladder that will scale many an artificial barrier based on worldly possessions and social arrogance.

Those who listened to Mr. Wendell L. Willkie, as he broadcast his report of his round-the-world trip, thrilled with pride tempered with the weight of solemn responsibility at the role that is ours in leading the world and its multi-minded millions of people to see the good in others, rather than their shortcomings.

The vainglory of an ill-defined success led men to the worship of false gods. As men steadily veer toward valuing character and brains above mere material possessions, prejudices will diminish and man to man, the world over, "shall brothers be for a' that."

—*S. W. in Scottish Rite Bul.*

Remember, It's Thanksgiving Time at the Elon Christian Orphanage, Too!

Your Offering Will Keep These Boys and Girls Happy

Offering Envelopes have been sent out to all of the churches and Sunday schools, and it is hoped that returns will be liberal and promptly made. The orphanage, like all other institutions, is being affected by the increased cost of providing food and clothing for the boys and girls who look to it for care, so be as generous as you possibly can when you place your offering in the envelope.

THE GOAL IS $25,000.00--LET'S GO OVER THE TOP!

Chas. D. Johnston, Superintendent, - - - Elon College, North Carolina

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCIV. RICHMOND, VA., THURSDAY, DECEMBER 3, 1942. NUMBER 48.

Regionalism at Its Best

By DR. DOUGLAS HORTON.

"I never before felt so hopeful about the Church in this part of the country, nor so conscious of the power God is giving us to go ahead." So spoke one of the members of the Southern Provincial Council of our Congregational Christian Churches at its fall meeting in the church in Raleigh in which Allyn Robinson is pastor.

The Southern Provincial Council illustrates the new social force which the sociologists promise will come out of what they call "regionalism." They point out that the states are too small to handle certain matters, and the nation too large; and that each of us has a loyalty to a certain part of the country—as the New Englander to New England, for instance—which if properly organized and directed should make us a stronger nation.

Regionalism is thus sharply to be distinguished from sectionalism, which is the philosophy of the man who puts the welfare of his section of the country—the North or the South, for instance—above that of the country as a whole. The Regionalist seeks to develop his section as such but only in order that it may make a greater contribution to the nation as a nation.

In our Congregational Christian fellowship we have discovered that the Conference is the right size to care for many matters, and the General Council well designed to care for others, but in between there is work to be done which no group can perform so well as a company of Conferences or, as the Executive Committee of the General Council has called them, a Province. This name, by the way, though technically correct, being used in English Congregationalism and in many other denominations, is not necessarily permanent and may well be displaced by the word which has been developed not only by the sociologists but by our own Missions Council, "region."

The members of the Southern Provincial Council sat down to their work like staff generals preparing a campaign. Maps and charts of the South were before them. Phil Widenhouse of Atlanta had assembled studies of the most rapidly growing cities of the region, where the Congregational Christian fellowship might properly be asked to plant new churches. Those familiar with rural life, like Marguerite Davison, F. C. Lester, D. W. Shepherd, and others were there to point out that city churches tend to fail unless there is an ample number of churches in the country round about to feed them. For the most solid kind of expansion a total rural-urban program is called for.

In our own Southern Convention we have the pattern for this kind of expansion. It was not without significance that James H. Lightbourne, who is the Secretary of the Southern Convention, was chosen to be chairman of the Southern Provincial Council for the coming year....

Under the guidance of the chairman, Alfred Hurst, with Superintendent Scott, Hardy Hardcastle, and others standing ably by, the meeting laid down policies and assigned responsibilities in the fields of administration, church extension and interdenominational cooperation, intercultural relations, the ministry, and worship. And they did not break up without giving careful consideration to the all-important matter of financial and spiritual resources.

Such a gathering as this—of Southerners, by Southerners, for Southerners, taking thought for the South but only for the South as part of the greater nation—is a demonstration of regionalism at its best.

NEWS AND VIEWS

Rev. F. C. Lester has concluded a brief visit to Mr. and Mrs. H. B. Carleton of Winter Park, Florida.

President L. E. Smith of Elon College, will speak at both services in the Richmond Church next Sunday.

The Union Thanksgiving service at New Market, was held at 8:00 P. M., Wednesday, November 25. The Rev. G. H. Veazey delivered the message.

The Union Thanksgiving service at Bethlehem at 10:30 Thursday forenoon, was well attended and was a very inspiring service. Rev. Joe A. French delivered the message.

The revival services at Mayland are very encouraging and will continue through December 4. A former pastor, the Rev. Joe A. French, doing the preaching.

E. A. Hillyard, age 72, deacon of Mayland Church and Supt of the Sunday School there, died November 21. Funeral was on Tuesday, November 24, with Rev. Guy H. Veazey officiating.

Miss Christine Skelton, who succeeded Miss Pattie Lee Coghill as extension worker in Georgia and Alabama, has resigned that position and has accepted a position as director of religious education in the Miami Beach Community Church of which Rev. R. Wiley Scott is the minister.

The Young People's Department of the Suffolk Church dedicated its newly decorated assembly chapel on last Sunday. This worship center consists of a raised platform, rich velvet hangings, an antique table, brass cross and candlesticks with cathedral candles. The velvet hangings were the gift of a friend of the department.

The Fifty-first Session of the Christian Missionary Association of the Eastern Virginia Conference will meet on Tuesday, December 8, at 10:30 A. M. The meeting will be held at the Liberty Spring Church of which Dr. I. W. Johnson is the pastor. The President, Mr. Caleb D. West of Newport News, urges that there be a full attendance.

Mrs. J. F. Morgan, the president of the Eastern Virginia Woman's Conference, wishes to remind local societies that the first quarter in the missionary conference year is nearing its close. Contributions for the quarter should be in the hands of the treasurer before December 31. The new treasurer is Mrs. W. B. Williams, 1253 24th Street, Newport News, Virginia.

FIFTH SUNDAY OFFERINGS.

By the time this issue of THE CHRISTIAN SUN reaches its readers, the first fifth Sunday of the new conference year will have passed. I apologize for not calling our readers' attention to the opportunity to contribute to the college through our Sunday Schools and churches on the fifth Sunday in last week's issue. All of our people, however, know of the college's needs and of the Convention's plans and it is hoped that every Sunday School in the Convention received its offering on Sunday for the college and that the same shall be promptly forwarded. We want to begin the new conference year with a generous remembrance of the college.

The several conferences of the Convention have not yet reported the amounts in hand for the college. Just as soon as the totals are in, the amount will be announced through THE CHRISTIAN SUN.

L. E. SMITH.

It takes almost as much skill to listen effectively to a good sermon as to prepare one.

—*Roy L. Smith.*

COMMITTEE APPOINTMENTS, N. C. AND VA. CONFERENCE.

In a recent Suffolk Letter in THE SUN Dr. I. W. Johnson states it is his conviction a Standing Committee of the Conference should have at least two meetings every year. It seems to this conference president Dr. Johnson's reasoning is not only sound but also pertinent to these times.

However, it is a rather difficult matter to get these committees into session. The membership often is scattered over a wide area and in our conferences expense budgets are not provided the committeemen. To meet these circumstances your president this year is naming the Standing Committees with a membership of three living or serving adjacent to each other, two members at a distance to be corresponding members.

Foreign Missions: (Reidsville). Rev. Joe A. French, Mrs. D. E. Mitchell, Rev. Ellis Clark, Mrs. J. D. Strader, Mrs. J. H. Rowland.

Christian Education: (Elon College). Prof. Merton French, Mrs. F. C. Lester, Rev. C. Grieg Ritchie, Mr. J. E. Cumbie, Rev. Arthur C. Brooks.

Moral Reform: (Durham). Dr. H. Shelton Smith, Dr. Stanley C. Harrell, Dr. W. H. Boone, Mr. W. R. Sellars, Rev. W. P. Jackson.

Ministerial and Church Ethics: (Greensboro). Rev. W. E. Wisseman, Rev. M. A. Pollard, Mrs. W. B. Truitt, Dr. C. Arthur Lincoln, Rev. J. Howard Smith.

(Continued on page 15.)

NOTICE!

The Board of Superannuation is called to meet at the Morris Plan Bank, Burlington, N. C., 4:00 P. M., Tuesday, December 15.

J. H. LIGHTBOURNE,
Chairman.

A TELEGRAM

COST OF PRINTING CHRISTIAN SUN ADVANCED, INCOME HAS DROPPED. PLEASE URGE PASTORS TO FACE THIS MATTER IN THEIR CHURCHES IMMEDIATELY AND HELP AVERT AN EMBARRASSSING DEFICIT. WE NEED RENEWALS AND NEW SUBSCRIPTIONS.

**JESSE H. DOLLAR, TREASURER
BOARD OF PUBLICATIONS.**

The Office of Promotional Secretary

News from the Field by Rev. F. C. Lester.

NEWS.

Material for Christmas programs may still be secured from the Board of Christian Education at Elon College for use in your Sunday Schools and churches. All we ask is that you return the material so that someone else can use it next year.

Salem Chapel and Belew Creek are about to join with Winston-Salem and Pfafftown in a program of pastoral relationships that will ultimately increase the effectiveness of the four churches under the leadership of the Rev. Max Volkman, and will give them a parsonage at Winston.

Plans are about completed for the church at Albemarle to have a parsonage. The pastor, Rev. B. J. Earp, says that the church has raised its share of the funds, $1,250, and is ready for the grant and loan from the Congregational Building Society so the deed can be completed. This will all be done within the next few days.

The Church of Wide Fellowship (Congregational) at Southern Pines, N. C., is looking for a minister. The Rev. Voight O. Taylor who has served them for several years will renew his relationship to the Methodists of South Carolina the first of the New Year. This is a fine church in a tourist community on the edge of Fort Bragg, and is very strategic for our denomination.

Dr. Stanley North, Director of City Church Work for the Home Boards of our denomination, spent last week-end in Winston-Salem. From there he went to Raleigh for the Annual Canvass Dinner and on to Richmond. He is available for aid to our city churches. This is one of the free and fine services rendered our Southern Convention churches by the Home Boards.

A number of our churches are responding to the call of the Committee for War Victims and Services. All the money should go through the Mission Office of the Southern Convention so a proper record can be kept. Information concerning the work of this Committee, and envelopes for contributors can be secured from the Promotional Secretary's office at Elon College.

MINISTERIAL STUDENTS HOLD BANQUET.

The Ministerial Association of Elon College held its first annual banquet at the Alamance Hotel in Burlington on November 21. Rev. Johnson Griffin, president of the Association, was the toastmaster and did an excellent job. Rev. Earl Farrell gave the welcome and Dean Boyd responded for the guests. Dr. Merton French delighted the group with his "address" which consisted of stories told about each ministerial student present, as well as some "good ones" on Dr. Smith and other guests. Besides the girls who came as the guests of the members of the Association, others invited were: President and Mrs. Smith, Dean Helen Boyd, Dean and Mrs. Messick, Dr. and Mrs. Bowden, Dr. and Mrs. French, and Rev. and Mrs. Lester. It is interesting to note that this year, for the first time that anyone can remember, all the ministerial students are from our Southern Convention churches.

SEWING KITS FOR SERVICE MEN.

The Friendly Service department of the Missions Council (287 Fourth Ave., New York City) is undertaking to supply our Chaplains in the various branches of military service with sewing kits for the men with whom they work. At last report 3,000 such kits were needed.

Instructions for making the kits and the materials with which to make and fill them can be secured from the Missions Council. Materials for 24 kits costs $2.40. Local people will need to add safety pins for each kit. For about three dollars the women in any church can make and ship to New York twenty-four very useful kits for our men in service.

The Promotional Secretary will gladly furnish further information and help, or orders can be sent to the above address. Those who know them may want to send the orders either to Miss Pattie Lee Coghill or Miss Edna Fulcher since they both work with the Missions Council.

SOUTHERN UNION COLLEGE TRUSTEES MEET.

A called meeting of the Board of Trustees of Southern Union College was held at Wadley on Wednesday, November 11, for the purpose of considering a closer affiliation between the school and the Church Extension Division of the Congregational Christian Church, the denomination by which the college is sponsored.

The afternoon session of the meeting was presided over by Dr. J. T. Clack of Wadley, chairman of the Board of Trustees, and the evening session by Dr. Fred P. Ensminger, Endowment Secretary of the college. Other members of the Board of Trustees who were present were: Prof. W. E. Edge of Wadley, Mrs. Lydia I. Wellman of Wadley and Wichita, Kans., Mr. W. J. Boothby of Birmingham, and Rev. William T. Scott, D.D., of Jacksonville, Fla., Superintendent of the Southeast area of the Congregational Christian Church.

A part of the purpose of the meeting was to take stock of the possibilities which the college offers as a training center for ministerial and lay leaders of the denomination. A number of friends of the school were invited to the meeting to help in the evaluation of such a program. Dr. Ernest M. Halliday, of New York City, General Secretary of the Board of Church Extension of the denomination, represented the national Board of Home Missions.

It was agreed that the program of closer relationship with the national denominational headquarters as represented by the Board of Home Missions would not mean any change from the present broad emphases on character and religious values in the teaching program of the college—that the institution would not become sectarian by reason of the possible new affiliation. Dean Redfield reported that denominations represented in the student body are usually in this proportion: one-half Baptist, one-fourth Methodist, one-eighth Congregational Christian, and the remainder Presbyterian, Church of Christ, and others.

It was pointed out that the proposed new relationsship would give the college increased prestige within the denomination and probably would contribute to its adequate support. In return for this recognition, the college would place its facilities and faculty at the disposal of a cooperating committee to assist in training ministerial and lay workers of the church. Such training programs would not interfere with the regular work of the college.

Two training conferences such as we proposed have been held at Southern Union during the current year—one a meeting of the Georgia and Alabama ministers last spring and the other the Summer Conference for Church Workers the last of June. There are at least 75 Congregational Christian Churches within a radius

(Continued on page 7.)

ADVENT.

The inescapable Christ again confronts our world during Advent. Any who fears that the presence of Christ has lost its validity or vitality should read "The Contemporary Christ," by W. A. Smart. "Just when I need Him Jesus is near," so we have sung. This faith is being continuously and progressively realized throughout the world today.

Christ reaches the world through the church and the home. These two agencies are primarily responsible for developing a Christ-conscious generation. Every church and home throughout our denomination should utilize the plan outlined by our Commission on Evangelism and Devotional Life. The plan is set forth in the following memorandum to pastors by Dr. Frederick L. Fagley:

"A Devotional Guide for the Advent Season 1942, has been prepared by Dr. Raymond Calkins, Pastor Emeritus of the First Church, Cambridge, Massachusetts. In this booklet Dr. Calkins has followed the age-old Advent teachings of the historic Christian Church.

"We think of ourselves as a church with a history, and rightly so, but the Christian Church is centuries older, and from ancient days in the traditional churches the Advent Season has been a period of special religious significance.

"When our spiritual forefathers began their reforming work they sought to discard everything that had been developed in the Christian Church since the First Century. They discarded Easter and Christmas, and the early Congregationalists in Massachusetts even went so far as to pass a law with punishments prohibiting any observance of December 25. As time has gone on, however, we are rediscovering values in the historic traditions of the church. We have restored Christmas to its rightful place without endangering our principles thereby. We have restored Easter and Lent, and have found in the observance of these seasons many opportunities for teaching and worship.

"For some years we have been exploring ways of observing Advent; ways in harmony with our freedom, but in which some of the traditional teachings of the church may be restored and used. Dr. Calkins, a careful student of church history and life, has prepared an exposition of church teachings which will broaden our knowledge and deepen our spirit.

"In order that your church people may get the most out of the use of this devotional guide, it should be studied carefully in advance and its meanings explained. The use of this guide provides an unussual opportunity of learning what is traditionally known as 'The Message of Advent'."

EXTENSION OR EXTINCTION.

The Administrative Committee of the Southern Provincial Council met in Atlanta on November 23. Central Church served as host and Superintendent W. T. Scott convened the meeting. A series of institutes to be held throughout the Southeast were projected. Statistical studies of the total work of our church in this area are in progress. Definite plans for the establishment of new churches are being formulated. Dr. C. Rexford Raymond is studying the possibility of a new church in the rapidly expanding area of Charleston. The Rev. Philip M. Widenhouse, chairman of the Commission on Church Extension, reported a unique opportunity near Atlanta. A church of our type could admirably serve the social and spiritual needs of five hundred families in a totally new area. These promising fields and challenging opportunities should greatly stimulate our concern for similar projects elsewhere in the Southeast.

It is not without significance that Dr. Horton has devoted his monthly articles in "Advance" and "The Christian Sun" to regional planning in the South. From the standpoint of natural resources, manpower and industry, the South is a region of increasing significance. The sociologist and the theologian must join hands in planning the strategy of church extension. The church which fails to realize this arresting truth will be penalized by the lack of progress. The church which seizes this truth as a program for study and action will be in the forefront of the new South that is destined to emerge. "Extension or extinction" is the terse but accurate diagonsis of Phil Widenhouse.

That fellowship which we enjoyed with the people of Georgia and Alabama when they were a part of the Southern Convention need not be forgotten or permanently interrupted. The machinery of cooperation, though different now, still exists. "We are not divided, all one body we." Only lack of vision or bitterness of spirit can enslave us in parochialism at its worst. Breadth of vision, sociological guidance, steady and expanding development of the machinery of cooperation, these only are necessary to develop regionalism at its best in the Southeast. This is the task of the hour, demanding our keenest thought and deepest devotion.

R. L. H.

FREEDOM IS AN AMERICAN WORD.

What are these freedoms that we Americans are determined to defend at all costs, against any aggressor? Little things, mostly—all the little things we do and want to keep on doing. Freedom is our right to speak our mind. It's reading what we want; going to church—any church—or not going to church, as our choice may be. It's working for whom we want, on the terms we want. It's spending or saving; putting savings into a small business and seeing it grow; running that business as we want. It's all the friendly little "howdy's" said along life's pathway, to whom we please and as we please without kowtowing to any one. These and a hundred and one things of daily individual choice make up the precious quality of personal liberty—the liberty that all loyal Americans today refuse to yield.

—*Industrial Press Service.*

The Ecumenical Church and an Enduring Rural Life

By John H. Reisner
Secretary of the Christian Rural Fellowship.

Unless we can make rural America Christian there is little hope for a Christian America. Our city churches are even now largely dependent on the evangelized flow of members from the rural churches that nurtured them, just as the maintenance of our city populations depends on the flow of population from the rural areas.

This statement is true also of the Younger Churches (those recently established in mission lands) and of the city life of the nations in which these Younger Churches are being established. The culture of our cities may flow toward the rural areas, but life itself never does. The cities are dependent on the rural families for their continuing life stream. Rural areas produce life; the city destroys it. This is a universal phenomenon.

The people of today's world are fundamentally rural. In many countries, such as China, India, Africa, Russia, the people are overwhelmingly rural. So are the Protestant churches. Even in the United States two-thirds of the Protestant churches are found in the open country, the villages, or the rural towns. The percentage is larger in China, Korea, India, Africa, and in many other countries of the Younger Churches.

But it is in the rural areas where we find the greatest concentration of poverty and economic insecurity, illiteracy, and cultural lag. The lethargy of many rural churches not only reflects the influence of these adverse environmental factors but the accompanying deficit of adequate leadership, and the lack of ideals and programs adjusted to the needs of family and community life. Organized Christianity in recent decades has been dominated by urban ideals and a middle class culture. In all lands Christianity must much more consciously identify itself with life of the land and the primary groups of populations so intimately related to rural life. And enduring rural life must ultimately rest on true religion and high ethical foundations as well as on just economic standards and satisfying cultural and social experiences. The very life of the church is involved in assuming a large share of responsibility for these objectives.

In the first place, the church must provide Christian ideals for agriculture and rural life. This will also involve an interpretation and emphasis on the religious and spiritual values that inhere in the processes of agriculture and of rural life. The daily experiences of the farmer and his family must be more definitely related to worship. The sense of vocation must be restored to the farmer and kept true to the purpose of God for his people. A sense of stewardship for the land must be instilled in all who cultivate it. A responsibility for maintaining its productiveness for future generations must be awakened. Exploitation and destruction of the soil must be recognized not only as a crime against society but a sin against the Creator. Reverence for the earth and its resources must be recovered. The farmer's utter dependence on divine bounty must be recognized.

These truths need especially to be stressed by the church in the nominally Christian industrialized countries. Here in the United States and Canada and Great Britain we have secularized, industrialized, and commercialized agriculture to such an extent that money profit alone determines its success or failure. More and more, agriculture is being organized on a commercially profitable basis without regard to the social consequences of such a policy. The church has largely surrendered its interest in agriculture to various agencies for the federal and state governments, to our agricultural colleges and experiment stations, to manufacturers of farm machinery and commercial fertilizers, to a secular farm press, to great financial organizations, and to politics. Its voice is only feebly heard in the land, if at all. This is a strange phenomenon in Christendom, for agriculture depends primarily on the operation of divinely appointed recreative processes, and remains the one immutable good.

But agriculture is no longer a local or national matter. International commerce and trade has brought the rural communities of the world into closer relationship and often into competition. The amount of wheat grown by farmers in the United States and Canada affects the well-being of the farmers of India and China. The increased production of cotton in Brazil, Uganda, India and China (before the war) decreases the demand for cotton grown by our southern farmers. The Dutch for many years held a monopoly on the production of quinine, controlled the price, and thus limited its use. American poultry interests controlled so far as they could the importation of egg products from China.

The ethical implications of agricultural production and distribution are both national and international in scope and tariff walls and subsidies offer no Christian solution to the problem. Has the church no responsibility for the ethical standards of agriculture? An enduring rural life demands such an ethical basis. It is a duty of the church not only to help its farm membership understand the ethical implication of his daily work, but also to interpret the ethical standards by which the whole of agriculture must be carried on.

In the second place, the church must view in a more realistic way the significance of rural and especially farm families. "Land is the foundation of the family, and the family is the foundation of the state." In the same sense it is equally true that the family is the foundation of the church. Christian rural homes and families are not only helping to maintain the membership in our city churches, but are providing a disproportionate share of our religious and church leaders. This is true also of the Younger Churches. Families, like plants, must have good rootage. Rural families find this rootage in the land and in the community. As population is concentrated in cities, families lose their rootage, fail to reproduce and in a few generations die out. Church families are no exception to the rule.

Theodore Roosevelt, in setting up the Country Life Commission in 1908, truly observed, "If there is one lesson taught by history, it is that the permanent greatness of any state must ultimately depend more on the character of its country population than upon anything else. No growth of cities, no growth of wealth, can make up for loss in either the number or the character of the farming population. . . No nation has ever achieved permanent greatness unless this greatness was based on the well-being of the great farmer class, the men also live on the soil; for it is upon the welfare, material and moral, that the welfare of the rest of the nation ultimately rests." All this applies equally to the strength and welfare of the ecumenical church.

It is well to remind ourselves of these fundamental facts because much of the leadership of the church

(Continued on page 15.)

CONTRIBUTIONS

SUFFOLK LETTER.

Clouds are interesting. The books remind us that there are several names for clouds. Some clouds are dark, others are bright. Some indicate an approaching storm; others are tokens of fair weather. They do not stay with us. Every moment brings changes to their form and appearance. But they all pass. Man cannot change their color or determine their course or destiny. Apparently some of them evaporate in the air, while others are emptied upon the earth in showers of rain. It is interesting, on a summer day, to watch the great banks of white clouds, kissed by the glorious sunshine, as they seem to roll like huge billows, lazily, awaiting the time of their departure.

In the 14th chapter of Exodus there is the story of the "pillar of the cloud" which intervened to help the Israelites in their escape from Egypt. "And it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness to them, but it gave light by night to these; so that the one came not near the other all the night." There was a bright side to that cloud; and there was a dark side. It was not necessary to change the color, for that depended upon the point of view. There is a false view of life which denies the existence of darkness and sorrow. Life is not all dark and it is not all bright. There are bright sides and dark sides in every situation. "Behind the dark clouds the sun is still shining"—is a safe and sane spirit of hope and optimism.

One of the most difficult things is to stay on the right side of the clouds when they appear in our sky. Life was hard for the Israelites, when they were guided by the "pillar of the cloud," because the bright side of the cloud could not ease all their pains nor solve all their problems. But as long as they stayed on the right side of the cloud they were safe. Sometimes a bright cloud in the sky is more desirable than a clear day. Fair weather and cloudless days mean drought and famine, if they continue over a long period. One cloudy day, with a downpour of rain, has saved valuable crops and blessed needy people.

Who can measure the significance of the clouds that pass in our lives? That sorrow, that sickness, that disappointment, that disillusionment which broke your heart and flooded your eyes with tears, might have been a sweet and blessed oasis in your life. Who knows? Only God can know the final outreach of human experience, but every child of God knows the value of His presence in times of great distress. Watch the clouds, but do not despise them. When the clouds change their position, or when the light is focused in a different direction, the darkness may turn to light, and the night will be dispelled by the joy of the morning.

It is fine to be on the side of the cloud where the Lord dwells. The Lord dwells in the light. The clouds will change before the sunset, when we walk "by faith and not by sight." Whether we walk by faith or by sight, if we can walk with the Master, the day will bring us a rich fruitage of fellowship and spiritual blessings. So we can rest our future in His hands, if we are following His guidance.

I. W. JOHNSON.

THE DEBT RETREATS.

The Board of Trustees, the alumni, the church, and the college administration have been battling with the debts of Elon College for lo these many years. Debt has proven to be the arch enemy of the institution, always standing in the way of expansion and blocking all roads to progress.

In 1935, the army of opposition was formed, organized, and armed for battle. The war has been waged with increasing fury during these seven years. The battle-lines have been constantly and persistently pushed backward. On September 16, 1941, the battle-lines were taken and new assaults were made upon the enemy. The months from September 1941 to July 1942 were used in extensive preparation, assembling, and organizing men and materials. Since July 1 the forces bent on exterminating the debt completely organized and redoubled their efforts. The enemy has been put to flight and is now in a hasty retreat. He must be conquered completely by January 1, 1943.

The debt has been forced to retreat to the nineteen thousand dollar mark. Pledges have already been made in sufficient numbers to pay this amount completely. The last date set for payment of all pledges, save those who have asked for special privileges, is January 1. These pledges are due and payable any time but we are hoping that they all shall be paid not later than January 1, 1943, so that Elon College may launch out into the new year with the Deed of Trust and all mortgages cancelled and entirely free of debt. Let's celebrate New Year's Day with a debt-free institution. We can do it, and we will if everyone will pay his pledge. The way the pledges have been paid to date is certainly gratifying, and most encouraging. We seem to have made up our mind to do the thing and we are going to do it. We will all sing the Doxology and thank the Lord anew for His goodness and blessing.

L. E. SMITH.

YOUR CHURCH SERVES YOU.

A Sunday School—with about 40 classes of instruction in the Christian faith, for all from the cradle roll department to the men and women's classes. This is a very great service, requiring many teachers, superintendents, lesson-study, program-planning, record-keeping, worker's conference, outside activities, and visitations. It is a real service, and a great contribution to the religious life of the community, and the development of individuals.

The Worship Service—at 11:00 o'clock and 7:30 on Sundays, wherein one or the other of our three vested choirs, under most able leadership, helps lift our hearts to God in praise; wherein the great hymns of the faith are sung; the fellowship of worship is felt when large numbers of neighbors and friends assemble for the common purpose of worship, and inspiration; wherein there are prayers; the offering; and the preaching of the Word of God. Herein greatly does your Church serve you.

The Mid-Week Prayer Service—a deeply devotional service of song, Bible-study, and the study and practice of prayer. A most worthy and helpful service, and in a time when the Church should be called to prayer.

Organization Weekday Meetings—perhaps you do not realize that there are as many as forty-nine (49) regularly scheduled meetings per month in the Weekday activities of our Church. Yes, your Church does serve, with your cooperation all along the line.

—From Suffolk Church Bulletin.

Applause is the spur of noble minds, the end and aim of weak ones.

—C. C. Colton.

FOR THE CHILDREN

Dear Friends:

The Eastern North Carolina Conference meeting was wonderful. We feel enriched by the fellowship which we shared. We feel humble in the face of the great tasks, for those who would be true followers of Christ's Way, which were revealed by the speakers of Our Conference. It has been a good Conference Year but I firmly believe that all who came to this one left it with the thought: "With God's help and guidance we shall make next year even better than this one!"

Mr. House did bring his "better half" with him. It was good to have them, Mr. House's mother and Mr. Allyn P. Robinson, Jr., as dinner guests at the parsonage Tuesday evening. Mr. House made such wonderful addresses at the Conference that he sort of made us doubt that June Joy was the "better half!" We compromised with the idea that she is a "little better House!"

The Thanksgiving Season has passed, and I hope you did as our President requested and made it a season of earnest prayer. When I used to be in a Sunday School class as a pupil, my teacher would always ask us what we had to be thankful for on Thanksgiving Sunday. I was meditating, or thinking, upon this subject this Thanksgiving and I had a long, long list of things to be thankful for this year.

I have a nice new quilt which I am thankful for. My Aunt made the top for me when she was recuperating from a broken hip. The Junior Missionary Society of the Turner's Chapel Church got the Adult Missionary Society to furnish the finishing materials and quilt it for me. They had me come out on my birthday and surprised me with it. Miss Angie Crew was in our home last week and she hemmed it for me. When I just see the quilt the thought of all the nice friends who made it for me sends a warm glow through me. It is my Friendship Quilt.

I am thankful because the Chairman of our Literature Committee has finally subscribed to THE CHRISTIAN SUN! I felt a bit let-down because anyone in that high position in the Church set-up should hesitate about taking our church paper.

I think many of us in our church were thankful for Miss Crew and the messages which she brought us. She helped us to see the need of humanity on a world-wide basis. One mother was telling her children and their little friends about the children of other lands whose countries are at war and who haven't enough food and clothes to keep them alive. The children decided that they would do without something that they had wanted for Christmas so that they could send the money to help buy food for hungry children in China, Russia, Greece and any other part of the world that are without. I am thankful that we have mothers who try to train their children about the wise use of money. Will all of you who read this page refrain from buying fire crackers just to burn up and give the money to your Church for the War Victims?

A mother was telling her son that it was unfair to spend money for fire-works which would just burn up with a big noise when it could keep a child from being hungry if it were given to the church for that purpose. That mother was right but I would like to tell her and all mothers and fathers who smoke that their children have a comeback. They are burning up money for tobacco which harms their bodies instead of helping them; when they could do without at least part of the tobacco and send the money to keep children from dying of starvation.

I am thankful for all the wonderful stories which come to us; telling us of those who are willing to give themselves for that which is greater, without thought of self preservation. A story came over the radio today, about an American Pilot who stayed with his burning plane and gave his life to keep from letting the plane crash into a section of English cottages where it probably would have killed many. I am glad that I live in a world that has such people in it.

One Saturday night recently a sports reporter told about a family which came to America to escape race discrimination. A boy in that family was on a high school football team in Texas. He was captain of the team. They were to play a team from a High School in another State and because there was a negro on the other team, his team refused to play. This captain called his team together and said, "My people came to this country to escape the very thing that you are doing. We came to America to get away from race persecution. If you boys refuse to play this other team then I shall resign as captain of your team!" When that boy graduated from his high school in the school annual beneath his picture were words which predicted that he would become a great leader and that he would become famous as a football player. When he was a freshman in college he got a broken leg that brought an end to his football career. But today his leadership is something of which every American is proud. He is at the head of our American forces in Africa and the negro who played opposite him on a high school football team is at the head of a group of Negro soldiers under General Eisenhower. I was thankful that I live in a country where ideals can be held sacred and bear fruit.

Most of all I am thankful for The Way of Life which was brought to us in the person of Jesus Christ. The great darkness which covers our world today can only be illumined by the light of Christ's love as you and I live and teach it.

Sincerely,
DOROTHY TODD.

ANSWERS TO LAST WEEK'S PUZZLE.

Across—1. Jona; 3. Love; 5. She; 7. Thank; 9. Amey; 11. Door; 13. B.A.; 14. D.E.; 15. Hams; 17. Park; 19. Shark; 21. One; 22. Pone; 23. Yard.

Down—1. Juda; 2. Ashy; 3. Lend; 4. Ever; 6. Ha; 7. Teams; 8. Kodak; 10. M.B.A.; 12. O'er; 15. Help; 16. Shoe; 17. Prey; 18. Kind; 20. An.

SOUTHERN UNION TRUSTEES.

(Continued from page 3.)

of 75 miles of Wadley. Southern Union is strategically located to serve the denomination in a unique way.

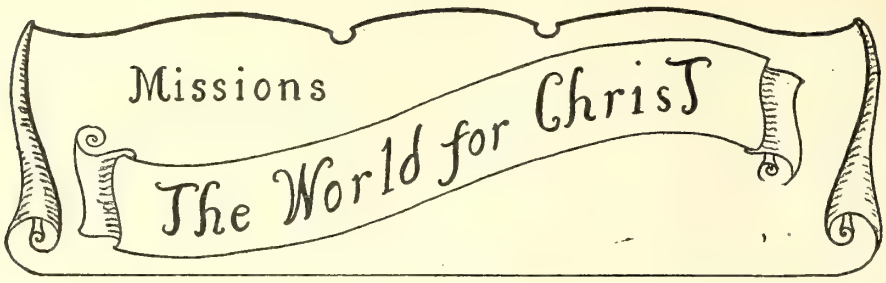
A report was given of the proposed revisions of the college program, growing out of a detailed study by the Southern Union faculty of needs and opportunities. It was shown that the college authorities have been anticipating a much wider service to the area in terms developing an adult education division and initiating extension work in which students would do actual laboratory work in community leadership. Such a revised college program would fit admirably into the proposals presented by the denominational headquarters for the training of church leaders.

The time of this meeting of the Board was set to coincide with the date of the Alabama Conference of Congregational Christian Churches held the same week at the Antioch Church, Roanoke.

W. ADELBERT REDFIELD.

Be so that thy conduct can become law universal.

—*Kant.*



WAR VICTIMS AND SERVICES.

Notwithstanding Thanksgiving offering, Christian Missionary dues, Tuberculosis Drive, and State and City taxes I consider it a great privilege and opportunity to make an offering for War Victims and Services.

Entertaining soldiers in Camp Centers and in the U.S.O. and Community Centers is a wonderful thing but I have felt for a long time that I should do something as a Christian as well as doing my duty as a citizen. This is the thing I have longed and worked for and I shall support it as far as my financial circumstances will permit.

J. E. West.

MISSIONARY OFFERINGS.

WEEK ENDING NOVEMBER 28, 1942.

Sunday Schools.		
Pleasant Cross, Asheboro, N. C..	$	7.01
Bethlehem, Suffolk, Va.		2.17
Waverly, Va.		4.00
Lebanon, Semora, N. C.		.75
Flint Hill (M.), Biscoe, N. C....		.94
Pleasant Ridge, Ramseur, N. C..		6.08
Ingram, Va.		5.79
Oak Grove, Sunbury, N. C.....		1,21
Total	$	27.95
Individuals and Churches.		
Spoon's Chapel, Asheboro, N. C..	$	1.40
Timber Ridge, Gore, Va.		3.27
Total	$	4.67
Specials.		
First, Burlington, S. S.....	$	32.95
War Victims and Services.		
Berea, Elon College, N. C.....	$	30.00
Old Zion Mis. Soc., Norfolk, Va..		2.50
Concord Mis. Soc., Elon College N. C.		4.10
Pleasant Ridge Mis. Soc., Ramseur, N. C.		3.75
Shallow Ford Mis. Soc., Elon College, N. C.		10.00
Underwood Guild, Sanford Church, Sanford, N. C.		3.30
Total	$	53.65
Total for week	$	119.22
Previously acknowledged		4,190.99
Total since Sept. 1, 1942....	$	4,310.21
Less War Victims and Serv.		53.65
Actual Missions Income....	$	4,256.56

Our first report for funds received for War Victims and Services is given above, and you will note the amount for the week is $53.65: The Mission Office has literature for free distribution concerning War Cictims and Services and will be glad to send material to Sunday Schools, Churches, Missionary Societies, individuals, etc., upon request. This fund is one in which everyone may have a part and feel that we are really doing something. Send your offerings now for WAR VICTIMS AND SERVICES!

Gratefully,
Mattie Cox Parker,
Secretary.

ANNUAL REPORT BURLINGTON WOMAN'S SOCIETY.

The members of the Woman's Missionary Society are happy over the fact that we have again attained the Standard of Excellence as set forth by our State Conference. In many respects we have exceeded those standards as the following report shows:

At the beginning of the year, we had 146 members on the roll. During the year we have lost three members, who moved from town, and have gained ten new ones. There have been eleven general monthly meetings, at which the average attendance for the night circle has been 11, and for the five circles meeting in the afternoons it was 54. All these meetings have included devotionals, study and business.

At the first meeting each member was presented a year book. The aim for the year, as set out in this book was: "To unite the womanhood of our church in a program of worship, study, prayer, fellowship and gifts for the progress of God's work and to develop a deeper spiritual experience through the information and inspiration derived."

For intensive Bible study we have had a series of lessons on I and II Peter. For further mission study, we have had an all day session at which Mrs. O. H. Parris of Greensboro reviewed the book "The Christian Imperative," and another day with Mrs. Aubrey Todd of Sanford, reviewing the book "The Christian Roots of Democracy."

The week of Prayer was observed in January. In February we united with other churches in observing the World's Day of Prayer.

This year we celebrated our twenty-fifth anniversary with a birthday party. At this time we received an offering of $25.00, which we sent to Conference as our "Second Mile Gift," being that much over our goal.

We had a large delegation at the State Conference at Union Ridge and at the Rally at Reidsville.

As has been our custom for several years we again sent a delegate from the colored Christian Church to the Bible School for colored leaders in Winston-Salem.

This year the Society voted to dispense with refreshments at the mite box openings and instead to provide refreshments for the Junior Missionary Society just as we do for the World Friendship Group. We took care of the expenses of the annual Cradle Roll party. We helped these societies further by providing them with literature and other materials. They in turn had a part in study, gifts and other work for the Master.

We have had the privilege of showing in a very small way our love and appreciation for two of our faithful workers: for Mrs. Wisseman, our State President, by contributing to the expenses of her trip to Evansville, Ill., and for Mrs. Lightbourne a former State President, by giving a life membership in her name.

In response to a call from the Conference chairman of Friendly Service, the Society sent about one hundred articles of used warm clothing to the people of our mountain churches; ninety articles, such as towels, dish cloths, soap and thread to Merom Institute; twenty-seven Easter dresses and eleven other articles to Elon Orphanage; and the Junior Missionary Society sent a box to the migrant center at Belle Glade, Fla.

Other acts of friendly service carried through the circles include 1554 visits, 714 cards, 187 trays and 375 flowers and other gifts to the County Home, Hospital, the new Rest Home and other shut-ins; 7 gift subscriptions to *The Herald;* cottage prayer meetings; 15 books, numerous letters and cards to our boys in service; and fruit, clothing, and cash for needy families. To carry on this work and provide refreshments for the young people represents an expenditure of approximately $105.00, which amount is not included in our treasurer's report of $1,091.48.

Respectfully submitted,
Mrs. C. W. Allston, *Pres.*,
Mrs. D. R. Fonville, *Sec.*

"Report to the Nation"

By Dorothy P. Cushing.

Our Churches Armed to Win the Peace.

The American Board of Commissioners for Foreign Missions, foreign service arm of the Congregational Christian Churches of the United States, announces the adoption of a budget of $922,946.62 for the fiscal year: September 1, 1942, to August 31, 1943. "This budget is an increase over the expenditures of last year due largely to the substantially increased cost of living around the world, because of the war," explains Harold B. Belcher, treasurer. The adoption of the budget ended the important Plenary Sessions of the Prudential Committee of the American Board just held in Boston.

Building the Reservoir of Good Will.

Up to the minute reports from the field by Executive Officers showed clearly that in East Asia and the Near East the work of creative Christian good will through Congregational Christian churches, schools, hospitals, clinics and social centers, goes on vigrously in spite of handicaps.

Thumb nail sketches of the present Congregational Christian personnel abroad shows 241 on the field in East Africa, South Africa, West Central Africa, Turkey and Syria, India and Ceylon, Mexico, the Philippines, Europe and China.

The Victorious Community.

In the report of the 132nd year of the American Board entitled "The Victorious Community," Dr. Fred Field Goodsell, Executive Vice-President, said that "The test question asked before any American Board missionary withdrew from his post was not 'Is it safe to stay' but 'Will my continued presence here help or embarrass my national Christian comrades'?" These same comrades helped the missionaries answer the question. "It must be steadily held in mind," Dr. Goodsell pointed out, "that whatever happens to the missionaries the Christian people of these countries remain there to face all eventualities."

Like MacArthur They Say . . .

"Only in uninformed circles does one hear the comment 'this war has put an end to Christian missions'," Dr. Goodsell emphasized. "One might as well say that this war has put an end to the sunrise."

Fulfilment on its highest level of General MacArthur's pledge to the Philippines "We'll be back" is the pledge of the Congregational Christian missionaries forced to leave their posts in other lands temporarily to those colleagues who wish them back.

Breaking down the mass of impressive, stirring reports from the Foreign Administrative Secretaries to the Plenary Session, it was revealed that in Turkey and Syria American Board schools are filled to overflowing and hundreds of students turned away. Of the four Near Eastern countries in which the American Board serves, Bulgaria, Greece and Syria, are arenas of armed conflict. In Greece and Bulgaria schools are closed and missionaries evacuated, but the evangelical Christians maintain their witness even though, as in Greece, starvation stalks among them.

Turkey Seeks Strength.

"Turkey," points out Dr. Goodsell," has stoutly maintained her neutrality . . . She has proved her desire for peace since the Revolution of 1922 with amazing consistency. Political realism, commercial ambition, multiplied contacts with America, education, a heightened sense of cultural values, have all contributed to a firm policy of neutrality . . . Turkey seeks strength . . . The concern for youth and the future of the country parallels the desire for neutrality . . . No wonder schools conducted by Americans in Turkey with the best of American ideals creating the atmosphere and determining the disciplines, are full to overflowing with hundreds of students refused for lack of room."

India and Ceylon Missionaries Refuse to Leave.

In India and Ceylon the Congregational Christian fellowship counts 111 self-supporting churches with nearly 400 schools ranging from primary to college grade. There are 14 social centers or neighborhood houses and 20 hospitals and dispensaries treating nearly 100,000 persons annually.

"Christian work in India is now going on not only under the threat of attack from without but also in the presence of wide-spread disorder and unrest within," points out Dr. Alden Hyde Clark, Secretary for India. "The Christian Community in India is in sympathy with India's aspiration for independence and shares in the present unrest and excitement, yet in general its leaders have not been identified with the Congress Party and have taken a moderate position."

Although American government representatives in India urged Americans to leave and put transportation at their disposal, only one Congregational family, other than those due or overdue for regular furlough, took advantage of the opportunity to leave, and this family did so because of illness.

All the World Looks at Africa.

"Africa is no longer on the sidelines but is in the midst of the world's life. Africans have no common language or government and rapid communications by plane or radio do not make them one. It is the Christian forces that provide the strongest bond among the Africans," said Miss Mabel E. Emerson, Secretary for Africa. "These are the forces that both within and without Africa are working on her behalf to bring about changes in the life of these people for which the world revolution calls."

Work of the Congregational Christian churches in Africa is hampered only by lack of adequate personnel due to transportation problems. In addition to schools, hospitals and clinics, the Africa field has over 1082 almost entirely self-supporting worship centers and churches.

Mexico Moves Ahead.

In Mexico the Evangelical Churches (Congregational) show signs of a rapidly increasing sense of leadership, self-support and deepening spiritual life. At present the American Board has only one worker in this Good Neighbor State.

"In Prison"—Yet Preaching.

The first word since January 1, 1942, from missionaries in Davao, Mindanao, has just arrived indirectly. Rev. Walter C. Tong was President of the Camp Executive Committee and putting in a tremendous amount of work. He was in good health. Indirectly word came that Mrs. Tong and the children caught in Baguio, Luzon, were well. Rev. Frank Cary was reported well and cheerful. A brief letter brought by a passenger on the *Gripsholm* reported that our missionaries in Manila had considerable freedom of movement and that Dr. Hugh Robinson, Miss Valley Nelson, Rev. Earle Ballou and Edward L. Noltings were at work. It is felt that the rest of the 16 Congregational Christian missionaries in the Philippines are safe and undoubtedly rendering service.

The nearly 8,800 church members and the Evangelical Christian Community of some 15,000 people with

(Continued on page 13.)

Pilgrim Fellowship

"Youth at Work in the Church"

RICHARD L. JACKSON, *Editor*

BUILDING WITH CHRIST.

In a sister denomination, a group of young people were meeting. A fifteen-year-old boy picked up an attractive program in the shape of a globe on which the hemispheres of the world had been sketched. He read deliberately, "Building a New World," and looking up he said. "We couldn't do that." In replacing the program on the table, he observed words on the other side. He turned it over and read, "Together With God," and looking up with a smile and a light in his eyes, he exclaimed, "Oh that's different."

Building *with Christ is different.* It requires our best; and our best as we work with him will result in a changed world. We feel the selection of our theme, "Building a New World, Together With God," is one step toward the goal, the application to life thrugh a study of some of the world builders, is the promotion of the challenge:

> This world is ours to take;
> This world is ours to make—
> Let us build true and sure
> A world that will endure;
> Built out of right and truth
> Reared with this tool—
> Our youth.

If we would help to build a new world we must first of all build our lives anew, for "no new world can there be without new world builders. Also, no new world without the builders fashioning life."

"It must have a perfect pattern, therefore, I will take Christ, the Master Builder, as my ideal.

"I must have a blueprint for my life, therefore, I will take the Bible for my daily guide.

"I must have God's help, therefore, I will be prayerful.

"I must be kind and loving, therefore, I will do all in the spirit of Jesus.

"I must be informed, therefore, will I be studious.

"I must be a lover of God, therefore, I will love my fellowmen.

"Thus shall I be a *builder* that needeth not to be ashamed."

Longfellow tells us, "Life is real, life is earnest"—it is that real earnest life which we wish to properly build.

> Build thee more stately mansions, oh my soul,
> As the swift seasons roll!
> Leave thy low-vaulted past!
> Let each new temple nobler than the last.
> Shut thee from heaven with a dome more vast
> Till thou at length art free,
> Leaving thine outgrown shell
> By life's unresting sea.

Holmes so beautifully uses the life story of the nautilus; how it *builds* year after year in silent toil, forming larger compartments as life demands until it is ready to leave its beautiful pearly shell "by life's unresting sea."

Herbert Spencer says that life itself is the continual adjustment of internal relations to external relations.

Friends, we realize now that we have overvalued external standards.

The progressive world must cease to worship the machihne god and *build* it. 33,000 people were killed and 1,000,000 injured by automobiles in one year. We have shown that science and wealth alone cannot give us food and peace to nourish life.

Meditation has brought many thoughts to the surface, given periods of time for formulating a theology. Moses went to Midian, John the Baptist to the wilderness, Paul to Arabia, Elijah to Brook of Cherith, John Milton to his Horton country home, Alfred Lord Tennyson to retirement, John Bunyan to prison, all of these, my friends, experienced a period of self-analyzation, a time of communing with God, hearing the messages of mountains, streams, and sands. D. A. Hayes of the Garrett Biblical Institute says, "Men who find life must wrestle with demons of temptations and angels of divine consolation. He must fast and pray, read, study, and meditate until truth is seen too clearly to flatter in its advocacy and until life is grounded in faith that doubt would seem impossible."

The mythical story from Anglo-Saxon literature tells us of the beautiful Phoenix, the bird which was vain because of its unequalled plumage. It lived 1,000 years, built a funeral pile, sat upon the mass of debris. The sun set fire to the pile and all burned to ashes. Out of the remains of the fire came a bird even more beautiful than the last one. Out of the buried life which shone in glamorous sin may come one more beautiful, fashioned after God's own plan.

The mob stoned Paul at Lystra and dragged him out of the city suppos-

(Continued on page 14.)

WHAT HAPPENS WHEN WE WORSHIP TOGETHER?

CHRISTIAN ENDEAVOR TOPIC FOR DECEMBER 6, 1942.

SCRIPTURE—Matt. 18:19-22.

Daily Readings—

Monday—A Worthy Desire.—Ps. 27:4.
Tuesday—A Call to Worship.—Hab. 2:20.
Wednesday—Yearning for God's House.—Ps. 84:1, 2.
Thursday—True Worshippers.—John 4:23, 24.
Friday—Joyful Worship.—Luke 24:51-53.
Saturday—Sincerity in Worship.—I Tim. 2:8.

This topic and the topic which follows deal with public worship. Select two leaders for these meetings. Let them work with the program committee in arranging for the meetings. But let them conduct the services separately. This topic gives expression to what happens when we worship together. It deals with the effect worship has on individuals in assembled groups. When group worship is planned and led by young people, the most important things that happen are the results that are produced in the lives of those who share in it.

Let three persons speak on these topics:

1. When we worship together, personal religion may be deepened. God may become more real and personal to the individual. Or one may possess a new appreciation of Jesus and a fresh sense of belonging to Christ. The Bible, also, may be better understood. Its teachings may seem to be more closely to one's daily life.

2. When we worship together the bonds of Christian fellowship are strengthened.

3. Group worship also strengthens our desires to serve our fellow men and causes us to help make the world better. We are not only inspired to live better lives, but we help others live at their best.

Some one may give a brief summary of the program speaking on Effective Group Worship.

The next topic will deal with the improvement of your worship. There should be a general discussion, giving all an opportunity to enter into it.

S. E. M.

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

THE MEANING OF CHURCH MEMBERSHIP.

Lesson X—December 6, 1942.

Golden Text: "*Now ye are the body of Christ, and severally members thereof.*"—I Corinthians 12:27.

Lesson: Acts 2:37-47; 4:13; I Corinthians 12:12-31; Colossians 3:1-17.

Devotional Reading: Romans 12:3-13.

A New Man.

"If any man be in Christ Jesus, he is a new creature: old things are passed away; behold all things are become new." Thus writes a man who had himself become a new creature in Christ. He did not mean, of course, that he had suddenly become a saint. He did not mean that he had a new body or a new mind. He did not mean that he had a new heart. He meant that he had a new sense of forgiveness, a new outlook on life, a new sense of freedom, a new attitude toward his fellowmen, a new relationship with God, a new impulse for living, a new sense of peace that he had never had before, a new hope for the life that now is and for that which is to come, and a new power. He had a new life, life in wider reaches, life on higher levels, life on deeper levels.

The Christian life begins within. When a person in sincerity and simplicity confesses his sin, is truly penitent, by faith accepts Christ and yields himself to Christ, a miracle takes place within—he is born again, he is born from above. He may not have an ecstatic experience, he may not feel any deep emotional upheaval, but if he is sincere in what he does, he may accept by faith the almost unbelievable fact that God has freely forgiven him, accepted him, and regenerated him, by His Holy Spirit. He becomes a child of God, a member of the body of Christ, a new creature in Christ Jesus. The Christian life begins not with something that is done from the outside, but with something that is done by the Spirit of God within. And God's Spirit bears witness with our spirit that we are the sons or children of God. That is a fact based on faith not on feeling. This is basic, unalterable.

Putting Off.

There is a negative side to the Christian life. In a figure likening the process to the putting off of a ragged or filthy or merely an old garment, Paul exhorts his Christian friends *to put off* certain things, certain habits, certain attitudes of mind, certain temper of spirit. Uncleanness, fornication, passion, evil desire—the inner life is to be kept clean and wholesome as concerning immorality and sensuality. Idolatry in the form of covetousness is ruthlessly to be put off. The love of gold must not crowd out the love of God. Unchristian attitudes and habits are to be put off—anger, wrath, malice, railing, shameful speaking out of your mouth—all these are to be rooted out of life. It was one thing to walk in them when they knew not Christ. But now they were to be put away, because they had put off the old man. Special care should be taken not to lie—they were to speak the truth, because they were members one of another, their word was to be as good or better than their bond.

Putting On.

Jesus told a story about a man who swept and garnished his house but left it empty, and the place became filled with evil spirits. The best defense in Christianity as in athletics and war and life, is a strong offense. As has been stated above there is a negative side to Christianity. There are some habits and attitudes and spirits which must be put off even as one puts off an old garment. And there are some habits which one must form, some attitudes which he must take, some spirits which he must cultivate.

"Put on therefore, as God's elect, holy and beloved, a heart of compassion, the spirit of kindness, of lowliness, of meekness, of longsuffering, of bearing patiently with one another." Be willing to forgive those who wrong you—how many Christian people have not put on this garment of the new man in Christ—forgiving in the same spirit and to the same degree that God in Christ forgave us. "Put on love, which is the bond of perfectness." It is as a girdle or belt that gathers up all the other virtues of this flowing garment which the new man wears as an expression of his new life.

"And let the peace of Christ rule in your hearts, to the which ye were called in one body." Christ left us a legacy of peace. It is a peace which the world can neither give or take away. It is a spirit of peace that can be had even in a world at war. Indeed it is the spirit which alone can forever banish war. Even in war Christians should be lovers of peace, workers for peace, apostles of peace. Hate has no part in the Christian's life.

"This new man is to be fed and nurtured on the Word of Christ, it is to be abundant life, not mere existence. It is to find expression through the overflowing of the lips and the life in song. And it is to be characterized by the spirit of thanksgiving and gratitude." "And be ye thankful"—it looks as if Paul thinks this is the keystone of the arch, the virtue par excellence in Christian character. Thanksgiving is not to be confined to a certain season of the year, or to a certain place. It is to be a permanent quality of the heart, a basic virtue of life.

And life is not to be lived half-heartedly. "And whatsoever ye do, in word or in deed, do all in the name of the Lord Jesus Christ, giving thanks to God the Father through Him." In a sense all of life is a sacrament. In a sense there is no sharp line of distinction between the secular and the sacred. Humble, even menial tasks take on a new meaning and a new dignity, when they are done "in the name of the Lord Jesus" and when they are done as an expression of gratitude for what He has done for us.

It does not take much of a man to be a Christian, but it takes all there is of him.

NOTE!

A Christmas Program, PEACE AND GOOD WILL, has been prepared for the Sunday Schools by Miss Angie Crew. This program is for more advanced pupils, or for adults. We have extra copies and if your Missionary Society, or other department of the Church, would like to have a copy just write a card to Mrs. Mattie Cox Parker, Mission Office, Elon College, N. C., requesting same and a program will be sent you promptly.

He that loveth a book will never want a faithful friend, a wholesome counsellor, a cheerful companion, an effectual comforter. By study, by reading, by thinking, one may innocently divert and pleasantly entertain himself, as in all weathers, as in all fortunes. —*Isaac Barrow.*

By Chaplain H. E. Rountree

MONDAY.

Learn to Pray.

"He that cometh to God must believe that He is, and that He is a rewarder of them that seek after Him." —Heb. 11:6.

Many people do not pray at all. They never give it a thought, consequently when they do come to where they need to pray they do not know how. Other people pray when they feel the need of prayer, but with no idea that their prayer will be answered. Consequently they are lost in a state of helplessness—the gulf that lies between their own powers and the power of God to help them. Prayer is an attitude as much as a posture, and it emanates from the consecrated heart at all times and in any circumstances.

Prayer—O God, teach us to pray, and bridge that chasm between our own strength and Thine with a faith that knows no bounds and reaches Thy heart. *Amen.*

TUESDAY.

Trust God.

"Be . . . content with such things as ye have: For Himself hath said, I will in no wise fail thee, neither will I in any wise forsake thee. So with good courage . . . . say, The Lord is my helper; I will not fear."—Heb. 13:5, 6.

Many a discouraged soul worries himself sick over his circumstances, forgetting to be content in relying on the Lord's promises to provide for and never forsake one. One may not get what he thinks he wants but He who knows best and is the giver of every good gift will give what one needs. Trust Him. Wont you?

Prayer—Dear Father, forgive us our faithlessness, strengthen our faith and give us strength to bear it all, in the name of Christ. Give us the assurance of victory in Thee. *Amen.*

WEDNESDAY.

Blessed Assurance.

"If ye do these things ye shall never fall."—II Peter 1:10. (Read 1 to 12).

Peter lays the gospel of salvation squarely on the table before all. Take it or leave it. Take it and partake of divine nature, fruitful in the knowledge of the Lord Jesus Christ, and have an abundant entrance into His kingdom. Leave it and be blind, with no consolation at last when the soul hears "Depart from Me ye workers of iniquity." . . . "Cast them into a furnace of fire: There is wailing and gnashing of teeth."

Prayer—Dear Father, out of the confusion that often covers us, we come to Thee thanking Thee that Thy way is so simple and plain that we may not err. Grant, we pray Thee, Thy grace and Thy strength that we may live the holy life. *Amen.*

THURSDAY.

The Happy Way.

"God hath called us to peace."—I Cor. 7:15.

The happy way in life is the way of peace in all things and with all men. "Seek peace and pursue it." "Mark them which cause divisions and offenses . . . and avoid them." "Follow after the things which make for peace, and things wherewith one may edify another," and "the God of peace sanctify you wholly . . . preserved blameless unto the coming of our Lord Jesus Christ."

Prayer—O Lord, we come to Thee, beseeching Thee that we may know the happiness of Thy peace all our days. *Amen.*

FRIDAY.

Responsibility to Self and God.

"Unto whomsoever much is given, of him shall much be required: and to whom men have committed much, of him they will ask the more."—Luke 12:40.

One solitary instance used by our Lord emphasizes this great responsibility. It is the instance of the poor Widow casting her two mites into the chest of the temple. Christ noticed that the rich men cast in mere gifts and the woman cast in all that she had. "Of a truth," said He, "I say unto you, this poor widow cast in more than they all." The rich had merely cast in gifts; "but she of her want did cast in all the living that she had."

God may not want us to cast in all our living, for He has given us that living, but He does want our whole hearts.

Prayer—O Lord God, we are Thine and all we have is Thine. Grant unto us the vision, the strength and the courage to always do our best. *Amen.*

SATURDAY.

O, To Be Humble!

"He that shall humble himself shall be exalted."—Matt. 23:12.

We have just read a story in the *Saturday Evening Post* called "The Headaches of a Head Waiter," written by a head waiter of long experience. He says that everybody is vain. Tickle their vanity, making them feel important and due to receive priorities and you can see them straighten up and swell their chest. This is his cue for everybody that enters his dining room. How true he is and yet what an artificial aspect of life.

"The fear of the Lord is the instruction of wisdom," and the base for true values. "Before honor is humility." It is waiting on the Lord and keeping His way that exalts thee.—Ps. 37:34. It is the upright whose end is peace—Ps. 37:37.

(Continued on page 13.)

REPORT TO THE NATION.

(Continued from page 9.)

91 churches, are reported witnessing and working.

China's Courage High.

"The missionaries working in Free China," Dr. Wynn C. Fairfield, Secretary for East Asia, reports, "had a better year this year than they had last year." Primary schools in Foochow, Diongloh and Ingtai have been well attended. Hospitals have carried on though seriously handicapped through lack of imported drugs.

Need for Help Urgent.

Up the Min River in Shaowu the relocated schools have been able to improve their situation in spite of threatened invasions and to keep a good morale among student body and faculty.

In Free China both in Fukien Province and West China, Congregational missionaries are rendering great service. One worker, Rev. James A. Hunter, who recently arrived from the United States by boat and plane, is doing relief work in Honan Province where 9,000,000 people are reported on the verge of starvation this winter if adequate help cannot reach them. He had hardly landed in West China when he was urgently requested to take no less than six full-time and much needed jobs.

Our Obligations Continue.

In North China or Occupied China, work with the Chinese is at present impossible. Of the remaining missionaries it is expected that with the exception of one or two they will come home on the next repatriation ship. This does not mean, however, that North China ceases to be a responsibility of the Congregational Christian Fellowship or to require appropriations of money.

Dr. Fairfield made this clear when he pointed out that salaries of the missionaries will accumulate until they are repatriated or contact reestablished after the war with those who remain on the field. There are also in the United States the wives and children of men still on the field.

"Although the missionaries who returned on the *Gripsholm* reported that the Christian Chinese responsible for the churches, schools and hospitals still continuing in North China are exerting valiant efforts to make both ends meet in the realization that it may be years before we can help them again, it is inevitable that there will be an accumulating obligation to help the widows, the orphans, and the workers broken by malnutrition and privation.

"There will be debts incurred by some in the confidence that when communications are reestablished American friends will be ready to help. Therefore, 25 per cent of the normal appropriations for North China (usually $15,418.50) is being set aside in this year's budget. Of the balance, some money will be used for scholarships in Free China for former pupils and children of our Chinese Christian workers in North China who have fled into Unoccupied territory."

Dr. Fairfield continued, "Approximately $4,000 will go to aid other missions in Free Southeast China, to help meet the distress of workers caused by the terrific inflation now going on in China. Union enterprises, such as the National Christian Council with its emergency program, and the United Church of Christ with its refugee work, Church Relief work, and service among the tribes bordering on Tibet, as well as service to refugee students living on a hand-to-mouth basis, will also be aided from this balance."

Japan Not Forgotten.

It was recalled that there are two Japan missionaries working in India, two in the Philippines, one in Honolulu, 10 with Japanese on the mainland of the United States, four in government service, one in the United States Marines, three in the Board headquarters in Boston, two in church work, one in social service teaching and the rest studying or homemaking. In Japan 197 Kumiai Churches (Congregational Christian) had a membership of over 33,000 members when they entered the Union Church of Christ in Japan. The colleges and schools as well as the five social centers all continue under Japanese Christian direction.

A Mission of Fellowship to Europe.

The need of war help and post-war rehabilitation in Europe has been faced by the American Board in cooperation with the Committee on War Victims and Services. They have a young representative in Europe, Tracy Strong, Jr. Upon the invasion of Free France by Germany he went to Geneva and is working in refugee camps there. Other workers will be sent as soon as the international situation permits.

The Long Look Ahead.

Reports, discussions and votes of this Plenary Session of the American Board showed plainly that this organization has clearly in mind not only the present critical situation, but the needs and opportunities that will open up "the day after the war." As Dr. Russell Henry Stafford, President of the American Board, expressed it, "it saw clearly the desperate need which will rise up all over the world for medical, educational and spiritual help. It saw also the need for statesmanlike planning on a global basis if the Christian Church is to play its rightful and necessary part in building a better world."

Recruits and More Recruits.

All this the Prudential Committee of the American Board had in mind when it reaffirmed its determination to secure and send at the first opportunity at least 150 new missionaries in addition to returning experienced workers now held in this country waiting with eager expectations to get back to their friends and coworkers in East Asia and the Near East.

QUIET HOUR.

(Continued from page 12.)

Prayer—O Lord, we pray for patience and confidence in Thee, and forbid that life's vanities shall lead us astray. *Amen.*

SUNDAY.

A True Spirit.

"And so we're going to church today
With thanks thet's more 'an we kin say,
But Him thet knows, though words is few,
Kin tell we're thankful through and through,
When standin' up with all the rest
We sing our heartiest and our best:
'Praise God from whom all blessings flow,'
Marier an' me an' little Joe."

CORRECTION.

The following corrections have been made by Dr. J. H. Lightbourne, Secretary, in the C. M. A. Report of last week: Bethel, the Church, the Sunday School not paid 1941-42; Carolina, Goal 1, None; Gibsonville, Mr. C. R. Wicker paid 1941-42; Kellam Grove, Goal 1; Tryon, Goal 2.

OLD DOCTRINES ENDURING.

At Cudham, in Kent, is an old church. Walking round it on one occasion, I observed a portion of the roof falling to decay and needing to be propped up with a timber stay. On closer investigation, however, I discovered that the decaying portion was none of the old structure, but a modern addition. We need not fear for the ancient fabric of Christian truth. The newfangled doctrines will fall to the ground, while the old Gospel "endureth for ever."

—*J. Halsey.*

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

Thanksgiving day was a very quiet day at the Christian Orphanage. We gave the children a holiday and they enjoyed it.

The good women of Ingram Christian Church were very thoughtful and kind and shipped us by express a coop full of chickens to give the children a good old chicken dinner.

The matrons provided them with a splendid dinner and the little fellows ate with great relish. All of them had a smile on their faces showing their complete happiness. The sight of the little children sitting around the table with baked chicken and all the fixings made us happy too.

The good women of our church have always been good about sending us chickens for Thanksgiving and Christmas and we appreciate it very much.

If you will read our financial report for this week you will see that we have climbed up to and passed the seventeenth rung in our financial ladder. We now lack $7,180.90 being to the top rung of $25,000.00, our goal for the year.

Our Twenty-Sixth Birthday as Superintendent of the Orphanage is December 1. Twenty-six years giving our best to help the fatherless and dependent children. Helping to give them a chance in life, when they had no chance. Trying to train them to be fine citizens when they went out into civil life to make their own way.

More than five hundred have been helped here at the Orphanage in the twenty-six years. Don't you think that the church and other friends should see to it that we reach the goal of $25,000.00 for this year to keep this good work going.

If you send us a thousand checks for our twenty-sixth birthday as Superintendent we are sure we will reach the goal. Won't you make yours out now while it is fresh in your memory, before you forget it?

CHAS. D. JOHNSTON.

REPORT FOR DECEMBER 3, 1942.

Amount brought forward $16,655.29

Thanksgiving Offerings.

Eastern N. C. Conference:		
Christian Light:		
Sunday School	$ 1.60	
Church	13.85	
Amelia	8.23	
Wentworth	25.75	
Shallow Well, Ladies Aid and Mis. Societies	15.00	
Turner's Chapel	21.00	
Mt. Hermon	10.00	
Niagara	3.00	
Pleasant Hill	9.30	
Christian Chapel	2.50	
New Hope	31.00	
O'Kelly's Chapel:		
Sunday School	4.50	
Church	5.50	
		151.23
N. C. and Va. Conference:		
Elon College, C. B. C.	$64.32	
Concord	46.57	
Apple's Chapel	25.56	
Shallow Ford	13.00	
Bethlehem	21.54	
New Lebanon	77.00	
Hebron	21.32	
Burlington, Stand. Groc. old pledge	40.00	
Union, N. C. Mis. Soc.	17.50	
Hopedale	20.00	
		346.81
West. N. C. Conference:		
Antioch (C)	$ 4.60	
New Center	5.20	
Randleman	23.01	
Bennett	11.95	
Spoon's Chapel, 3 mos.	9.80	
Big Oak	13.50	
Seagrove	20.00	
Hanks' Chapel:		
S. S. and Church	32.70	
High Point, First	12.05	
Glendon	9.20	
Sophia	17.00	
		159.01
Eastern Va. Conference:		
Hopewell	$12.00	
Bethlehem (Nans.)	38.06	
Mt. Zion	10.00	
Berea (Nans.)	10.00	
		70.06
Valley Va. Cent. Conference:		
Mt. Lebanon	$ 6.00	
Mt. Olivet (R.)	3.80	
		9.80
Alabama Conference:		
Beulah	$ 1.15	
Lowell	5.83	
		6.98
Georgia Conference:		
United Christian- Cong., Columbus, Ga.		25.00
Individuals.		
Mrs. I. W. Pritchard	$10.00	
R. L. Smith	10.00	
T. M. Franks	10.00	
H. C. Holt	15.00	
Miss Fannie Ellison	20.00	
Mrs. Esther E. Jinkens	4.00	
W. C. Dofflemeyer	10.00	
L. C. Huffines	15.00	
Anna I. Helfenstein, in Memory of Mother	15.00	
Cong. Women's Guild of Mason City, Ia.	20.00	
C. S. Clayton	25.00	
J. H. Johnson	10.00	
R. E. Brickhouse	25.00	
Women's Bible Class, Lake Worth, Fla.	25.00	
Mr. and Mrs. George W. Hill	40.00	
A Friend	5.00	
C. A. Scott	5.00	
		264.00
Regular S. S. Offerings.		
Eastern N. C. Conference:		
Mt. Hermon	$ 6.00	
New Hope	1.36	
		7.36
N. C. and Va. Conference:		
Concord	$ 4.23	
Burlington, First	39.60	
Bethlehem	9.21	
		53.04
Western N. C. Conference:		
New Center	$ 7.53	
Randleman	7.00	
Pleasant Cross, 2 mos.	9.46	
Flint Hill	.23	
		24.22
Eastern Va. Conference:		
Waverly, 2 mos.	$ 4.50	
Newport News	6.25	
		10.75
Valley Va. Cent. Conference:		
Timber Ridge	$ 1.55	
Mt. Lebanon	4.00	
		5.55
Special Offerings.		
Cicero Fesperman	$ 5.00	
A Friend	3.00	
Mr. May	3.00	
C. M. Horner	5.00	
Shallow Ford Miss. Soc. for Pee Wee Stone	4.00	
Mr. and Mrs. E. J. Young	10.00	
		30.00
Total for the week		$ 1,163.81
Grand Total		$17,819.10

BUILDING WITH CHRIST.

(Continued from page 10.)

ing him to be dead. When he regained consciousness he arose and instead of running away as fast as he could, "he entered into the city." The qualities which build life may be stoned by temptation and new influences believe them dead, but if the life is truly builded, the righteous qualities will arise and with determination enter the city, the holy temple, the body, soul and mind.

Leading scientists today are emphasizing the fact that this scientific era drives us to God more than ever before. Life is not a tragedy to escape, but a field of honor calling for daring adventure. Have we a plan for this adventure? Dr. Compton of Chicago University says that God has a plan for us. It is much better to fall wounded seeking to build a life according to God's pattern than to perish in one's own tent. We don't wish to be Gawain's with an unfinished task, but do we have the courage to serve as Gareth for a year and a day in order to enter a cause to right wrong and gain courage to lose ourselves in his crusade. To be a crusader our plan of building must not be based on a blueprint religion, for dare we limit God in such a stupid way?

Religion means love for all mankind. The building plan must embrace bigger and broader views. Christ said, "Seek ye first the Kingdom of God, and all these things shall be added unto you."

SARAH N. DAUGHTRY.

Remembrances embellish life but forgetfulness alone makes it possible.

—*General Cialdini.*

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.
A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational and Christian Churches.

BOARD OF EDITORS.

R. L. HOUSE, B. D.....Editor
S. C. HARRELL, D. D.....Associate
W. T. SCOTT, D. D.....Associate
F. C. LESTER, B. D.....Associate
I. W. JOHNSON, D. D.....Contributing
L. E. SMITH, D. D., LL.D....Contributing
ALLYN P. ROBINSON.....Contributing
J. T. KERNODLE.....Managing Editor

DEPARTMENTAL EDITORS.

H. S. HARDCASTLE, D. D..Sunday School
H. E. ROUNTREE.....Quiet Hour
S. E. MADREN.....Christian Endeavor
MRS. A. C. TODD.....Children's Page
RICHARD L. JACKSON....Young People

SUBSCRIPTION RATES.

Six Months.....$1.00
One Year.....$2.00

Published by the Board of Publications, agent for the Southern Convention of Congregational and Christian Churches, and printed every Thursday by the Central Publishing Co., Inc., Richmond, Va.

Entered as second-class matter at the Postoffice at Richmond, Va., July 25, 1922, under Act of March 3, 1879.

Remittances for subscriptions should be sent to the office of Promotional Secretary, Elon College, N. C.

All other matters of business should be addressed to "The Christian Sun," 1536 E. Broad Street, Richmond, Va.

Contributions should be sent to the editor at 3206 Grove Avenue, Richmond, Va., not later than Friday preceding the date of publication. Emergency notics will be received at "The Sun" office up to Tuesday of the week of publication.

Marriage or obituary notices of not over 125 words will be published fre. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

In Memoriam

ELIZABETH ANN CARTER.

In the cemetery of New Hope Christian Church, we buried the body of Little Elizabeth Ann Carter, Sunday, November 22. She was two years and five months of age and the only child of Mr. and Mrs. Charles Carter. She was taken seriously ill Thursday afternoon and died Friday night. She was a sweet and beautiful little girl, a friend and a pet of all who knew her.

The parents have the sympathy of a large circle of relatives and friends. It is so sad to part with our children, but we will meet with them again. The home will be lonely without her but look up dear ones and trust the Savior and you will meet her again. God comfort the bereaved. Burial services by the writer.

REV. G. D. HUNT.

He who reveals to me what is in me and helps me to externalize it in fuller terms of self-trust, is my real helper, for he assists me in the birth of those things which he knows are in me and in all men.

—*W. John Murray.*

N. C. AND VA. COMMITTEES.

(Continued from page 2.)

Religious Literature: (Winston-Salem). Rev. Max F. B. Volkman, Rev. Thomas Madren, Miss Frankye Marshall, Rev. F. C. Lester, Rev. C. E. Newman.

Budget and Apportionment: (Elon College). Mr. C. D. Johnston, Mr. C. R. Wicker, Dr. L. E. Smith, Mr. Vitus R. Holt, Dr. Waldo Boone.

Stewardship: (Anderson School). Rev. Randell Chaplain Mason, Mr. W. B. Simpson, Mr. O. H. King, Mrs. O. H. Paris, Mr. H. G. Earp.

Evangelism: (Bethlehem). Rev. J. L. Neese, Rev. C. Grieg Ritchie, Mr. J. V. Simpson, Mr. W. T. Dunn, Rev. M. T. Sorrell.

Superannuation: (Conference). Mr. D. R. Fonville, Rev. C. E. Newman, Dr. W. H. Boone, Mr. W. B. Truitt, Mrs. H. D. Lambeth, Rev. F. C. Lester.

Pilgrim Fellowship: (Elon College). Miss Dorothy Cox, Miss Helen Boyd, Mrs. J. H. Lightbourne, Rev. W. J. Andes, Rev. Joe A. French.

Executive: (The Executive Officers). Rev. J. H. Lightbourne, Rev. Joe A. French, Dr. Stanley C. Harrell.

Program: (Presidents and Host Pastor). Rev. J. H. Lightbourne, Rev. Joe A. French, Rev. T. M. Sorrell.

Board of Home Missions: (Elected). Rev. Wm. J. Andes, Rev. J. H. Lightbourne, Mrs. W. E. Wisseman, Rev. C. Grieg Ritchie, Mr. L. P. Rippey, Miss Vera Gerringer.

Ministry: (Elders). Dr. Stanley C. Harrell, Dr. D. J. Bowden, Rev. W. J. Andes, Rev. Joe A. French, Rev. H. Russell Clem, Rev. Max F. C. Volkmann, Rev. W. E. Wisseman.

Historian: Rev. C. E. Newman.

Memoirs: Rev. J. S. Carden.

In connection with these Standing Committees it is well to list also the officers of the auxiliary organizations of the Conference.

Christian Missionary Association: President, Rev. W. J. Andes; Vice-President, Rev. M. A. Pollard; Corresponding Secretary, Mr. George D. Colclough; Treasurer, Rev. Joe A. French; Financial Secretary, Rev. J. H. Lightbourne; Committee on Appropriations, Rev. J. H. Lightbourne, Mr. E. B. Rascoe, Rev. J. L. Neese.

The Sunday School and Pilgrim Fellowship Convention: President, Rev. Joe A. French; Vice-Presidents, Rev. W. J. Andes, Mr. H. G. Earp; Secretary, Miss Collene Browning; Asst. Miss Tora Rudd; Treasurer, Miss Myrtle Hooper.

The Pilgrim Fellowship: President, Miss Dorothy Cox; Vice-President, Miss Dorothy Hendrix; Secretary, Miss Helen Cobb; Treasurer, Mr. Herbert Barber.

The following from our Conference are officers in the North Carolina Woman's Conference: President, Mrs. J. D. Strader; 1st Vice-President, Mrs. W. E. Wisseman; 2nd Vice-President, Mrs. C. C. Fonville; Secretary, Mrs. S. C. Harrell; Supt. Young People's Work, Mrs. J. H. Lightbourne; Supt. Cradle Roll, Mrs. D. J. Bowden; Supt. of Spiritual Life, Mrs. O. H. Paris; Supt. of Literature, Mrs. F. C. Lester.

Representatives on the North Carolina Council of Churches: Rev. J. H. Lightbourne, Mr. Zeb Lynch.

ECUMENICAL CHURCH AND ENDURING RURAL LIFE.

(Continued from page 5.)

—those responsible for ecclesiastical policy and administration — have been drawn into the currents of urban life. They are more accustomed to city streets than to country lanes. Likewise it is true that a major share of missionary activity around the world has centered in the cities in schools, colleges, hospitals—except that the majority of the Younger Churches have been established in the villages and country towns. Wise planning demands that the nurture of the homes representing our rural churches be given a priority in the years ahead.

In the third place, the church must find a larger place in the total life of the community. We must acknowledge the fact, in true humility, that too often in our own notion the churches are a divisive rather than a cohesive influence. Some way must be found to solve the problem of the "over-churching" of some communities and the "under-churching" of others, to say nothing of the problem of competition. Fortunately this problem is almost wholly lacking among the Younger Churches. The recent interest on the part of the Younger Churches and the missionaries associated with them in a comprehensive approach to village life is full of promise. No aspect of community life can be beyond the definite concern of the church if we believe that God is both Creator and Redeemer of all of life. The economic basis of the community, the health, education, recreation, its social life, must come under the influence of the church, for these are all essential materials in building the Kingdom of God on earth. A consciousness of community will make us conscious of God in every day living.

The rural church, the rural home, the rural community, the land on which they are established and the agriculture by which they are nourished are the foundation stones of an enduring rural life. The church most not only continue to serve in the ways of the past but assume new responsibilities of interpretation of rural life in terms of the spiritual and religious significance of agriculture and rural life, of demonstration of Christian ideals and practices and of cooperation with all the agencies contributing to a satisfying and enduring life on the land in the rural areas of the world.

A Christian liberty is more concerned with duties than with rights.

Your Church Paper

The CHRISTIAN SUN

Helps build

Your Church
Your Country
Your Christian Ideals

MONEY FOR ANY CHURCH ORGANIZATION

Missionary Societies and Young People's Groups are urged to accept the responsibility of handling subscriptions in their Churches, and receive 40c for each new subscription and 20c for each renewal. Be first to accept this challenge. Begin now.

Send Subscriptions and Money, less your discount, to
Rev. F. C. LESTER, Promotional Secretary
Elon College, N. C.

HISTORICAL SOCIETY
Southern Convention of Congregational Christian Churches

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCIV. RICHMOND, VA., THURSDAY, DECEMBER 10, 1942. NUMBER 49.

"Attend to Your Reading"

—I Timothy 4: 13.

By E. G. HOMRIGHAUSEN

The admonition to "attend to your Scripture reading" comes at an opportune moment. The church is thereby recalled to its primary task; namely, of repentant listening to God's revelation of himself, so that what the church does and says may not be of itself, but of God. Therefore, one of the most urgent tasks of the church at the present time is to overcome spiritual illiteracy, and to develop an intelligent and creative membership that is filled with a faith capable of giving a reason for its existence, and of being a power in our time. Such a faith must be more than intellectual; it must be deeply rooted in life through commitment, prayer, and continuous faith. When Christianity lacks vital knowledge of the basic truth that gave it birth and has sustained it through the centuries, it becomes impotent, disunited, and irrelevant. No current human opinion, however worthy, must take precedence over the divine opinion expressed in the Word of God. The "form of godliness" which lacks vitality has little power to meet the storm and strain of modern life.

Spiritual illiteracy concerning the resources of the Christian faith is widespread. Some people do not read the Bible because they are too busy; others do not read it because they do not understand it or get anything out of it. Some have never been instructed in its proper use; others have had forbidding introductions to it. Some do not read the Bible because they feel it has nothing of value to impart to an educated man. Modern education takes little account of the Bible, and thereby gives the impression to the student that it has no central place in life's educational process. Often, modern man is so interested in his present world, in his psychological reactions and experiences, that truth and authority outside himself have been thought of no importance.

Timothy, my son, attend to your reading. For here is where God speaks to you. Here are the words that have built the church and have guided it through days of tempting triumph and nights of tragic defeat. Here are the words that guide men to freedom—the freedom with which Christ makes men free. Here are the words that belong to yesterday, today, and forever. Lay them up in your heart that you may not sin against God. Here are words that dignify your fellow man before your eyes and tell you how to live with him. Read these words, Timothy, with a prayer in your heart that you may hear them aright, and that you may not be a hearer only, but a doer of them. God speaks to you in this book, my son. Attend to your reading.

NEWS AND VIEWS

MY FATHER.

One of the rarest qualities in men is fixity of purpose. Most of us flounder around from one opportunity to another taking advantages where we can find them, as in a football game where victory can be won irrespective of which goal was first chosen. It was not so with my father, whose passing we mourn.

He could not remember ever wanting to do anything but preach the word of God. Even in retirement and ill health he sought diligently for a place of service and spoke fearfully of days spent in forced inactivity. He was known to be jovial and entertaining but an ever-present concern for the souls of men and the acute consciousness of sin weighed heavily upon him. An analysis of his record would disclose the fact that most of his time was spent in personalized evangelism. Upon first meeting with young enlisted men he sought to establish Christ in their lives individually and to maintain any existing ties they might have with the church. I saw them come to be baptized of him because of their faith which he had nurtured. In these moments the desire and purpose of his whole life were fulfilled.

Sincerely and gratefully,

H. Braxton Rountree.

GREENSBORO CHURCH LOSES A CHARTER MEMBER.

The First Church, Greensboro, lost one of its charter members in the passing of Robert S. Petty on November 10, 1942. In the early days of the organization, he was one of the most active members and while for some months his health had been failing, it seemed that his love and devotion to his church had deepened. On Sunday, he was present at church school and worship: on Tuesday he joined the host eternal. He was married to Miss Nannie Booker of Damascus Church, Orange County, and to this union was born a daughter, Lois Petty Buhrer of Cleveland, O. There are two granddaughters, Nancy and Patsy Buhrer.

In September Mr. and Mrs. Petty quietly celebrated the 50th anniversary of their marriage. Members of the church and friends showered them with good wishes and many expressions of the esteem in which they were held. Mr. Petty had a hobby of collecting interesting articles about the church, which collection Mrs. Petty has turned over to the church.

The funeral service was conducted from the church and the body was laid away in Forest Lawn cemetery, with Rev. H. R. Clem, a former pastor, and W. E. Wisseman, the pastor, in charge.

EASTERN VIRGINIA CONFERENCE COMMITTEES.

The president of the Eastern Virginia Conference has appointed the following committees:

Executive—I. W. Johnson, chairman, Will B. O'Neill, John G. Truitt, Col. J. E. West, H. S. Hardcastle.

Apportionment—W. H. Baker, chairman, J. A. Williams, F. C. Lester, Mrs. W. V. Leathers, Mrs. H. P. Harrell.

Ministerial Education—H. S. Hardcastle, chairman, John G. Truitt, J. F. Morgan, N. G. Newman, Will B. O'Neill.

Christian Education—Robert Lee House, chairman, Richard L. Jackson, L. E. Smith, Miss Ruthanna Foard, Miss Virginia Webber.

Home Missions—Col. J. E. West, chairman, Mills E. Godwin, Jr., T. Fred Wright, E. L. Beale, Mrs. J. Monroe Harris.

Foreign Missions—Jesse H. Dollar, chairman, F. C. Lester, Mrs. R. T. Bradford, Mrs. John G. Truitt.

Religious Literature—Arnold Slater, chairman, J. Everette Neese, Herbert G. Councill, Jr., F. C. Lester.

Evangelism—O. D. Poythress, chairman, R. E. Brittle, C. H. Davis, B. H. Watkins, J. M. Roberts.

Stewardship—G. C. Crutchfield, chairman, Harry W. Lee, George Olejar, H. R. Morrison.

Social Action—Elwood W. Jones, Richard L. Jackson, Frank H. Lewis, Darden W. Jones, W. J. W. White, Julian T. Daughtrey.

Superannuation—John T. Kernodle, L. R. Jones, R. T. Bradford.

Place of Meeting—Mrs. J. A. Williams.

Collectors—E. B. Rawles, T. Fred Wright.

Memoris—W. E. MacClenny.

Program—I. W. Johnson, chairman, Will B. O'Neill, secretary, R. L. Jackson, John G. Truitt, Col. J. E. West, Jesse H. Dollar, Elwood W. Jones, H. S. Hardcastle.

John G. Truitt,
Secretary.

GOD STILL SPEAKS.

The field was most unpromising. It was a country charge near a University. Consecrated young students for the ministry had been serving the church for years, thus paying their college expenses, and gaining practice in preaching. The spiritual condition of the people had suffered as shown by the run-down church building and its need for repairs. For years the pastor's salary had not been paid in full. The young men had been preaching and working the best they knew, but the church had not prospered.

A new student was put in charge. In humility he felt that he could not preach any better than those before him, and in his visitation he discovered a great need. His habit at every home visited was to read the Scriptures and have a prayer. Then he asked if they read the Bible regularly in that home. Almost everywhere the answers were the same. "No, sir, we understand it when you read it to us, but we don't get anything out of it when we read it ourselves."

He planned to meet this need. He began to ask, "Would you like to learn to read the Bible so you would get something out of it yourself? If you would, set the time and I will gladly teach you how to read the Bible."

His efforts along this line in one year brought the following surprising results: 1) The pastor's salary was paid in full; 2) The awakened interest in the people was shown in $3,000.00 being spent in repairs to the church property; and 3) One hundred heads of families were added to the church on confession of Christ at the evangelistic meeting following the year's work. Such results are prayed for by every pastor as they reflect God's blessing on his efforts.

The methods followed by this young student which brought these blessed results were simple. In response to his offer to teach the people to read the Bible for themselves, a farmer set an evening and agreed to invite in some of his neighbors. The student went out early that afternoon to get acquainted with the families invited. "I hear you are invited over to Farmer Blank's home this evening. Certainly hope you will come. Be sure to bring your Bibles as we are going to learn to get something out of the Bible for ourselves."

Several families gathered. The ice was broken with games and songs,

(Continued on page 3.)

The Office of Promotional Secretary

News from the Field by Rev. F. C. Lester.

REMEMBER CHRISTMAS.

The militarists of Japan gave us a stab in the back at Pearl Harbor last December, but God gave us the Prince of Peace at Bethlehem of Judea perhaps in the latter part of another December.

The militarists of America insist that we remember Pearl Harbor. Conscience and all that is best within us tell us to remember Christmas.

The Babe of Bethlehem had no tin soldiers or toy guns presented to him. Wise men gave him much more valuable presents, and shepherds worshipped at his manger-bed rejoicing that they were permitted to hear the angel of "peace . . . goodwill." So mote it be in our day!

A QUESTION ANSWERED.

A good layman attending Conference recently asked this writer: "Do the Home Boards of the denomination help in our work in the Southern Convention?" When he had received an answer, he said:

"You should tell that in The Christian Sun. Many people do not know those facts."

The answer is "Yes," the Home Boards do help us."

For the past three years they have given us $500 annually for Student Summer Service. This year the amount was $220. We send back a small amount, perhaps an average of $100, which is received from the churches that have the S. S. S. workers.

Albemarle, Winston-Salem, Niagara, and Sophia Parish have been receiving aid on Pastor's salary to the amount of approximately $1,500 annually. The amount is being reduced ten percent annually, according to the plan of the Board and the agreement of the churches.

Some of the rural pastors have received money to paint the outside of the church buildings.

Richmond and Raleigh have received both generous gifts and loans at low interest rate to help them get out of debt. Several other churches have borrowed from the Building Society of the Home Boards.

An application has just gone through this office requesting a gift of $2,500 for one church, a gift of $500 and a loan of $750 for another, and other plans are in the making for requests for both grants and loans.

Since almost nothing goes from the Southern Convention to the Home Boards, there should be some sort of moral to this story, but modern pedagogy says that the moral should be so obvious that it is not necessary to state it.

MINISTERS AVAILABLE.

We hear much about an acute shortage of ministers. However, there are several licensed ministers who are students at Elon College and who are available for service in our churches. Several of them have part-time work, others do not serve any churches regularly. This is an opportunity for some of our churches who are looking for ministers. One church not far from Elon rather prides itself on the number of fine outstanding ministers of our Southern Convention which it has helped "make." Not only will your church have a consecrated, hard-working pastor, but it will be able to develop him into a mature, capable minister. Any of the churches that are interested will please write the Promotional Secretary, Elon College, N. C.

EASTERN N. C. CONFERENCE COMMITTEES.

Executive Committee—S. E. Madren, E. M. Carter, J. F. Apple.

Education and Standing of the Ministry—A. P. Robinson, R. T Grissom, J. E. McCauley.

Christian Education—J. E. McCauley, M. L. Grissom, Miss Margaret Alston.

Superannuation—J. A. Denton, K. B. Johnson, W. H. Hudson.

Home Missions—L. L. Vaughan, A. H. McIver, J. W. Stephenson.

Foreign Missions—V. O. Taylor, W. S. Briggs, Mrs. E. M. Carter.

Appropriations—A. C. Todd, A. H. McIver, R. T. Grissom.

Stewardship—J. L. Johnson, J. L. Foster, J. A. Denton.

Evangelism—J. F. Apple, E. M. Powell, M. L. Grissom.

Social Service—R. T. Grissom, A. P. Robinson, V. O. Taylor.

Religious Literature—M. L. Grissom, A. C. Todd, J. A. Kimball.

Program—S. E. Madren, E. M. Carter, J. F. Apple.

Historian—E. M. Powell.

GOD STILL SPEAKS.

(Continued from page 2.)

followed with a hymn or two. Then, with Bibles in hand, the young man explained that this was not to be a solemn prayer meeting but an eager, reverent searching after the truth. The message which God has revealed in the Bible for each person will differ according to that person's needs. They were not there to discuss the different messages but to find out what that message was for each. He directed them to turn to a familiar passage of Scripture and follow as he read it. Then a simple set of mimeographed questions was given to each one, and these were read aloud by all. The Scripture passage was then read silently by all and then responsively with the questions in mind, followed by a second reading of the questions. The next reading of the Scriptures was in unison followed by another reading of the questions.

By this time most of those present were ready with their own answer as to:

What does this passage teach me to believe?

What does this passage teach me to become?

What does this passage teach me to do?

They were surprised and delighted to find that young and old could answer the questions, and in their answers they found God speaking to their hearts from His word.

BIBLE-A-MONTH PLAN.

A group agrees to give a Bible a month to a selected family or person. The person in charge of this plan periodically asks the group for the names of individuals or families they recommend and announces the name selected for that month in order that the members might follow it up by visitation. On the flyleaf of the Bible is written, "Presented to (Mr. and Mrs. John Smith) by the (Missionary Society) of the (First Baptist) Church as an expression of their interest in your spiritual welfare."

Missionary Societies, Circles, Young People and Adult Bible Classes can all operate this plan.

After the women of one church had used this plan only three months, four families united with their church. Needless to say, they are continuing the plan. In fact, it has been adopted by the Woman's organization of an entire state. An annual report from a rural section states, "Never have our women been

(Continued on page 11.)

UNIVERSAL BIBLE SUNDAY.

"The Bible is a sufficient rule of faith and practice," said the founders of our Church. Our creed is the Bible. Our text book is the Bible. The cry, "Back to the Bible," applies only remotely to our preaching for our preaching has been Bible-centered. There is a constant need, to be sure, to intensify and broaden our study of the Biblical bases of preaching. The Editor recently received a letter from an earnest pastor asking for guidance in systematic Bible study and preaching. This is a healthy indication. Such times as these demand a serious study and presentation of the Bible; they demand a re-examination of the bases of our faith. In a civilization which is being seriously shaken, we need the stabilizing as well as the guiding influence of the Scriptures.

How amazing, the Bible! Never failing fountain of inspiration for preaching, teaching, worship, social service, stewardship, evangelism and missions; it is still the best seller, the best giver, the longest liver, the most potent force for the construction of a habitable universe. That is the important point to remember on "Universal" Bible Sunday.

THE FATE OR FUTURE OF CHRISTIAN ETHICS.

Has Christian ethics become the first casualty when a generation schooled in pacifism is abruptly forced to begin target practice, apply the bayonet and release bombs with deadly accuracy? The plight of Christian ethics in a world at war should be a matter of grave concern to every Christian person today. Ministers, especially, need an ethical yardstick, some assistance in formulating a basic economic philosophy. Theology should be constantly tempered and enriched by economic information and discrimination. This ethically bewildered generation is in dire need of immediate guidance and also schooling for post-war planning. All who are so concerned will find practical help in the published lectures of Bishop G. Bromley Oxman delivered to the students of Florida Southern College and published by the Abingdon Cokesbury Press under the title, "The Ethical Ideals of Jesus in a Changing World."

Pollyanna platitudes are decried and a stern analysis of our national and international problems is undertaken. The study is initiated with this warning: "We dare not face the economic crisis with the mental outlook of men who do not know the world has changed."

Such basic statements as there are made, illustrated and documented. "Nations are not valid economic units . . . We progress as we cooperate . . . Men and not things are the goal of social living."

The Bishop indicates that while the guns were stilled the World War went on. The economic war continued with greater intensity due to contracting markets. "We are where we are," declares the Bishop, "because we continued the war. It never ceased. By setting up units that, in desperation, tried the totalitarian method, the conflict was intensified. Such nations, when strong enough, simply extended the fact of war from the economic to the political field, from ruthless, cutthroat competition of trade to the more terrible ruthlessness of totalitarian war in every field. . . . There can be no peace in the political halls of the world state if there be warfare in the factories and markets of the workshop of the world."

The problems of capitalism, the profit-motive and collective ownership are discussed with clarity and insight. The Christian task is set forth as follows: "We must create a spirit that unites and an understanding that enables mankind to serve in peace. It calls here, as elsewhere, for the recognition of the infinite worth of man and building of world order to the end that abundant life may be his lot."

Those who naively conclude and pontifically announce that "the preacher should keep politics out of the pulpit" should read this book.

THE RESOURCES OF THE CHURCH.

"Our Church has great resources in terms of history," said Dr. Stanley U. North, Director of the Department of the City Church under the Home Boards. Dr. North visited our churches in Winston-Salem, Raleigh and Richmond last week. He is convinced that we have generally neglected those historic resources which other communions would quickly have exploited. In terms of our Denomination we need to study its historic development. In terms of the local church we have excellent opportunities on anniversary occasions to acquaint people with our heritage and develop a healthy and intelligent loyalty.

When asked to tell about our churches across the country, Dr. North had two vivid impressions. First, there are those churches that are keenly alive to their environment, churches with a message and a program, churches that take the initiative in every transition. Then, he reluctantly admits, there are those churches that are lacking in vision and initiative. Some of them lack business ability and some even lack financial integrity! This is a bold statement, but who can doubt its truth? May God pity the church that has become lax in the discharge of its financial obligations.

The Church, Dr. North is convinced, has untold resources in money and leadership. Benevolence and church extension could be immeasurably stimulated and integrated. The deep resources of the Church, worship, prayer, music, preaching, giving, all these are capable of endless exploitation and enrichment.

R. L. H.

We communicate happiness to others not often by great acts of devotion and self-sacrifice, but by the absence of fault-finding and censure, by being ready to sympathize with their notions and feelings, instead of forcing them to sympathize with ours.—Clarke.

"Thy Word Is Like a Garden, Lord"

THE GOOD SHEPHERD.

The Lord is my Shepherd; I shall not want.—Psalm 23 : 1.

I shall not want for food. "I am the bread of life. He that cometh to Me shall never hunger."

I shall not want for drink. "If a man thirst, let him come unto Me and drink."

I shall not want for rest. "Come unto Me all that labor and are heavy laden and I will give you rest."

I shall not want for guidance. "I am the way; no man cometh unto the Father but by Me."

I shall not want for companionship. "I have called you My friends. Lo I am with you always."

I shall not want for joy. "These things have I spoken unto you that My joy might remain in you, and that your joy might be full."

I shall not want for honor. "If any man serve Me, him will My Father honor."

I shall not want for comfort. "Let not your hearts be troubled." He shall give you another comforter, that He may abide with you forever.

I shall not want for any good thing. "If ye shall ask anything in My name I will do it." No good thing will He withhold from them that walk uprightly.

I shall not want for life. "I am come that they might have life, and that they might have it more abundantly."

I shall not want for power over death. "Whosoever liveth and believeth in Me shall never die, Believest thou this?"

I shall not want for life eternal. "I go to prepare a place for you. And if I go to prepare a place for you, I will come again and receive you unto Myself; that where I am there ye may be also."

Forever with the Lord. Can you say, "The Lord is my Shepherd"?

THE BOOKS OF THE BIBLE.

In Genesis the world was made
By God's creative hand.
In Exodus the Hebrews marched
To gain the promised land.
Leviticus contains the law,
Holy and just and good.
Numbers records the tribes enrolled,
All sons of Abraham's blood.
Moses in Deuteronomy
Records God's mighty deeds.
Brave Joshua into Canaan's land
The host of Israel leads.
In Judges their rebellion
Oft provokes the Lord to smite,
But Ruth records the faith of one
Well pleasing in his sight.
In First and Second Samuel
Of Jesse's son we read.
Ten tribes in First and Second Kings
Revolted from his seed.
The First and Second Chronicles
See Judah captive made,
But Ezra leads a remnant back
By princely Cyrus' aid.
The city walls of Zion,
Nehemiah builds again,
While Esther saves her people
From plots of wicked man.
In Job we read how faith will live
Beneath affliction's rod,
And David's Psalms are precious songs
To every child of God.

BIBLE OF AMERICANISM.

From the pen of Dr. Daniel L. Marsh, president of Boston University, comes this "Bible of Americanism": "Genesis" is the Mayflower compact, the first written compact by which any group of people on earth ever agreed to govern themselves. "The Exodus" is the Declaration of Independence. "The Book of the Law" is the American Constitution. The "Psalms" is the Star Spangled Banner. The "Major Prophecy" is the Farewell Address of Washington. "The Gospel" of Americanism is Lincoln's Second Inaugural Speech, often described as "the greatest literary production that has ever come from an American hand." The "Epistle to the Americans" is Woodrow Wilson's warning, "The Road Away from Revolution." .....

The Proverbs like a goodly string
Of choicest pearls appear.
Ecclesiastes teaches man how vain
All things are here.
The mystic Song of Solomon
Exalts sweet Sharon's rose;
While Christ, the Saviour and the King,
The rapt Isaiah shows.
The warning Jeremiah
Apostate Israel scorns;
His plaintive Lamentations then
Their awful downfall mourns.
Ezekiel tells in wondrous words
Of dazzling mysteries,
While Kings and empires yet to come
Daniel in vision sees.
Of judgment and of mercy
Hosea loves to tell;
Joel describes the blessed days
When God with men shall dwell.
Among Tekoa's herdsmen
Amos received his call,
While Obadiah prophesies
Of Edom's final fall.
Jonah enshrines a wondrous type
Of Christ our risen Lord.
Micah pronounces Judah lost—
Lost, but again restored.
Nahum declares on Ninevah
Just judgment shall be poured.
A view of Chaldea's coming doom
Habakkuk's visions give;
Next Zephaniah warns the Jews
To turn, repent, and live.
Haggi wrote to those who saw
The temple built again,
And Zechariah prophesied
Of Christ's triumphant reign.
Malachi was the last who touched
The high prophetic chord;
Its final notes sublimely show
The coming of the Lord.
Matthew and Mark and Luke and John,
The holy Gospels wrote,
Describing how the Saviour died,
His life, and all he taught.
Acts proved how God the apostles owned
With signs in every place,
And Paul in Romans teaches us
How man is saved by grace.
The apostle in Corinthians
Instructs exhorts, reproves.
Galatians shows that faith in Christ
Alone the Father loves.
Ephesians and Philippians tell
What Christians ought to be;
Colossians bids us live to God
And for eternity.
In Thessalonians we are taught
The Lord will come from heaven.
In Timothy and Titus
A bishop's rule is given.
Philemon shows a Christian's love,
As only Christians saw.
Hebrews reveals the Gospel grace
Prefigured by the law.
James teaches, without holiness
Faith is but vain and dead;
And Peter points the narrow way
In which the saints are led;
John in his three Epistles
On love delights to dwell,
While Jude gives awful warning
Of judgment, wrath, and hell.
The Revelation prophesies
Of that tremendous day,
When Christ—and Christ alone—shall be
The trembling sinner's stay.

—*The Southern Churchman.*

A Pastor can lead his people in the careful reading of the Gospel. The pastor should emphasize the evangelistic message of the whole book with the climax in the Cross and Resurrection.

CONTRIBUTIONS

SUFFOLK LETTER.

We are living in a rationing era. How long it will last, or to what extent it will be increased, no one can tell. The cold fact is impressed upon us every day—it is here and likely to continue for many months. This is not written as a criticism of the method of distribution. It is a statement of a fact. The field of rationing has been widely extended until it affects almost every necessity, and no one is able to escape from the application of this universal law of supply and demand.

There is some comfort to know that the resources of the kingdom of God are not limited by any legal barriers. "Whosoever will, let him take the water of life freely." (Rev. 22:17). There are two words in this assurance which should be strongly emphasized: "whosoever" and "freely." No class or racial distinctions, but "whosoever will." No limits on quantity or quality, but "let him take the water of life freely." Here are broad and unbounded invitations repeated by the "Spirit" and the "Bride" and "him that heareth." The wise and the foolish, the learned and the ignorant, the rich and the poor, the civilized and the barbarian—all receive the same type of invitation to share in the unlimited resources of the kingdom of God. What resources have been prepared for citizens of that kingdom—on earth and in heaven! No mathematician can compute them, and no measure can contain them. They are inexhaustible. "Whosoever will, let him take—freely."

Therein lies one difference between the kingdom of God and the kingdoms of this world. The kingdom of God deals with omnipotence and infinite resources. This world is divided into areas and definite limitations are imposed upon physical and material resources. And in spite of this, many narrow minded people refuse to admit that the church is greater than industry and more important than political divisions.

The poverty of Christian people in matters of spiritual inheritance, is due to two things: they do not join the "whosoever will" society, and they do not "take the water of life freely." One question may arise in the mind of the reader: "Am I willing to take my place and meet the conditions of securing the blessings of the kingdom of God?" Am I willing? "Whosoever will" means everyone who hears the invitation. Have you heard this glorious invitation? Then you are included.

And another searching question may be brought to our attention: "Have I limited the number and the amount of blessings to be received?" The promise is clear: "let him take the water of life freely." So many people sow sparingly and they must reap sparingly. Many accept spiritual blessings sparingly, and they cannot give freely to others. Yet God has a storehouse full of blessings while we linger, and wait, and hesitate to claim His promise.

Tyrants may be cruel to Christian people while they cast them into unspeakable suffering and privation in concentration camps. But it is possible for the blessings of faith and Christian love to leap over prison walls. Paul and Silas sang in a dark prison. But light and release came to them while terror tore the hearts of their captors. The blessings of the kingdom of God are available to all who will accept Him.

I. W. Johnson.

PLAN CHURCH BUILDINGS NOW.

American churches now have a very rare opportunity which many are using profitably. Official boards and workers in many churches, whose physical equipment has continued in progressive obsolescence and deterioration during the long years of depression and war time, are entering upon a program of study and preliminary planning which will place them in a position to begin an active church building or improvement program at any feasible time. Other churches are going to find themselves unable to secure improvements in building and equipment when general conditions would make it possible. "This is not the time to build" is a deadening expression, which blinds active churches to the fact that in advance of every successful new building or improvement enterprise, there should be a minimum of two years occupied in studying the needs, securing tentative architectural plans, promoting the project and raising the funds.

I have known an influential church layman who, during a period of 20 years has continued to say, "This is not the time to build." During these 20 years he has erected a new home which, though modest, has every modern convenience and labor-saving equipment. He has bought a new automobile every two years, has sent his children to well-equipped schools and colleges and has taken a trip to Europe. Throughout this period, he has laid the "hand of death" upon his church.

There are three stages of necessary work preliminary to every church building or improvement enterprise that is a successful spiritual and financial venture. The *first* of these is a study of the community, constituency, and program of religious work evidently needed. The *second:* a careful consideration of church architects and the employment of architectural service of proven ability in church work and preparation of preliminary plans and sketches which are to be revised and re-revised until a solution of the planning problem, satisfactory in every respect, has been developed. This is the first fifth of the architect's complete task. An architect may be engaged for this work without involvement for further architectural work until the church is ready actually to proceed with the building project. Then comes the *third* step in any improvement project. This includes the promotion, printing of a prospectus and other literature, and embarking upon a thoroughly well planned financial program which includes the collecting of funds each month from every friend of the church in such a way that all may help and none risk embarrassment.

Hundreds of churches should be in this third stage of a forward program right now, and if they find that four years of active preliminary work and money raising is necessary, they will be in a better position to do the work of God and meet their responsibility as churches than those who again are blinded by the death dealing expression, "This is no time to build." It IS a time to lay plans and, in most sections of the country, to raise funds.

More than 20 Protestant denominations are cooperating in maintaining the Interdenominational Bureau of Architecture, with the purpose of making available to local churches and to church leadership generally the results of many years of experience with church building programs of all types in every part of the country. The consulting service thus made available is without cost and information may be secured by addressing the writer at 297 Fourth Avenue, New York, N. Y.

E. M. Conover, *Director.*

FOR THE CHILDREN

Dear Friends:

Some of you have written for Christmas Plays to put on in your Sunday Schools and Churches. I had the December issue of *Children's Religion* sent to some of you. There is a Christmas Play for younger folk in the December issue which is very simple and easy to give. I am going to copy it for you in your Page this week.

THE LITTLE LAMB.

By Clara D. Loomis.

Characters:

A shepherd,
His wife,
John—15 year old son,
Martha—8 or 9 year old daughter,
Peter—5 or 6 year old son,
Mary and Joseph.

Costumes:

Those of Bible times.

Scene I:

Simple shepherd's house.

John: I wonder why Father is so late. See, it is getting dark.

Mother: Yes, I have been expecting him home before this. He promised to be back early, for tomorrow is a feast day, you know.

Peter (looking out of window): I wish Father would come!

Mother: Well, children, we shall not wait supper any longer. I am sure you must be hungry. Martha, you set the table while I prepare the meal. It won't take long.

Martha: All right, Mother.

(Meal brought in, all sit around table, fold their hands and bow their heads for a moment, then eat.)

John (starting up): There's Father!

Mother: No, dear, you are mistaken. That is only some stranger passing.

Peter: I wish he would come. I want to show him what I made today.

Mother: Let's all think of something nice to tell him when he gets back.

Martha: I'm going to ask him about the beautiful bright star I saw out of the window. He sees the stars when he is keeping the sheep at night, and knows so much about them.

John: I'm going to ask him to let me watch the sheep with him some night. He said I might when I was fifteen, and I had my birthday last week.

Peter: Supposing you heard a lion roar, wouldn't you be afraid?

John: Not if I was with Father.

Mother: Have you all had enough to eat? Peter, can't I give you some more of this nice goat's milk? It will make you tall and strong like Father.

Peter: All right, Mother. I will drink a lot; then I shan't be afraid of lions either.

Mother: Now we will all help clear the table. Here, John, put this out where it will keep cold. Martha, please put this in the cupboard. Peter is getting sleepy, so we will say our Psalm together, and then he can go to bed.

Peter: I don't want to go to bed until Father comes. I want to show him this. (Holds up a wooden cross made of two sticks of wood.)

Mother: Then you may lie down here on the couch. Come, children!

(They gather around a fire or brazier, and repeat Psalm 147: 12-20: "Praise Jehovah, O Jerusalem. Praise thy God, O Zion. For He hath blessed thy children within thee.")

Mother: (with bowed head): "The Lord bless thee, and keep thee, the Lord make his face to shine upon thee. The Lord lift up His countenance upon thee and give thee peace."—Numbers 6: 25-26.)

(Mother rises and goes to the door, looking out anxiously.)

Mother: There he is at last. I can see him with his lantern coming down the hill road.

Children (jumping up and looking out of window): Yes, there he is! (Father enters, children dance around him. Mother looks on smiling.)

Mother: Why are you so late?

Father (shows a little lamb he has been sheltering with his coat): When I brought the sheep back to their fold, intending then to hurry home, I found this little lamb was missing, so I left Stephen in charge and went out to find it. I wandered over the hills for two hours before I finally found it caught in some bushes.

John (takes it from his father and fondles it): Wasn't it hard to find the path when it was so dark?

Father: No, there is a wonderful star in the eastern sky I never saw before. I hardly needed my lantern.

Martha: Yes, Father, I, too, saw it from the window, and was going to ask you about it. See Mother, isn't it bright? (All go to window and look out.)

Mother: Come, children, Father must be hungry. No more questions until he has had something to eat. (Brings in soup and bread.)

John: Mother, may I have some warm milk for the little lamb. See, I have made it a bed by the fire.

Father: If you would like to bring up the little lamb, John, you may keep it.

John: Oh, Father, may I? Some day I want to be a good shepherd like you. May I go out with you tonight?

Father: What does Mother say?

Mother: John is quite a man now. I am sure he will be safe with you.

Father: Well, we must hurry off then. Stephen is waiting for me.

Father and John: Goodnight.

Mother: "The Lord be with thee."

Scene II. Next Morning:

(Mother and Martha preparing breakfast. Father and John burst in.)

John: Oh, Mother, we have something wonderful to tell you. We were sleeping when suddenly there was a bright light in the sky and we heard music.

Martha: What kind of music?

John: Angels singing.

Mother: Angels! What do you mean?

Father: It is true. We saw a great light: an angel appeared with a wonderful message, and then the air was filled with heavenly music.

Peter: What did the angel say?

Father: He said, "Behold I bring you good tidings of great joy which shall be to all people, for unto you is born this day in the city of David a Savior, which is Christ the Lord." That means our King, our Messiah is born! He has come to make us free!—Luke 2: 10.

Peter: Can we see Him?

John: Yes, Father says we can all go, for he is born a little child in Bethlehem.

Martha: Mother, let's go! But what shall we take as presents for our King?

John: I will take the dear little lamb Father gave me.

Martha: And I want to take the loaf of bread Mother helped me to bake.

Peter: Do you think he would like this little cross I made for Father?

Mother: Yes, dear, I am sure he would. And I will take this little wrap I made for Anna's baby. It is soft and warm; and Anna's baby doesn't really need it.

Father: "Let us now go even unto Bethlehem and see this thing which has come to pass, which the Lord hath made known unto us."—Luke 2: 15.

(Continued on page 13.)

WORD FROM THE PHILIPPINES.

The first direct word from her husband, Rev. Earle H. Ballou, Congregational missionary now in Manila, Philippine Islands, has been received by Mrs. Thelma Havens Ballou of 21 Linden Street, Woodstock, Vermont. "I wish I could be as sure that you were not worrying about me as I am that there is nothing to worry about," wrote Mr. Ballou in a letter mailed for him by a passenger on a repatriation ship.

Reporting himself then as well and "unexpectedly comfortable," Mr. Ballou went on to say that he was living with four missionary men from the Presbyterian Board. He had charge of the mess and found a "housewife's" duties none too simple. His chief worry was his lack of news about his family in America. Word has now come that letters may be sent to him as civilian internee mail.

"Missionaries were released from the internment camp on January 15 after 10 days," writes Mr. Ballou. "We are restricted in our movements, however." Of his experiences while in the camp he simply states: "It was a very interesting experience, one I am glad to have had—so long as others were having it."

While Mr. Ballou makes no explanation as to why missionaries were released, a missionary of another church writes that it came through the Religious Section of the Propaganda Corps of the Japanese Army and it is surmised that the military think the church forces may help win over the Filipinos to the New Order and co-prosperity sphere! If this be so it indicates again the complete lack of understanding of the military mind.

Both Mr. and Mrs. Ballou are Congregational missionaries who have served under the American Board of Foreign Missions in North China since 1916. Mrs. Ballou returned to the United States in April 1941 when the war clouds thickened. Later Mr. Ballou started home, but was caught in Manila on December 8.

The Ballous have four sons: Hubbard Ballou and Lawrence Ballou who have both enlisted in the United States army; Robert Ballou and Christopher Ballou, students at the Hotchkiss School, Lakeville, Conn.

Of the other American Board missionaries caught in Manila en route to the U. S. A. or outbound to India, Mr. Ballou reports that Dr. Hugh L. Robinson (whose wife is Mrs. Olga Robinson of Auburndale, Mass.) was continuing to serve the people of the concentration camp, as was also Miss Valley Nelson, R.N. (of Tacoma, Wash.), both of North China. Dr. and Mrs. Edward L. Nolting (of Lexington, Mo.), who were on their way to India, were working in the camp in various ways. Miss Alice Huggins of North China and Topeka, Kansas, was living in the city outside the camp.

MISSIONARY OFFERINGS.

WEEK ENDING DECEMBER 5, 1942.

Sunday Schools.

Henderson, N. C.	$ 8.08
Antioch (R.), Seagrove, N. C.	2.60
First, Greensboro, N. C.	8.28
Ether, N. C.	1.69
Bethlehem, Broadway, Va.	2.79
Liberty (Va.), Nathalie, Va.	1.77
Elm Avenue, Portsmouth, Va.	25.00
Ramseur, N. C.	10.28
Haw River, N. C.	30.65
Cypress Chapel, Suffolk, Va.	14.70
Total	$ 105.84
Previously acknowledged	4,256.56
Total since Sept. 1, 1942	$4,362.40

War Victims and Services.

Woman's Fellowship, First Congregational Christian Church, Richmond, Va.	$ 2.00
Previously acknowledged	53.65
Total to date	$ 55.65

MATTIE COX PARKER,
Secretary.

SUPERANNUATION.

Previously acknowledged	$ 426.67
Sangord, N. C.	10.00
Elon College , N. C.	60.00
Shallow Well, Jonesboro, N. C.	10.00
Pleasant Ridge, Ramseur, N. C.	6.40
Henderson, N. C.	12.00
Oak Level, Youngsville, N. C.	2.74
Total to December 5, 1942	$ 527.81

BOARD OF SUPERANNUATION,
Mattie Cox Parker, Sec.

FOREIGN FLASHES.

When the *Gripsholm* repatriation ship came in on its first trip from China, 40 persons signed as Phi Beta Kappas, representing 33 different chapters. Out of that 40, 28 were missionaries. Out of that 28, 2 were American Board missionaries, namely Miss Josie E. Horn and Miss Lucia E. Lyons. This led to a further investigation of Phi Beta Kappa folk in our North China Mission. It was found that 13 out of 75 American Board missionaries in North China were Phi Beta Kappas; Howard S. Galt, Miss Grace M. Boynton, Lucius C. Porter and Mrs. Lillian C. Porter, Earle H. Ballou and Mrs. Thelma Ballou, Miss Lucia E. Lyons, Miss Josie E. Horn, Dr. Hugh L. Robinson, Robert E. Chandler, Miss Constance Buell, Rowland M. Cross, and Mrs. Elizabeth S. Stelle.

As Mrs. Margaret Thomas of Bombay, India, left her house one morning, three figures were standing by the gate—a man and two women. The man approached her. "Have you a banana tree?" he asked. Receiving an affirmative answer, he said, "May this young woman give it her offerings and walk around it five times? The temple priest has said she must do this if she is to get well." The young woman was shivering. Reaching out her hand, Mrs. Thomas found that she was wearing a dripping wet sari. She had just taken her ceremonial bath. The little party moved toward the banana tree. As they walked along Mrs. Thomas asked the woman if she had seen a doctor. She said that she had "drunk medicine water" from a very good hospital for three months. She knelt beside the tree, sprinkling red powder at its feet. "Why should your god want you to do that?" asked Mrs. Thomas. The only reply she got was: "The priest said so." Mrs. Thomas persevered. "I know a God who has put a dispensary for you just next door and a woman doctor is there. Run home and put on a dry, comfortable sari and then come and see this lady doctor. Have patience; have persistence; believe her! Don't look so bewildered. See, your dispensary ticket that the nurse is giving you says, 'God is Love.' And thus the first seed was sown."

—Missionary Herald.

True religion is the life we live, not the creed we profess, and some day will be recognized by quality and quantity, and not by brand.

—J. F. Wright.

Watch Your Scripture Reading

By Rev. Francis C. Stifler, D.D.
Editorial Secretary American Bible Society.

Universal Bible Sunday will be celebrated widely on Sunday, December 13, in the churches of this country, and many other countries around the world. For over two decades the American Bible Society has been sponsoring this observance. It is largely because our fighting men have been doing so much reading of God's Word and thinking and believing that the theme chosen by the Society for this year's celebration of Universal Bible Sunday is "Watch Your Scripture Reading."

Because our nation was born of the devotion of our Puritan ancestors to the teachings of the Bible, Americans sometimes think of the Bible as peculiarly their own. But the Bible is not an American book. It is the world's book. It so far outstrips all other books in every respect that it may rightly be called The Book. The Bible, either in part or as a whole, has been translated into 1055 languages and dialects, including all the principal languages of the world. For many years now it has consistently surpassed any other book in its sales approximating each year 25,000,000 copies.

Here in our own country the Bible is just now in demand beyond anything known for many years. Book stores handling the Bible are maintaining their stocks with great difficulty. Publishers of the Bible are running their presses overtime. Demands for the Book are coming from quarters that hitherto have been indifferent to God's Word. The American Bible Society, which for more than 127 years has been the largest publisher of Bibles in this country, issued more Bibles, Testaments, and Gospel portions in the first ten months of this year than in any entire year in its long history.

The war, of course, accounts for much of this demand. Parents, churches and friends are buying Bibles and Testaments to present to the men entering the nation's services. For the thousands who enter the ranks without a copy, the chaplains are distributing them free to all who ask for them. The interest shown by the men is creating a demand that is unprecedented. Last summer, the skilled mechanics in one of the departments of a great plant in Chicago making airplane parts sent six dollars to the American Bible Society with the request that Testaments be sent to General MacArthur's men in Australia. The books were sent in care of the Chief Chaplain of the Southwest Parific forces with the offer of more which the Society would furnish free if needed. A few weeks ago the Chaplain's reply was received. He wrote: "Your offer to send us an additional number of New Testaments is very acceptable at this time. We can adequately use 25,000 copies."

The American Bible Society's printers have set up a special assembly line for the production of these books. For the past five months they have been turning them out at the rate of 10,000 or more a day. The Society has just placed its second order for 2,000,000 of these books which are appropriately bound with the proper insignia for the Army, Navy, Air Force, Marines, Coast Guard, and the Merchant Marine. In addition to the text of the New Testament, the handy little volume with a durable, moisture-proof cover, contains supplementary material so complete that if a detachment of soldiers found themselves without a chaplain they could, by the use of their Testaments, conduct a service of worship together.

There is abundant evidence that in this, as in other mobilizations of armies of the United States, the Bible is being read by the men.

A chaplain in one of the great camps in Georgia wrote recently when ordering an additional supply of Testaments from the Bible Society: "My spiritual life is enriched to see the results of the Gospel already in this camp . . . One of the men accepted a Testament in the hospital, promising to read it. Later, when visiting him, I found him half-way through it the second time—and this was his first experience at all with the New Testament. Next he read the entire Bible and marvelled at what he read. Countless numbers are for the first time in their lives reading God's Word."

America is probably better supplied with Bibles than any nation on earth. The Bible has been the best seller in our country every year since the year 1800. Last year again, as in all recent years, the sales exceeded 5,000,000 copies of the Bible or parts of it. These were purchased in sixty-four different languages. The distribution this year will undoubtedly be much greater than last and possibly the greatest in our nation's history.

The stumbling block here is that our people do not read the Bible. They honor it, they respect it, they buy it, but they do not read it. Many in these tragic days are turning to it afresh and it is hoped that the practical elements in the celebration of Universal Bible Sunday, December 13, will encourage them and many others to make the earnest reading of the Bible one of their regular habits.

REASONS FOR MODERN TANSLATIONS OF THE BIBLE.

By Alfred E. Luccock.
Professor of Homiletics, Yale Univ.

We often hear people say, "Oh I prefer the King James Version with all its stately beauty and familiar associations." The fitting reply to that statement is, "Who doesn't?" The King James Version of 1611 is the noblest inheritance of English-speaking people. It has been woven into our literature, our speech, our memories. Its use creates moods in worship as no other translation can. All that is not merely granted freely, but stressed and insisted upon by translators of modern speech versions, and by the large company of individuals who are grateful for new translations. Once we understand clearly that the purpose of these translations is not to prepare versions for use in public worship, then we are ready to look dispassionately at some service rendered by them.

There are three adequate reasons for these modern translations. The first is that a more accurate rendering of the original Hebrew and Greek manuscripts was both needed and possible. Better knowledge of Hebrew and Greek texts and problems of the text was available than was employed in the Revised or King James Versions.

A second reason is the clearer recognition of the poetic structure of the Old Testament. Poetry is printed as poetry, not as prose.

A third reason is that changes in the English language, and usage since 1611, have made some of the language of the older translations more or less unintelligible to people today. If the Bible is to have power with people, it must make its meaning sharp and clear. Hence it must be in language that is immediately understood.

The wisest thing I suppose,
That a man can do for his land,
Is the work that lies under his nose
With the tools that lie under his hand. —*Kipling.*

Pilgrim Fellowship

"Youth at Work in the Church"

RICHARD L. JACKSON, *Editor*

PILGRIM FELLOWSHIP ACTIVITIES FOR DECEMBER.

Here are twenty ideas for your Pilgrim Fellowship society given by Henry David Gray in the recent issue of the *Highroad*. Let the officers or cabinet of your society go over them, choosing three or four to carry out.

1. Draw or block-print Christmas cards and mail them to men in the armed forces and service camps.

2. Volunteer special assistance to the choir director throughout the Christmas season.

3. Have a one-hour workshop period each Sunday evening to make Christmas posters. Place these on your bulletin board and in store windows.

4. Try a one-half hour party following each rehearsal of your Christmas pageant or play. Two good games (see Fun Encyclopedia, Handy, Play Games) and very simple refreshments will provide plenty of fun.

5. Practice Christmas carols, visit nearby hospitals, old folks' homes, army camps, etc., to sing. But be sure you can sing before you go visiting.

6. Prepare two or three Christmas tableaux, taken from great paintings (See Bailey's "The Gospel in Art.") Present these, with accompanying scripture readings, in homes of shut-ins and in departments of the church school.

7. Play Santa Claus to a group of underprivileged young people or children, with presents and a party.

8. Use the theme, "Men of Good Will" for worship services showing how people like Nougochi, Curie, Sweitzer, and St. Francis have brought peace to men through good will.

9. Have a Christmas decoration "flying squadron" and offer to help decorate homes where absentees make decorating difficult.

10. Plan to carry out an interracial festival, with each race contributing something representative of its culture to the program.

11. Prepare a 15 minute Christmas program of carols, Scripture, drama or poetry. Present this at noon hour or shift relief hour in defense plants if such arrangements can be made with the company.

12. Organize a Saturday morning nursery, and care for children while parents do their weekly shopping.

13. Arrange parties for men home on leave.

14. Make wreaths and other Christmas decorations. Sell them and send the money to the Congregational Christian Committee for War Victims 289 Fourth Ave., New York City.

15. Have a series of three minute talks, one each Sunday, on the subject, "How I am trying to live my Christianity during wartime."

16. Prepare and conduct a special service for students home from colleges and other schools.

17. Plan a Watch Night service, with a New Year's party.

18. Appoint a committee to draw up a set of principles entitled "A New World in the New Year," setting forth the kind of world of good will Christians want.

19. Petition the school board to hold a community Christmas party, and offer to help.

20. Choose the "pass word" for the month and then let every person try to live up to it, at church, at home, at school, and in the community; for example, "Good Will is My Guide."

PILGRIM FELLOWSHIP WEEK.

From the last Sunday in January to the first Sunday in February is Pilgrim Fellowship Week. Now is the time to start planning for it.

Write to Rev. F. C. Lester, Elon College, N. C., or to the Young People's Department, Christian Education Division, 14 Beacon Street, Boston, Mass., for a copy of "Young People at Work," (10 cents), which contains suggestions made by the Third National Conference of the Pilgrim Fellowship in June 1942.

Ask the pastor to help you plan a special service in the sanctuary, a banquet for parents, an area rally, an inter-denominational gathering, a rededication service, a party. Plan now for Pilgrim Fellowship Week.

FUN—AT A PRICE.

By Dr. John R. Scotford.

"What's the matter with you?" asked Betty Marshall as she ushered Esther Anderson into the living room.

"I've just had a lecture from my big brother on the expensiveness of girls," she replied. "He claims that a fellow can't 'step out' without going broke!"

"Well, well, that's just too bad!"

"Apparently his current lady love has a lusty appetite—and the more things cost the hungrier she gets. But it's really Bill's fault."

"He doesn't have to take her out."

"That isn't it. Nothing inflates Bill's ego like a girl on his arm. He feels tremendously important. The best is none too good for his lady. If she tried to economize he would be insulted. But when he gets home and counts up how much he has spent his conscience troubles him."

"And so he blames the girl, when it is really his own desire to show off which has taken the money."

"That's it exactly," agreed Esther.

"Boys are funny," observed Betty. "They claim that they are very anxious to get acquainted with *us* and that it is *our* company that they want, and then they fix things so that we are so busy listening or watching or playing that we really do not have much chance to talk to each other!"

I can explain that. Bill claims that he has a limited vocabulary and could not possibly keep a conversation going all evening."

"Doesn't he give the girl a chance to say anything?"

"He also says that he isn't smart enough to put on a one-man show, and so he always invites a girl to go somewhere with him."

"Of course it is stupid to just sit and talk, but the trouble is that the boys always invite us to do expensive things. It sometimes looks as though they thought they had to pay for the privilege of enjoying our company."

"That makes me mad. My friendship isn't for sale. But what can we do about it?" asked Esther.

"We might think up some inexpensive ways of having a good time."

The telephone rang, and Betty answered.

"Yes, Albert . . . You and Jack want to take Esther and myself to Jonestown. You'll get tickets and we'll have a little supper and then come home . . . We'd enjoy the game all right and the supper but . . . Betty is right here and we think you boys shouldn't spend so much money . . . We know you have it, but we

(Continued on page 15.)

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

THE VALUE OF THE CHURCH TO THE SOCIAL ORDER.

Lesson XI—December 13, 1942.

Golden Text: *"Ye are the salt of the earth . . . ye are the light of the world."*—Matthew 5:13, 14.

Lesson: Matthew 5:13-16; Mark 12:13-17; Luke 6:27-38; Acts 8:4-8; Romans 13:1-10; I Peter 2:13-17.

Devotional Reading: Philippians 4:8-9.

Is the church simply something good, or is it good for something? Is it concerned with and confined to simply the salvation of individual souls, or does it have some contribution to make to society? The topic for today's lesson suggests, indeed states, that the church has a value for the social order. Its presence in the world makes a difference, a deal of difference. Its value cannot be counted or weighed although the church has a dollar and cents value in the social order. Its highest values are in the realm of the spirit.

A Seasoning, Saving Element.

"Ye are the salt of the earth." These Notes are being written in what heretofore has been known as "hog-killing time." Mr. Hog is usually reduced by various processes to various delectable kinds of food, not the least of which are good old hams. And although various forms of curing or keeping hams are used, salt is generally speaking, the most common. Salt is a saving element, it preserves and keeps things. When Jesus told his hearers that they were the salt of the earth, they knew by analogy what he was talking about. A little thought will show that Christ's followers, and His church are a saving, preserving element. Among the writings of an early author there is a statement to the effect that the "Christians hold the world together." It was true then, and it is true now. Even across the barriers and borders of war, the Church of Christ is maintaining an unbroken fellowship. And increasingly the Church is going to become a world church, a saving element in society. And it is also a seasoning element. Iife is sweeter and safer and saner and sounder because of the Church of Christ. Childhood has a new value, womanhood a new dignity, manhood a new worth, old age a new reverence and respect because of the teaching and influence of the church through the centuries. Life is more humane and refined, relationships are more sacred, culture is more pervasive, the things of the spirit have larger sway because of the Spirit of Christ working through His church. One cannot possibly imagine what our modern world would be if it were not for the seasoning, sweetening saving influence of the Church.

Church and State.

"And Jesus said unto them, Render unto Caesar the things that are Caesar's, and unto God the things that are God's."

The Jews believed in a theoracy, they believed in the rule of God, God was their king. They irked under foreign rule, and they felt as the chosen people of God they ought not to pay tribute to Rome, especially in view of the fact that Rome was pagan. When the Pharisees and Herodians sought to trap Jesus by asking whether it was lawful to pay tribute to Caesar or not, he gave a clear and unqualified answer. Render to the state the things that belong to the state. Render unto God the things that belong to God. Man enjoys privileges because of the state. He should assume proportionate responsibilities toward the state. Man also lives under the sovereignty of God, and he has obligations to God. The word "and" in Jesus answer is very suggestive. They said "or;" Jesus said "and." The Christian is a citizen of two kngdoms or realms; he has responsbilities to both, to the state and to the church. Usually there is no conflict between the two. When there is a man owes first allegiance to God.

It should be said in passing that the Christian church has helped to stimulate and promote the spirit of democracy. To be sure Christianity and democracy are not the same. But the church has made a distinct contribution, or to use the terms of the topic the church has had a value to the social order in the democratic spirit which it has nurtured and expressed.

Good Citizenship.

The first century Christians, like the Jews of Jesus' day faced the dilemma in their relation to the state. Here they were supposedly free, and yet distinctly under obligation to the state. And this state was a pagan state. The rulers were pagan. What should they do? Peter and Paul give in essence the same answer in today's lesson. "The powers that be are ordained of God." There is a place in the divine plan for rightly constituted authority. The rulers may not be worthy of respect, but the office is. Freedom does not mean license. Christians were, and are to "be subject to the powers that be." They are to live in such a way that their well-doing should put to silence the ignorance of foolish men. They were to rejoice in their freedom, but not use their freedom as a cloak of wickedness.

"Honor all men"—respect personality, have a due regard for the higher possibilities of human life. Treat men as human beings.

"Love the brotherhood." Love should be the ruling principle of life, but there is a special element in the love that characterizes the fellowship of believers. "Behold how these Christians love one another" was the startled exclamation of those who beheld the love of the brotherhood of believers.

"Fear God." The fear of the Lord is the beginning of wisdom. God is to be reverenced, to be worshipped, to be obeyed. He is the true Sovereign.

"Honor the king," not necessarily the man but the office. As Dr. Jowett wrote "I have no personal doubt as to what we should do with kings and governors if their rule ministers to moral chaos and disorder. The sovereignty is hallowed only when it works to hallowed ends."

BIBLE-A-MONTH PLAN.

(Continued from page 3.

so active in evangelism. We are working the Bible-a-Month plan with splendid results." Women of a city church say they have been amazed in working this plan to find so many people right around their church who were not in any church.

The Bible-a-Month plan is simple and practical and based upon actual experience. It enables any group of Christians to express in a helpful, effective manner their interest in families and persons outside the church and within the fellowship. It serves to awaken and to give expression to the spirit of evangelism in the local church.

Bibles used in this plan need not be expensive but should be of readable type, good paper and substantial.

Sources of names are limitless and includes: Prospective members, inactive members, acquaintances, etc.

By Chaplain H. E. Rountree

MONDAY.

The Life Futile.

"He that covereth his transgressions shall not prosper."—Prov. 28:13.

But the wicked do prosper, and often the righteous are greatly impoverished. God's Word says that the wicked flourish "like a green bay tree," but yet, he passes away, and, lo. he is not . . . he cannot be found . . . (he) shall be destroyed; but the salvation of the righteous is of the Lord, he stands in trouble; he is saved because he is righteous and trusts in the Lord.

"Is is hard to escape from the Port of Lost Men,
For the will to escape is near gone,
But the Pilot still wishes to help us back home,
From this Port to the heavenly dawn.
If we call Him aboard our poor battered craft,
And accept Him as Master of all,
He will guide us back home, so safely at last,
No matter what storms may befall."

—A. G. Flatt.

Do pray as you feel.

TUESDAY.

Humanity's Cleansing.

"All things are cleansed with blood."—Heb. 9:22.

As we are writing this (June 24, 1942) it is announced that the United States, in its defense of democracy, liberty, freedom and the brotherhood of man, has already sacrificed over ten thousand men who have given their blood for this cause. When this is read this number may have tripled.

Well, we know that everything good that has come to this world has been at the sacrifice of life—blood. This fundamental principle of life extends through the kingdom of God to high heaven, and Christ is the epitome of it all. In the spilling of His blood we have remission of sins. To him that overcometh, is given to eat of the tree of life.

Prayer—O Lord God, dear Christ blessed Redeemer, we are ashamed that we do so poorly. Take us into Thy bosom, cleanse us with Thy blood, and make us useful to Thy kingdom in this world. *Amen.*

WEDNESDAY.

Drifting With the Tide.

"He becometh poor that worketh with a slack hand."—Prov. 10:4.

There is a place called "The Port of Forgotten Men,"
Where . . . life is wrecked by the storm-winds of strife.
In this port is many a derelict craft,
Which, when launched was somebody's pride,
But which scorned the guidance of the Pilot Divine,
It was easier to drift with the tide.

—*A. G. Flatt.*

Prayer—O Lord, we would take Thee aboard the craft for our life's cruise. O Jesus, blessed Redeemer, be Thou our Pilot and take us into the heavenly port of safety—eternal life. *Amen.*

THURSDAY.

Another Way.

"The lip of truth shall be established forever."—Prov. 12:19.

Happiness and eternal security are desired by most people, the difference among them being the ways in which they seek them. He who disregards the godly way is wrecked eternally.

There is no more important way than the way of truth. The man of truth shall be found in the tabernacle of the Lord; his truth shall always be a "buckler and shield" to him, for it is the truth that endureth forever, saith the Psalmist. So "buy the truth," my friends at any cost, "and sell it not." Christ lived among men "full of grace and truth," and His followers after Him will covet and acquire this same character.

Prayer—O Lord God, it is so easy to be false. We pray for a fullness of the spirit of Christ that we may be pure, honest and true in all things. *Amen.*

FRIDAY.

They Cannot Go to Hell.

"Train up a child in the way he should go and when he is old he will not depart from it."—Prov. 22:6.

We have just listened to Dr. Bob Jones, noted evangelist and educator, on the subject. He spoke on the necessity of throwing up battlements to protect the family. The main battlements to be thrown up are discipline, reverence for the Bible, and family prayer.

The speaker thanked God that he was brought up with a ramrod. It is the finest medicine for any child. Children should be given right instructions and right ideals, and then made to mind. The lax methods of bringing up children today and the struggle to save them hardships is undermining the character of a great portion of them. We are in hearty agreement with this. The hardships of our youth and the corporal discipline our sainted parents gave us were deserved and never harmed us. Laziness is not sickness. It is usually meanness.

Prayer—Our Father, we pray for the power of example and training for those entrusted to our care. We pray for the parents of our country, that they may be inspired by Thee. *Amen.*

SATURDAY.

I Am Clean.

"I am now ready to be offered . . . I have fought a good fight, I have kept the faith."—2 Tim. 4:7, 8.

(Continued on page 13.)

A ONE BOOK EVANGELISTIC MEETING.

Dr. John R. Sampey, president of Louisville Baptist Theological Seminary, was relating his varied experiences and methods as an evangelist at a recent state convention where the theme was "Evangelism." His conclusion was something as follows: "During a lifetime devoted to evangelistic preaching, both at home and abroad, and after trying all the approved methods, I have returned to the Word—to expounding it and having it read by the people. And God has abundantly honored this method with the salvation of souls. It is a method which leads to a decision for Christ based upon the sure ground of God's Word—of faith and knowledge.

"When I am to hold an evangelistic meeting I select one Book of the New Testament from which I get all my messages. I ask the pastor to order from the American Bible Society a large enough supply of the little one cent books so that every person who may attend the meetings may be given a copy and also for use in visitation. The book to be used is widely announced and the people are urged to read it prayerfully in preparation for the meeting.

"Then during the meeting, while the people are reading the Word and I am expounding it, the Spirit of God has a tool with which to work in the hearts of the people. 'The Sword of the Spirit' pierces their minds and hearts and brings the hidden things to the light of the Cross. Brethren, I commend to you the Word for effective evangelism."

The same method was used with the Gospel of John in a small country church with less than thirty members. Attendance grew from twenty two the opening night to over eighty on the last night. Every person who entered the church was given a copy of the Gospel according to John. These had been ordered in two colors, green and buff, covers which were used to divide all those who attended into one or the other group of readers.

The Scripture lesson the first night was read by the entire congregation directly from the little books they held in their hands. A simple form of personal evangelism was outlined and the congregation was asked to open their Gospels to the 20th Chapter, 30-31 verses. They read aloud, "Many other signs truly did Jesus in the presence of His disciples, which are not written in this book; but these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name."

Each person present was urged to find some person not in attendance, read these verses to them audibly, or have them read for themselves with the following explanation, "This is what is being preached at the church this week. Every bit of it taken right from this little book. We want you to be sure to come."

Most of the texts used during the meetings were from the "Verily, verily," passages such as 3:3, 3:6, 6:53, 12:24, etc. Each night the text was read aloud by the congregation and almost memorized. In fact, 22 persons memorized all the texts used during the meeting and finished reading the Gospel through. For this, as announced the first night, they were given copies of the New Testament. (Five cents.)

Each night emphasis was placed on reading the Gospel through by the close of the meeting and a show of hands was taken to indicate the progress by chapters. Opportunity was also given for the recitation of the texts memorized.

One hundred and five Gospels were given out during the meeting, indicating the number of different persons who attended. Sixty-seven people signed cards making a clear Christian confession. Many of these were for reconsecrations. The membership of the little church was not only greatly strengthened spiritually but was almost doubled in number.

FOR THE CHILDREN.

(Continued from page 7.)

Scene III:

Tableaux of the manger scene with Mary and Joseph.

Shepherd and his family enter, kneel and offer their gifts.

Choir behind the scenes sings "Away in a Manger," "Once in Royal David's City," or "O Come All Ye Faithful."

Curtain.

(Written for and first presented by the pupils of The Yokohoma Christian Blind School.)

The very helplessness of the world today is in itself a repudiation of that self-sufficient and self-confident view of life that the world in its progressive development has outgrown the need of religion. It is religion which gives the world what it most needs, a standard of right living, a cause to maintain and defend, a leader to follow and a law to obey.

—*John Grier Hibben.*

THY WORD HAVE I HID IN MY HEART.

Dr. Edgar DeWitt Jones has made a list of the ten Bible passages that he ranks first in importance when portions of Scripture are chosen to be committed to memory. In choosing the Bible excerpts for Religious News Service, Dr. Jones admitted his reluctance to choose from so great a storehouse of literary and spiritual treasure. He referred to his choise as "a minimum only of Scriptures one should know by heart."

"Bible students, will not all agree as to the Scripture selected," Dr. Jones explained, "but, after reflection, I submit ten passages, four from the Old Testament and six from the New."

1. The Creation Prelude.—Genesis 1:1-3.
2. The Ten Commandments—Exodus 20:3-17.
3. The Twenty-third Psalm.
4. Jehovah Answers Job.—Job 38:1-11.
5. The Beatitudes.—Matthew 5:3-11.
6. The Lord's Prayer—Matthew 6:9-13.
7. The Beginning of the Church.—Acts 2:41-47.
8. St. Paul on Love.—I Corinthians 13.
9. What to Think.—Philippians 4:8.
10. The New Heaven and Earth.—Revelations 21:1-7.

QUIET HOUR.

(Continued from page 12.)

Dr. Anna Starring writes a poem under the caption "I Am Clean." It is a story of a little boy who asked a little girl to kiss him, adding the assuring words "I am clean." The poem ends with a prayer that when this lad did find his mate he could still say "I am clean," and that

"When he answers the final summons
And his life's record is seen,
I pray he can also truthfully say:
'Father, I am clean'."

Can We? Let us pray—

SUNDAY.

"Remember the Sabbath day to keep it holy," and strive to bring about a Sabbath observance like unto the days of the apostolic fathers, of which it is said "The whole city was gathered together to hear the word of God." (Acts 13:44).

He who has lost his ideals for the crises has also lost his ideals for the calm.

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

Christmas will soon be here. The children are beginning to look forward to it and the kind remembrances "Old Santa" will leave for them. When we came to the Orphanage twenty-six years ago our people sent in many gifts for the children with no name on them. That made it necessary for us to open each one and fit it to a child of the age it would suit. Our churches and Sunday Schools now send for the names and ages of all the children and they buy the presents and write the name on it. We give it to the child just like it comes to us. The child gets lots more joy out of receiving it just as it comes to us. We sincerely hope the children will have good health so they can enjoy the Christmas season.

Our Thanksgiving offerings are coming in very encouragingly. We have a very fine financial report this week and we hope next week will be better.

Our report this week carries us nearly to our nineteenth rung in our financial ladder. We still like $6,016.58 being to our goal of $25,000.00. You have never failed us yet in all these twenty-six years. We have faith to believe that you will see that we reach our goal this year.

The time is short. Wont you send your gift now?

CHAS. D. JOHNSTON.

REPORT FOR DECEMBER 10, 1942.

Amount brought forward..... $17,819.10

Sunday School Offerings—Thanksgiving.

Eastern N. C. Conference:		
Morrisville	$ 26.67	
Catawba Springs	5.00	
Beulah	8.10	
Southern Pines	9.83	
Henderson	39.80	
		89.40
N. C. and Va. Conference:		
Salem Chapel	$ 31.00	
Winston-Salem	2.00	
Gibsonville	50.00	
Greensboro, Palm St.	50.00	
Hebron	14.00	
Reidsville, First	119.11	
Greensboro, First	1.50	
Rowland Bible Class	15.00	
Union, Va.	20.00	
Liberty	5.00	
Kallam's Grove	20.00	
		327.61
Western N. C. Conference:		
Antioch (R.)	$ .75	
Flint Hill (M.)	1.26	
Smithwood	10.90	
Grace's Chapel	47.50	
Flint Hill (R.)	3.00	
Needham's Grove	9.40	
Union Grove	10.00	
		82.81
Eastern Va. Conference:		
Elm Avenue, Portsmouth	$ 25.00	
Holy Neck	75.00	
Berea (Nans.)	45.00	
		145.00
Valley of Va. Cent. Conference:		
Bethlehem	$ 4.14	
Newport	35.54	
Bethel	13.87	
Mt. Olivet (G.) John T. Marshall	10.00	
		63.55
Georgia Conference:		
Vanceville	$ 20.00	
Ambrose	10.00	
Rose Hill by Miss Annie L. Haughton	25.00	
		55.00
Alabama Conference:		
Pisgah	$ 10.00	
Roanoke	8.45	
Langdale Sunday School	47.00	
Wom. Miss. Society	5.00	
Spring Hill	3.35	
		73.80

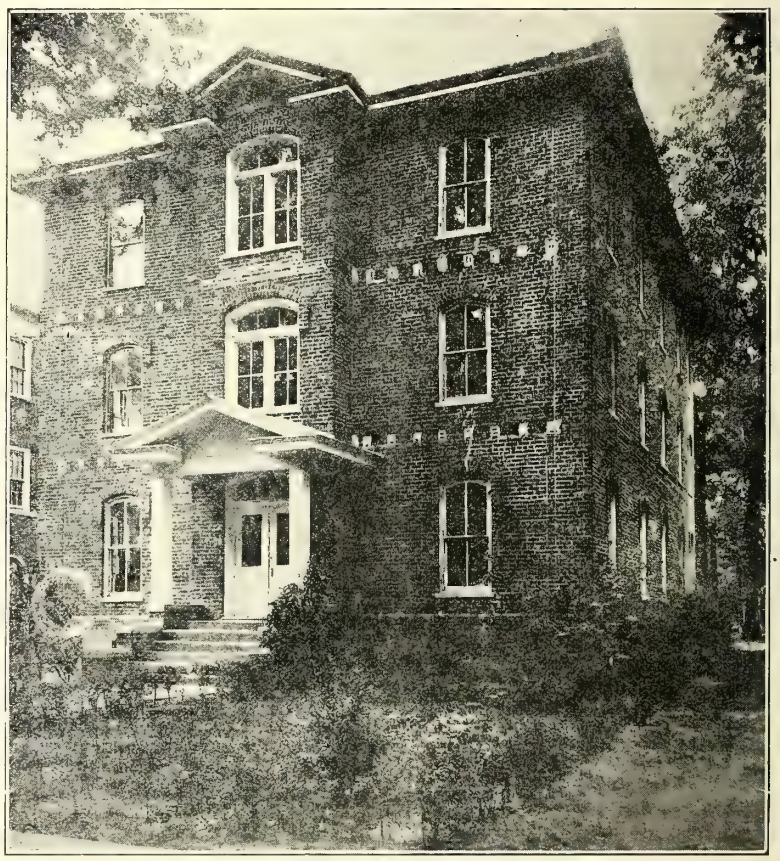
Thanksgiving Individuals.

Mr. and Mrs. J. W. Payne, Wedowee, Ala.	$ 7.50	
Mrs. Pearl Gant	1.00	
Jule Pace	10.00	
Frances Darden Musick	25.00	
L. D. Hearn	5.00	
Miss Lila C. Newman for Mother, Mrs. J. U. Newman	5.00	
P. D. Moore and Family	5.00	
E. M. Albright	5.00	
Mrs. C. F. Rawles	3.00	
Alton Cooper	30.81	
Ernest R. Wiegand and Family	5.00	
Mr. and Mrs. C. R. Wicker	10.00	
Mrs. Eugenia G. Wilson	10.00	
Mrs. Dora Steele	5.00	
Miss Vera Gilliam	20.00	
Henry E. Crutchfield	10.00	
		162.31

(Continued on page 15.)

ELON COLLEGE

A CO-EDUCATIONAL INSTITUTION OF HIGHER LEARNING OF THE CONGREGATIONAL CHRISTIAN CHURCH



East Dormitory Will Be Used for Girls This Year.

Elon College is located in the piedmont section of North Carolina. The climate is invigorating and healthful. The natural beauty of the campus is enhanced by careful landscaping.

The rates are most reasonable.

LEON EDGAR SMITH, President

Elon College **North Carolina**

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.
A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational and Christian Churches.

BOARD OF EDITORS.

R. L. HOUSE, B. D.....Editor
S. C. HARRELL, D. D.....Associate
W. T. SCOTT, D. D.....Associate
F. C. LESTER, B. D.....Associate
I. W. JOHNSON, D. D.....Contributing
L. E. SMITH, D. D., LL.D.....Contributing
ALLYN P. ROBINSON.....Contributing
J. T. KERNODLE.....Managing Editor

DEPARTMENTAL EDITORS.

H. S. HARDCASTLE, D. D..Sunday School
H. E. ROUNTREE.....Quiet Hour
S. E. MADREN.....Christian Endeavor
MRS. A. C. TODD.....Children's Page
RICHARD L. JACKSON....Young People

SUBSCRIPTION RATES.

Six Months.....$1.00
One Year.....$2.00

Published by the Board of Publications, agent for the Southern Convention of Congregational and Christian Churches, and printed every Thursday by the Central Publishing Co., Inc., Richmond, Va.

Entered as second-class matter at the Postoffice at Richmond, Va., July 25, 1922, under Act of March 3, 1879.

Remittances for subscriptions should be sent to the office of Promotional Secretary, Elon College, N. C.

All other matters of business should be addressed to "The Christian Sun," 1536 E. Broad Street, Richmond, Va.

Contributions should be sent to the editor at 3206 Grove Avenue, Richmond, Va., not later than Friday preceding the date of publication. Emergency notes will be received at "The Sun" office up to Tues. day of the week of publication.

In Memoriam

HILLYARD.

Ernest A. Hillyard, 72, was found dead in bed at his home early Sunday morning, November 22, 1942. His daughter Charlotte heard him up in his room late in the night, which was not unusual if he heard a noise about the store or barn. She went to sleep immediately and on waking Sunday morning discovered his light burning and called, but no answer came, and when she went to his room she saw he had passed away.

Mr. Hillyard was born in Bloomington, Illinois, December 24, 1870. His parents moved to Missouri, for a time and then returned to Mayland, Virginia, where he spent the rest of his life. On October 31, 1895, he was married to Miss Martha Lohr who died in April, 1932. To this union were born two children, Carroll M. and Charlotte, both of Mayland. He was an active member of the Mayland Christian church, and was serving at the time of his death as trustee, deacon and Sunday School Superintendent. He was taking keen interest in the revival that was to begin the day of his death. He is survived by two children, one grandson and one brother, of Mayland. Funeral services were held from the Mayland Christian Church by his pastor, Rev. G. H. Veazey, assisted by a former pastor, Rev. Joe A. French, and a lifelong neighbor, the Rev. C. E. Nair, of the Brethren Church. The funeral was at 2:30 P. M., November 24, interment being in the family lot at Linville Creek. We shall greatly miss him, but we weep not as those who have no hope.

G. H. VEAZEY.

FUN—AT A PRICE.

(Continued from page 10.)

want you to keep it . . . You think there's nothing we can do here in Middletown? . . . Maybe that is because you and Jack haven't thought about it very hard . . . Possibly Esther and I could think up something that would be more fun than going to Jonestown again . . . Won't you give us a chance? We'll call you back as soon as we get our bright idea . . . Don't wait more than an hour . . . If we haven't hatched something by then we'll let you take us to the game!"

"Now it's up to us," announced Betty as she hung up the receiver.

"The time has come for some deep thought," laughed Esther. "The boys are right—there aren't many things which can be done in Middletown.

"Basketball games, band concerts and church sociables are out. It isn't the season for May walks, and it might rain anyhow. Just talking is stupid. We've got to do *something*."

"You know what Bert and Jack really need?"

"An injection of ginger?"

"Something to deflate their dignity would be better. They're nice boys only I wish they were more spontaneous. At a game I always suspect that they spend the time during the playing periods thinking up something to say during the intermissions. They seem to be play acting much of the time."

"So what we want is some inexpensive stunt which will break the ice so that they will really get acquainted."

"My mother claims that it always humanizes a man to put an apron on him."

"That's the beginning of an idea."

"You suggest that we have a dish-washing party?"

"That might be the finale. But why not have them begin by peeling the potatoes?"

"You'd have the four of us get up a meal together?"

"Why not? There won't be anyone home at my house but grandma."

"Some day I expect to be private chef to some man. Why not start in now? If I get rattled, you must laugh at me, and if you're flustered I'll grin at you. To see you and me in action will take some of the self-consciousness out of the boys."

"It'll be all right after we get started—may be. But would you have the boys around while we cooked a whole meal?"

"We might send them down to the drug store for some ice cream, which would give us a chance to recover our good looks, but why not have them in on everything else? We can have chicken and hot biscuit and a pretty salad."

"And let them cut the chicken up! I'd like to watch Jack screw his face up on a job like that! When he gets nervous and excited he looks awfully funny."

"Don't worry, we'll have our silly moments, too. But don't you think it will be sport?"

"Yes, it'll be an adventure and not just another 'date'."

"But what'll we tell the boys? We mustn't scare them off—and they are a timid pair."

"Why not say that we are expecting them at my house at three on Saturday and that we will be through with them around eight. The rest is to be kept a deep dark mystery, only they wont need more than a quarter apiece, which will pay for the ice cream."

"And we'll keep them guessing in the meantime. A boy's curiosity is worse than a girl's! Here goes to break the news," announced Betty as she took up the telephone receiver.

THE ORPHANAGE.

(Continued from page 14.)

Regular Monthly Offerings.

Eastern N. C. Conference:		
Morrisville	$ 1.89	
Beulah, S. S. and Church	.80	
		2.69
N. C. and Va. Conference:		
Bethel, 3 mos.	$ 12.14	
Greensboro, First	12.20	
		24.34
Western N. C. Conference:		
Smithwood	$ 2.00	
Ether	15.22	
		17.22
Eastern Va. Conference:		
Liberty Spring, B. Johnson Class		10.00
Valley Va. Cent. Conference:		
Bethlehem	$ 2.59	
Winchester	5.72	
		8.31

Special Offerings.

A. Moody Cooke, Guar.	$ 18.00	
A Friend	5.00	
Mr. Stout	20.00	
Social Security, for Faulkner Children	38.28	
C. M. Horner	5.00	
Rosemont, John Morrison Bible Class for Rose M. and Billy Phillips	25.00	
		111.28
Total for the week		$ 1,164.32
Grand Total		$18,983.42

The Yuletide Spirit

All Through the Year

Send Your Friend

A GIFT SUBSCRIPTION

to

The CHRISTIAN SUN

Help to build

Your Church
Your Country
Your Christian Ideals

Send Subscriptions to--
Rev. F. C. LESTER, Promotional Secretary
Elon College, N. C.

HISTORICAL SOCIETY, 1956.
Southern Convention of Congregational Christian Churches.

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCIV. RICHMOND, VA., THURSDAY, DECEMBER 17, 1942. NUMBER 50.

A Mission to China

THE HUNTER FAMILY

Serving China in the Present Crisis

By DOROTHY P. CUSHING

Back in May Rev. James A. Hunter left America by boat on the first leg of a very dangerous journey to China, sent under the American Board of Foreign Missions as one in a party of five carefully selected American, British and Canadian missionaries to serve China in the present Crisis.

Mr. Hunter went by boat and by plane. He reached Africa after a trip during which the party wore their clothes and life belts the entire first week and even donned warm underwear for a possible plunge into the sea. We know now that his ship passed through submarine infested waters in several areas. He went from Africa to India and flew from India to China.

"I started from Calcutta, India, early Monday morning and was in Chungking, China, in the evening," he wrote back. "This trip was over the tea fields of northern Assam and (Continued on page 8.)

NEWS AND VIEWS

The Church at Albemarle, N. C., has recently purchased a parsonage at the cost of $2,500, and the pastor, Rev. Ben Joe Earp, gives us as his new address, 335 Concord Road. We congratulate church and pastor.

The Suffolk Christian Church held its first memorial service for a marine, Sunday. He was Lee C. Baggett, II, and had married Miss Gladys Duval on Easter Sunday night, in the Christian Church parsonage here. He was called to foreign service in June and died while serving on foreign soil.

As a recently elected member Dr. John G. Truitt attended the meeting of the Commission of Army and Navy Chaplains in Washington, D. C., last week, and while there he also attended the Committee from the Congregational Christian Church which passes on the applications for the Chaplaincy, where eighteen applications from our denomination were approved.

There was a most impressive service held at First Church, Richmond, on last Sunday. For the third time this year Chaplain Harlin M. Campbell, a representative of our denomination at Camp Pickett brought the evening message. Chaplain Campbell is a most impressive speaker. He was accompanied, as heretofore, by Sgt. Grant Hardin and Cpl. Orcenith Smith. Sgt. Hardin gave a short organ recital immediately preceding the worship service and Cpl. Smith rendered several solo numbers during the service.

The article in this issue of THE SUN, "Dr. William Allen Harper as a Churchman," is one of several addresses delivered on the occasion of a memorial service held in Wesley Hall Chapel on November 24, 1942. Other speakers at this memorial service, besides Dr. Campbell, included Dr. O. C. Carmichael, Chancellor of Vanderbilt University, and Dr. George N. Mayhew of the School of Religion. Their addresses will appear in an early issue. On this occasion a telegram from President Smith of Elon College was read which said in part, "Elon College wishes to add its witness to the faithfulness and achievements of the late Dr. William Allen Harper, president for twenty years."

AN APPRECIATION.

Reading the references to the passing of Chaplain H. E. Rountree recalled to us a particular and pleasant experience of ours.

When the fleet was in Newport, Rhode Island, the last time, I wrote Chaplain Rountree inviting him and Mrs. Rountree to visit us over a week end and conduct a service in the church of which I was at that time pastor in Masachusetts. We arranged a union service. He brought with him a young "gob"—a Jew, who was an accomplished violinist, and who together with the organist arranged a program of music with several violin solos. Chaplain Rountree gave an excellent address on his methods and successes in personal evangelism with sailors.

At the close of the service the audience gave Mr. Rountree, Mrs. Rountree and the Jew a real impromptu reception expressing its appreciation.

Later when the fleet gave its farewell before leaving the Atlantic coast, Mrs. Clem and I were invited to the reception, and had dinner with the officers and their wives on his ship. There, too, we were impressed with the esteem in which Chaplain Rountree was held by the sailors.

H. R. CLEM.

EAST TALLASSEE HOMECOMING.

On Sunday, October 25, Liberty Church, East Tallassee, Ala., had its Homecoming, which included Sunday School and worship in the morning; an excellent picnic dinner at the noon hour; and a special program in the afternoon.

A point of special interest was the presence of 15 enlisted men from the 58th Air Base Squadron, Gunter Field, Montgomery, Ala. In addition to these men, there were two sailors present, and two girls who recently volunteered as WAACS, one of them being from Liberty Church. All told, there were twelve states represented in the congregation when the names of the enlisted men were read.

Rev. D. W. Shepherd, Pastor-at-Large, was the guest speaker at 11 o'clock, at which time there were five other ministers of our fellowship present. In the afternoon, Miss Challis Scroggins was in charge of a very interesting program, dedicated to the men who are in the service of our country.

EVARTS, KENTUCKY, OBSERVES FIFTIETH ANNIVERSARY.

The history of the church at Evarts, Kentucky, was unfolded in a two day program beginning Sunday, November 8, and culminating in a pageant on Monday evening, November 9, in the Evarts school auditorium in celebration of the 50th anniversary of the Community Church and school. The Rev. T. M. Higginbotham who organized the church in 1892 told of the beginning of Evarts and the church in the community. Rev. J. M. Trosper, who was pastor of the church from 1912 to 1922 was the principal speaker on Sunday night, November 8, in a "Service of Memories" program.

Lantern slides were shown of early scenes of Evarts and persons of that time, demonstrating the styles and costumes of other days and bringing a pictorial history of the community fore more than 50 years.

More than 200 persons took part in "It Happened Here," the 50th anniversary pageant written by the Rev. Eugene H. Rainey, the present pastor; Miss Ethel Wyatt and Mrs. Katherine Carter of the English department of Evarts High School. Mr. Rainey, members of the school faculty and other citizens of the community spent much time in planning and preparing for the presentation of this historical feature.

The parsonage was dedicated on Sunday morning, November 8, as a part of the morning service.

GEORGIA NEWS.

Rev. N. A. Long, minister of the four churches in Friendship Parish of South Georgia since 1940 has resigned his work in order to move to the home of his parents, Rev. and Mrs. Samuel Long, near Midland City, Alabama. We regret to lose Mr. Long from our service, but he is to be commended for the care of his aged father and mother who are infirm and need his care.

Circular. The Circular Church at Charleston, S. C., regretted to learn of the resignation of Mrs. Luke A. Pell who has been Parish Assistant for the past several months. Due to Mr. Pell's unexpected order to remain in America instead of going at once overseas, Mrs. Pell asked to be relieved of her duties so that she might be with him while he is in America. On October 29 a farewell party was given in Lance Hall honoring Mrs. Pell with a shower of gifts. The church is seeking a successor to carry on this important work. Dr. C. Rexford Raymond is the pastor.

The Southern Convention

By Dr. J. H. Lightbourne, *Secretary.*

Ministers are beginning to ask, "When will the Annual be issued this year?" What a question. Why anyone should ask it is beyond the understanding of the Secretary. Does not every minister know the Annual will be issued when the Annual is issued?

Let us consider the facts. This is December 11. The holidays are just around the corner. The minutes and statistical table from one conference have been received and if the table sent to the printer is similar in content and fashion to the one sent the Secretary the printer has had presented him one of those impossible tasks we idealists like to talk about facing and accomplishing.

The difficulty lies, as your Secretary senses it, in the refusal of many to take the matter of making out reports seriously. The Conference Secretary subtly criticized in the preceding paragraph excuses himself for his report, and the Convention Secretary does not accept the apology in full, by stating the church reports are poorly made out. And in many instances they are.

Under our present system accurate reports are almost an impossibility. From the very smallest church funds are forwarded by too many treasurers to too many offices. But even so a vast improvement could be realized if each minister would study the report blank for the church and then assist the secretary in making it out. And the reports from the churches should be made out in advance of the day the conference convenes.

When conference is in session the secretary of the conference should be given sufficient assistance to complete the minutes and statistical tables then and there. By a week after conference the minutes and tables could be ready for the Convention Secretary and the publisher.

And further, the Convention should make it possible for the Secretary, who is supposed to edit the Annual, to proof read it and approve the tables before the Annual goes to press.

It can not be done this way this year. It is too late. But it could be done next year.

SUPERANNUATION.

On Christmas Sunday our churches are asked to receive an offering for Superannuation. A generous offering is needed; we trust it will be given. Certainly it is not necessary to state the reasons for the validity of this appeal.

A few questions arise and these we will endeavor to answer. Mr. J. M. Fix is treasurer of the Superannuation Fund and the Mission Board kindly offers the services of Mrs. Mattie Cox Parker to assist Mr. Fix. The reports go through Mrs. Parker. Funds for Superannuation should go to Mrs. Parker, whose address is Elon College, N. C.

Under our present plan there is no financial relationship between our Southern Convention Christmas appeal and the appeal from the New York office. Our offerings should not be sent to the New York office. The General Council appeal at Christmas is for supplementary funds which are distributed as Christmas gifts. That is each claimant receives at Christmas a gift which is in addition to the appropriation. In our Southern Convention the Christmas offering goes into the apportionment and is used to make possible the appropriations.

We could wish the General Council plan could be our plan too. But the facts are: (1) Our appropriations are smaller than those made by the New York office, and (2) The funds received on the apportionment from the conferences and the Christmas offerings do not total the $2,500.00 set up by the Convention for Superthe North Carolina and Virginia Conference and the Valley Conference are the only conferences apportioning among their churches the Convention apportionment; and the former is the only conference raising the superannuation apportionment in full.

Were our board of Superannuation to make appropriations on the basis of the plan adopted by the Convention the apportionment would have to be increased one thousand dollars, or from $2,500.00 to $3,500.00. And they our appropriations still would be below those of the New York office.

Our churches have increased their gifts for Superannuation these last two years and when our Board met Tuesday, the 15th, it had funds in hand to make the same appropriations as of July, 1942. In fact the Board had on hand funds sufficient to raise certain appropriations above the minimum granted last year.

Again we ask for a generous offering for a most worthy endeavor.

J. H. Lightbourne, *Chmn.,*
Board of Superannuation.

Before I started on my trip around the world, someone gave me one of the most valuable hints I have ever had. It consists merely in shutting your eyes when you are in the midst of a great moment, or close to some marvel of time or space, and convincing yourself that you are at home again with the experience over and past; and what would you wish most to have examined or done if you could turn time and space back again.

—*William Beebe.*

ELON COLLEGE ALL OR NOTHING CAMPAIGN.

A total of more than 4,000 different individuals made pledges during the campaign. More than 3,000 of these have been paid in full. If you have paid your pledge, I know that you are happy. If you have not paid your pledge, I know that you intend to pay and hope that you can pay on or before January 1, 1943. We are under obligation to pay the balance of our debt on that date. The Virginia Trust Company is requesting that this debt be paid in full as promised. There are only a few more days before January 1. We owe a balance of $16,000. If you will pay your pledge and others will follow your example, we will have a sufficiency to meet the demands of the Virginia Trust Company, our creditor. To pay your pledge to the campaign fund will provide a lot of Christmas cheer for the college and her host of friends and supporters.

The writer would be glad to hear from you.

L. E. SMITH.

MID-ADVENT.

We are now in the heart of the Advent season. Those who use the Advent Guide written by Dr. Calkins are being led not only in green pastures and beside the still waters, but also into the highlands of revelation and inspiration. Christmas will be too late to catch the spirit of Advent. We must now sing, study, pray, serve and listen until we sense the glory, the privilege and the discipline of the pre-Christmas season. This is our Advent task: to concisely explain, consciously experience and courageously explore the fact of Christ's Incarnation. No other season of the year presents such an opportunity. Happy are those who avail themselves of this gracious privilege.

RE: SUN SUBSCRIPTIONS.

"I sent a Christian Sun subscription to my mother recently," said a loyal church member. How thoughtful, how appropriate, how timely! Such a gift subscription helps a mother realize that truly "at eventide there shall be light." Mothers like to read. Their reading means more to them now. And it is not just enough to have something to read, they are increasingly interested in religious literature. Does **your mother** receive The Christian Sun? After all, two dollars is a very nominal amount to invest in a mother's happiness. Many mothers, members of other denominations, receive and enjoy The Christian Sun.

Jesse H. Dollar, Treasurer of the Board of Publications, sent this telegram: "Cost of printing Christian Sun advanced, income has dropped. Please urge pastors to face this matter in their churches immediately and help avert an embarrassing deficit. We need renewals and new subscriptions."

The Treasurer has put the matter plainly, briefly and truthfully. Someone is needed in every church to promote our Church paper. Subscriptions are not unanimously and automatically renewed. Quite a number of people are moving away from their home churches today, due to the present emergency, and old subscriptions are being lost. We dare not close our eyes to this fact. Other subscribers must be found. Renewals cannot be secured by correspondence alone. There must be local cooperation, yea agitation. The local church must set and maintain a standard with reference to Sun subscriptions.

Is it asking too much of you who read that you assume a reasonable responsibility for the promotion of this paper? After all, if we had to pay all those who have some part in its publication, the paper would never be published. Two dollars per subscription by no means pays for the time and effort involved in publication. If each reader only knew the labor, the study, the anxiety involved in its weekly publication, there would be a far greater appreciation of the worth of the paper and a more courageous effort to make it self-sustaining financially.

We are told that the paper could be and should be improved. True. But that is easier said than done. Rather, let us thank God that we have a paper as good as it is and beware lest we forfeit through neglect that which is ours today. Your cooperation will help circulate and perpetuate this essential organ of religious knowledge.

WORSHIP AND SYMBOLS.

It is being frequently observed that Roman Catholic men in service attend church services in greater number than do Protestants. If this is true, there must be a reason. And the reason undoubtedly lies in the rich background of worship and symbolism which characterizes the Catholic service. One is appalled at the gross absence of symbolism in many Protestant churches. The Editor recently visited a prominent church in a great Southern City. The church must have cost over a million dollars. And yet the church was as bare of symbolism as a bank. A few thousand dollars, or a few hundred, would have transformed a vast auditorium into a temple of religion.

Protestants in general are coming to the conclusion that worship and symbolism may be meaningful without being mysterious. The pageantry and symbolism of Christmas and Easter may become a permanent part of church architecture and thereby a perpetual aid to devotion.

There is a steadily growing library of information so "those who run may read." The two books reviewed below are recent additions to this important field of study.

ASCENT TO ZION.

The present Director of the General Commission on Army and Navy Chaplains, S. Arthur Devan, is the author of this book (MacMillan. $2.50). There are three chapters on the history and patterns of worship. The beauty of treatment is suggested by the chapter headings, beginning with chapter four: "House of the Lord" (religion and architecture), "Song of the Lord" (music and worship), "Children of the Lord" (religious education), "Servant of the Lord" (minister as priest), "Grace of the Lord" (art and Holy Spirit). In all of these chapters worship is set in its historic perspective and traced to its present significance. The theory and conduct of worship are carefully and clearly set forth.

The real thesis of the book is set forth by Chaplain Devan in the Postscript: "There is need for a speedy and drastic reformation in the worship of American Protestantism. Such a reformation must be a big reformation, not the kind of boon-doggling that has sometimes passed by the name of 'the enrichment of worship.' It must include the whole question of restoring the Communion to the primacy and frequency which it had in primitive Christianity. It must think through the whole question of ritual and ceremonial. It must

find means of dramatizing the gospel of Christ to the present and future generations. It must seek a way to partial uniformity. It must issue in something that will speak to both the conscious and subconscious of all mankind."

R. L. H.

CHRISTIAN SYMBOLISM.

"Christian Symbolism in the Evangelical Churches," by Thomas Albert Stafford ($2, Abingdon Cokesbury) answers a long need for a really good book on church symbols. It is small, comact and fairly comprehensive. It is well illustrated and simply but beautifully written. Many books on symbolism have appeared through the Christian ages, but most of them have been weighty tomes, expensive and difficult reading.

The author, Thomas Albert Stafford, is a neat cross section of the British Isles, being of English-Scottish-Irish ancestry. He holds the unique honor (for a minister) of being a Fellow of the Royal Geographical Society of England. He is a student in New Testament Greek and many other fields. His particular interest is in the strange and beautiful iconographic crosses of Ireland.

Although the Reformation and subsequently Calvin did much to strip evangelical churches of their symbolism still some forms remained. In recent years there has been a renewed interest and return to the study and usage of symbols. Many churches have been pitifully lacking in symbolism and others badly botched with icongrous combinations.

A book like "Christian Symbolism" will help church leaders in choosing the types and styles of art forms they desire to use in their sanctuaries when they build or remodel. (Plan for it now for the time of building and remodeling will come again.) It is highly suitable for teaching children the evangelical symbolism. Ministers will want to acquaint themselves with its information and laymen will enjoy its beauty.

One of the most commendable sections of the book is a chapter on "Definitions of Church Terms and Usages." A complete glossary will be an endless source of information, some of which is quite difficult to find. The glossary is so good that it is well worth the price of the book to have this portion. Dr. Stafford has included nearly all of the church terms from rubric and cotta to versicles.

The illustrations were done by the author which is commendable in any book. The introduction was written by Earnest Fremont Tittle. "The passage of time has brought the inevitable backward swing of the pendulum from the extreme position regarding forms and symbols, and today we find a considerable number of the Presbyterian, Congregational Christian, Baptist and Methodist churches introducing enriched forms of worship, altars, crosses, candles, vestments and other ecclesiastical equipment that would have been darkly frowned upon, even as late as the beginning of this century."

J. J. H.

Winning the Favor of Our Children

By Dr. John R. Scotford.

Just because we happen to be parents it does not necessarily follow that our children will love us. The fact that we gave them life does not automatically inspire their affection. Many fathers and mothers presume too much upon their parenthood.

Little children, like kittens and puppies, are inclined to be spontaneous in their demonstrations of affection. Only the slightest of encouragement is needed to make them love us. But they do not stay that way. Increasing years bring increasing discernment. Just as soon as our boys and girls develop critical faculties they begin to exercise them upon their parents. During the years of adolescence we fathers and mothers are on trial, if not for our lives, at least for our children's favor.

The plain truth is that we must win the regard of our sons and daughters, if we are to enjoy it. Their affection will not spring up like dandelions in the spring; it must be cultivated. This is a job at which each parent needs to work with both intelligence and patience.

We should begin by recognizing that a child's standards of values are not the same as ours. That which would stir our hearts does not necessarily move them to gratitude. They must be won in terms of their own lives.

In some ways children are astonishingly independent. Their love cannot be bought. A gift from a person whom they do not like rarely gets much gratitude. Many parents mistake the place of presents in the lives of their youngsters. Of course they like to get things, but not as much as many of us like to give them. Presents are precious in proportion as they are scarce. As they multiply their power to please grows steadily less. The value which children place upon fancy mechanical toys has been terribly exaggerated. Such gew-gaws chiefly charm the adults who happen to be about. Nothing will give the ordinary boy more pleasure than a liberal supply of plain ordinary blocks, simply because they are a commodity with which he can do many things.

A child really lives in a social world of his own. His greatest happiness comes from the regard of his play fellows. The heart can know no agony more bitter than that of the boy or girl who feels that they have been "left out." The greatest desire of youth is for social approbation. The most effective way to win the affection of our sons and daughters is to assist them at this point. Whatever helps them to meet the social situations which they confront also helps to pave the way for our entry into their hearts. Like everybody else, the child is out for social security.

Our sons and daughters want to be proud of their parents. It gives them much satisfaction to bask in our glory. They wish us to be the sort of people of which their playmates approve. It hurts them to have us fall short of that goal. I once knew a mother who did wonderfully well by her children so far as cooking, sewing and saving for their education was concerned. In a sense she gave them all that she had. Yet they would have loved her more if she had dressed herself up and gone to church and to other places with them. There are fathers who do excellently in many ways but who really cannot see the necessity for putting on collar, tie and coat when their daughters are entertaining company. Why put yourself out just "for a bunch of kids"? But a common error is to under-estimate the sensitivity of the young. From the fact that a person is small it does not follow that they cannot feel a slight. Just because their experience is limited slights are likely to bite in more deeply than with adults.

One pathway into the hearts of our children is to do our best when in the company of their friends. A boy likes to have his mother appear young and attractive when his playfellows see her. A girl wants her father to at least look prosperous when he goes down the street. This is partly pride, but it also helps the young people to feel more sure of themselves. Our sons and daughters

(Continued on page 13.)

CONTRIBUTIONS

SUFFOLK LETTER.

The Christian Missionary Association of the Eastern Virginia Conference met in Liberty Spring Church, Tuesday, December 8, 1942, in the 51st annual session of that body. The day was dark and rainy. Less than fifty delegates and visitors were in attendance. Mr. C. D. West of Newport News, Va., presided, and Rev. H. G. Council, Jr., was Secretary. Rev. J. Everette Neese served as Financial Secretary, and Mr. James C. Jones of Holland, Va., was Treasurer. The following officers were elected for next year: Mr. C. D. West, President; Dr. Frank H. Lewis, Vice-President; Mrs. E. C. Skinner, Recording Secretary; Rev. J. Everette Neese, Financial Secretary, and Mr. R. B. Wood, Treasurer.

The total collections of membership fees amounted to over $1,200.00. Liberty Spring church led churches of the Conference in the number of new memberships paid in for the year—a total of 16 for that church. Newport News reported 8 new memberships, Oakland 2, Rosemont 2. There were probably other new memberships reported as the list was not available when this report was secured. The youngest new member is three months old—the oldest new member is 82 years old.

Appropriations were made as follows: $500.00 to Newport News Church on building for Sunday School Department; $750.00 on Pastor's salary for Ocean View and Little Creek Churches. It was voted to hold the next session in the Suffolk Church.

The Christian Missionary Association was primarily organized to create a greater interest in home missions in local Conferences. It has done a good work—and some of our strongest churches were established by the support of the Association. It has stimulated the churches which have been its most liberal supporters. It has made it easier to raise the regular Conference Apportionments in the churches which have a large list of memberships.

The Association reached its highest point in the matter of attendance when the annual meeting lasted for two days. When the demand was made to reduce the session to one day — the attendance immediately was reduced. The people wanted to save time and they saved it. Now the rationing of tires and gas has raised the question as to whether we should not consolidate the Association with the Annual Conference. TheAssociation voted unanimously to meet next year at the regular time and in the usual way. The majority of ministers and laymen can save enough gas to attend the local annual meetings of their churches and benevolent societies. This is one of the tests of loyalty.

Two objectives should be set for the ensuing year. First, the securing of individual and group memberships in every church of the Eastern Virginia Conference. Second, a larger attendance of members at the annual session. Money is not the most important objective in the annual session. There should be a place for inspirational addresses such as that delivered this year by Mr. Frank H. Lewis of Portsmouth, Va. And it should be the purpose to create a widespread interest in the building of new churches in our Conference. Such objectives have great possibilities for our denomination. We must sooner or later learn that it takes time to cultivate great enterprises. The kingdom of God cannot be established in a hurry. Too many people want to hurry through annual meetings and rush back home—for what? To go other places—or to sit back in an easy chair—free from toil and responsibility. Let us bring ourselves to say with Jesus: "I must work the works of Him that sent me while it is day—the night cometh when no man can work."

I. W. Johnson.

VACATIONS.

You would think that in the midst of total war people would not be thinking about holidays and vacations. There are so many demands for increased production, for long hours of labor, for accelerated programs in education, and with such tremendous value attached to them that every able bodied citizen and capable mind would be anxious to utilize every possible moment that at least in the field of production we would achieve supremacy over our enemy and the enemy of civilization that is now trying desperately hard to conquer us and drive freedom from the hearts of men. The contrary, however, seems to be true. Every paper brings news of labor troubles and new strikes on the part of labor and labor organizations. Practically every college campus is echoing and re-echoing with demands from the students for longer Christmas vacations, that they would like to vacate their responsibilities at the college that they may assume responsibilities in some kind of commercial business for which they shall be paid excessive sums of money. We had quite a contention at Elon College on the part of the students. December 17-December 11. We finally compromised by closing on December 14. By the time this article reaches the public Elon College will be in the midst of what is termed ,"our Christmas vacation."

Students, particularly young men, in college today solicit our sympathy and patience. They are standing in the shadow of war, at the gateway of training camps, and almost at the edge of the field of battle. War today is destructive to property and life. If we who are beyond the age limit were standing side by side with them, we too would be frustrated and perhaps would find it difficult to apply ourselves to the daily routine of study in an effort to earn college credits. Rather than censure them, we should be able to appreciate their positions, to assure them of our sympathy and prayers to the end that the atmosphere of today may soon be clarified and the future may be hopeful and assuring.

There are two types of young people on an average college campus today, those who are wondering how much more time before they can get into camp or into the war effort and why they are kept waiting, and the other is fearful of the day when the call to go comes. They dislike the idea of war. They do not want to be brought personally into the war effort, and in fact, they fear the consequences. They are not ready to face the struggle. Let's hope that as we celebrate the birth of the Prince of Peace today a new peace and a new hope may be ushered into the world and may find a place in every heart and every soul.

For the fall semester at Elon College we had a little over 200 young men in our student body. A number of these have already gone into training. Practically all of this number will have reached their eighteenth birthday before September, 1943, and unless they have physical defects, or in compliance with the government's permission are deferred for special training, they will have gone into our country's service. To date, there

(Continued on page 13.)

FOR THE CHILDREN

OUR MEXICAN NEIGHBORS.

"Read us a story from *Children's Religion,*" begged Jo Ann!

"Yes, do!" Chimed in Sybil Ann.

"All right I shall give you a story about our neighbors in Mexico. You have just heard the story of Marta from the land of Chile. This story that I found in our *Children's Religion* last night, is about a boy, a girl and a donkey at Christmas time in Mexico. The story was written by Catherine Barker."

BERNADO AND HIS BURRO.

Bernardo's feet kicked up little puffs of dust from every lump in his path as he hastened out to the corral to get Angelico. His heart was filled with joyous excitement. Tonight, Angelico, his very own burro would stand beside the life-size figures of Mary and the dear little Santo Nino, the Holy Child, in a manger which the people of Bernardo's village had made to house the Holy Family. For this was the night of the opening of the beautiful illuminated spectacle of the first Christmas in the tiny mining village of Madrid, New Mexico.

"Juanita, we should be the happiest children in New Mexico," Bernardo kept saying to his little sister. "My Angelico has been chosen above all the other donkeys, and you have been selected to make the robe for the little Santo Nino!"

Yet, when Bernardo turned the corner of the house, his heart almost stopped beating. What had happened? The rail which formed the gate to the corral, the little fenced-in yard in which Angelico was tied at night, was down. The corral was empty!

"Angelico! Angelico!" Bernardo shouted frantically. His calls brought his sister Juanita running to his side.

"Do not worry, Bernardo, we shall find him," she said.

Yet even though Juanita and Bernardo asked at every house in the village, even though they searched and searched among the surrounding hillsides, Angelico could not be found.

"Perhaps you can get Julio, the woodcutter, to loan you a burro," proposed Juanita, when she saw the disappointment on Bernardo's face. Julio shook his head. The Woodcutter had promised, he told them, to bring loads of the fragrant pinon wood from the hills to the miners for their Christmas fires. Every Christmas Eve the Spanish-American people in Madrid lighted these little fires in their door-yards to honor the new-born Christ Child.

"I could not break my promise to my friends in the village," Julio said, "but old Thomas who lives in the next canyon has a donkey for sale. It is an old donkey, too old to haul wood. You can buy it for two dollars."

A ray of hope shone in Bernardo's face. He was thinking of the half dollar hidden in the small blue box behind Mama's geraniums on the window sill at home. With it he had planned to buy a Christmas gift for each member of the family but certainly, Bernardo told himself, to have a donkey guarding the Holy Family on Christmas Eve was better than any Christmas gift. If only there were some way in which he could earn enough more to buy the donkey from Thomas before nightfall?

But alas for Bernardo, the good housewives of Madrid had not waited until the very day of the illuminated spectacle to put their houses in order. All of the windows in the village had been washed until they shone and glittered. All of the doorways wore festoons of evergreen ropes intertwined with bells and tinsels.

At mid-afternoon Bernardo, weary and discouraged, reached home with only one extra quarter to add to the sum in the tiny blue box—much, much too little to buy even the old donkey from Thomas.

Yet Bernardo's misery became harder to bear when he saw his sister Juanita's big brown eyes, usually so merry and smiling, clouded with disappointment. "It is the Santo Nino's robe, Bernardo," she said, "although I have taken every stitch carefully, it is not pretty enough for the little Jesus in the manger. If I only had a band of gold braid to put around the bottom of the robe, enough more to make a little gold crown!"

Bernardo made a quick decision. He tried to speak but a lump rose in his throat. Would he, he questioned himself, let the little Santo Nino, the Holy Child, go without a lovely robe? Would he let his sister Juanita who had tried so hard to help him find Angelico, his lost donkey, grieve?

"Would seventy-five cents buy the gold band for the Santo Nino? he eagerly asked.

Juanita's eyes lit up like Christmas candles. "Si, Si, Bernardo. Yes, Yes, and I can go to Cerrilos this afternoon with Rosa and her father to buy it. We shall return before dark. I can sew the gold band on the Santo Nino's robe very quickly."

Dusk was falling when Bernardo heard the engine of the big red truck that belonged to Rosa's father returning from the neighboring village of Cerrilos. It roared right up to the door, honking with blasts of the horn which sent Bernardo flying out into the yard.

There in the front seat of the truck sat Juanita, her eyes shining like the Bethlehem star. She was making wild gestures and nodding toward the back of the truck.

"Look, Bernardo. Look! Look! cried Juanita.

A little choking gasp rose in Bernardo's throat for there blinking sleepily out at him from between a pair of long ears, stood Angelico, his dear lost donkey.

"We found him in Cerrilos, Bernardo. He must have nosed the gate rail of the corral down and followed the Walski family to Cerrilos. They left this morning before daybreak. I must fly to finish the robe for the Santo Nino. Rosa and her father will take you and Angelico to the stable. But tie him tightly this time, Bernardo," laughed Juanita.

Bernardo climbed into the back of the truck and threw his arms around Angelico's neck. He was speechless with joy as the big red truck dashed down the main street to the stable which housed the Holy Family. In another hour forty thousand electric lights would blaze the lovely story of the birth of Christ against Madrid's pine and pinon clad hillsides. They would shine upon the little Santo Nino in his gold trimmed robe and crown. All during the Christmas season he and Juanita would be proud and oh, so happy.

Our Father in Heaven, we thank Thee for our World Family; may the day hasten when all of Thy children, regardless of race and creed, hang up our Christmas stockings in a world which once again re-echoes the truth of the Angel's song of, "Glory to God in the highest, and on earth, peace, goodwill among men."

Amen.

I have brought myself by long meditation to the conviction that a human being with a settled purpose must accomplish it, and that nothing can resist a will which will stake even existence upon its fulfillment.

—*Disraeli.*

WAR VICTIMS AND SERVICES.

As usual our women have taken the lead in this opening which is most deserving. I am glad to join them with a small gift.

Send all offerings, and requests for literature, to Mrs. Mattie Cox Parker, Secretary, Elon College, N. C.

The Southern Convention should contribute $5,000 annually to this worthy cause. It seems to be the pastor's job and I beg the laymen to help. I am only a private in this campaign, but I will do what I can. Give weekly, monthly or annually, but give liberally until the war is over.

J. E. West.

MISSION BOARD NEWS.

With Conference Home Mission Fund and the C.M.A. the Eastern Virginia Conference is able to cooperate with the Board in larger undertakings. There does not seem to be much Conference Home Missions in the other Conferences of the Convention, except the North Carolina and Virginia Conference has a C.M.A. I am sorry that we do not have uniformity in our Conferences.

The records show that our ministers are underpaid and we laymen should see to it that their salaries are increased. This has an important bearing on securing pastors for pastorless churches and fields.

Among the Sunday Schools that have not taken the monthly offering for many years Elm Avenue, Portsmouth, is sending $25.00 per quarter and thereby leading the way for many of the older ones. Under the pastoral care of Rev. John W. Baggett they have added six Sunday School rooms and made improvements on the parsonage. The church cannot hold the crowds frequently at regular services.

Rev. Murdoch W. Butler, formerly of Eastern Virginia, has delighted everyone by accepting a call to the Wakefield Pastorate. He congratulates the Sunday Schools in nearly reaching $4,000 for missions and suggests that they go to $4,000 this fiscal year, and he has already taken steps to increase Sunday School offerings for missions from his field. It is very encouraging to receive such reports.

If building priorities are secured great things will be done at Newport News in the way of an Educational addition and at Ocean View at a new location, not far from the present location.

On account of the war we can not build at Asheboro, N. C., at this time, but are increasing the Building Fund.

The Board is cooperating with the Richmond Church in paying its mortgage debt, which is held by the Building Society.

J. E. West.

MISSIONARY OFFERINGS.

WEEK ENDING DECEMBER 11, 1942.

Sunday Schools.

Liberty (V.), Henderson, N. C.	$ 7.07
Mt. Herman, Garner, N. C.	2.00
Linville, Va.	6.37
Hanks Chapel, Pittsboro, N. C.	9.17
Newport, Shenandoah, Va.	3.13
Wake Chapel, Fuquay Springs, N. C.	5.50
First, Porthmouth, Va.	6.12
Bethel, Elkton, Va.	1.00
Total	$ 40.36

Individuals and Churches.

Miss Vera Gilliam, Reidsville, N. C.	10.00
Total for the week	$ 50.36
Previously acknowledged	4,362.40
Total since Sept. 1, 1942	$4,412.76

War Victims and Services.

Suffolk Christian Church, Suffolk, Va. (By Col. J. E. West)	$ 5.00
Christian Temple, Norfolk, Va.	61.95
Bethlehem Woman's Missionary Society, Broadway, Va.	10.56
Total	$ 77.51
Previously announced	55.65
Total War Vic. and Services.	$ 133.16

Gratefully,
Mattie Cox Parker,
Secretary.

PLEASE NOTE!

In sending books, magazines, etc., to Dr. Fred L. Fagley, 287 Fourth Avenue, New York, for men in the armed services please DO NOT send them by express. One church recently sent a box by express that cost $34 to get. This material is appreciated but please send it by freight.

MISSION TO CHINA.

(Continued from page 1.)

the terraces of Yunnan. It was full of indescribably beautiful scenery. When we got up to 17,000 feet in the air I was quite comfortable with all my extra clothes and was not air sick. In one storm we bucked around like a broncho at about 200 miles an hour," Mr. Hunter added.

He landed in Chunking, and of that city has much to say. It is located on a river and its bluffs are as high as those in Peoria, Illinois, where Mr. Hunter's wife now lives. Houses stick like swallows' nests on the side of the bluffs. His headquarters, for a time, was down toward the river, so that he climbed 140 steps every time he wanted to go to the main street.

He found Chunking a city showing many signs of its past bombings, but it had not been bombed for eleven months. After he got there, there was one air raid warning, but nothing happened.

"With the United States army air force growing in power all the time I guess the Japanese are too busy elsewhere to come here," he writes.

A radio message was received by the American Board in Boston on October 27 through the Church Committee for China Relief in New York, stating that Mr. Hunter is now helping meet the tremendous relief needs of Honan province. The great need for the experienced services of men like James Hunter to work as colleagues with the Chinese along the lines of "building reservoirs of good will" as referred to by Wendell L. Willkie in his recent report to the nation, was emphasized by the fact that within a few days of his arrival in Chunking Mr. Hunter had urgent requests for his aid from the National Christian Council to help in its work with cooperatives; The United Church of Christ in China for work in the Yunan tin mines or among the wild tribes in China and Tibet; the Mass Education Movement and a great Christian University for agricultural extension work in which he has specialized.

Mr. Hunter tells many interesting things about the food situation in Chunking. Prices are prohibitive and inflation is rampant. The value of the U. S. dollar is one seventh of what it was before the war with the result that if you buy something worth an American dollar is may cost you $60 in Chinese national currency. Mr. Hunter had to pay $190 (C.N.C.) for a single big bath towel.

Icecream is at a premium. A dish of it is worth $8 to $10 (C.N.C.). Most of the water is luke warm be cause Ice costs $1.50 a cake or $30 (C.C.).

"Icecream and popsickles are prohibitive in most places, other than where they have a proper license and have been inspected. They are afraid of cholera. However, a lot of it is being sold and I have frequently seen the sellers scrambling with their buckets to escape the police, as the latter can fine them $5 a shot. It is a sort of open season so far as cops are concerned," says Mr. Hunter.

Radio reception is very poor in Chunking unless you own a very fine receiving set. There is only one newspaper published in English, but the British get out a good news bulletin. It was quite a treat, therefore, when a Chinese young woman at a radio station shared with Mr. Hunter her air mail copies of *Time*.

Mr. Hunter, it will be remembered, comes from North China where he had been doing a remarkable piece of rural work through the Lu Ho Rural Institute. He was born in Illinois and educated at Bradley Polytechnic, the University of Illinois and McCormick Seminary. He first went to China as a Y.M.C.A. teacher from 1914 to 1916. In 1919 he was appointed a career missionary of the American Board. In this country are Mrs. Hunter (now acting as Director of Christian Education at the First Federated Church, Peoria, Ill.), a daughter, Phyllis with her mother, and a daughter, Jean, at Knox College. Robert Hunter, a son, is in the United States armed service.

Dr. William Allen Harper as a Churchman

By William James Campbell

President of Atlanta Theological Seminary Foundation, Vanderbilt University.

The first great principle of Dr. W. A. Harper's life, was his love and deep concern for his home. He loved his home. The endearing terms he used in talking about his wife revealed the heart and soul of the man. His home was the center of his life. Here was his wife, the love of his youth. Here the sweet memory of a son who early was translated to a higher life. Here the accumulated love of the passing years, all built into the greatest human institution—the home.

The second of the great principles of his life. A principle that cannot be separated from the first without injury to both. That is his love and deep concern for the Church. The company of believers in Christ. He loved the Church greatly and it pained him to see her divided.

The third of the great principles of his life was Religious Education. Through Religious Education, he saw the home elevated to the place where God intended it should occupy. Through Religious Education, he saw the different parts of the Church coming together. To these three principles he devoted his life. Worked early and late to help usher in better homes and a united church.

Dr. W. A. Harper early in life became a member of the Christian Church—a liberal noncreedal denomination. He early caught the vision of her wide awake leaders. The vision of the need of a well trained leadership. That vision never narrowed through the years, in fact it grew wider and clearer. In the light of this need he threw himself headlong to bring it about. First as a professor, then as president of Elon College, and afterward as professor of Religious Education at the School of Religion, Vanderbilt University.

During this period emphasis was laid upon Religious Education as a means for the rehabilitation of the home and the Church. Dr. Harper as an educator was aware of the need of an emphasis upon Religious Education. This fact is made clear when one looks at the plan of the New Elon College. The new plan called for a building dedicated and set apart for Religious Education. He, himself, headed the Department of Religious Education. It was a noble adventure and bore much fruit.

Dr. Harper writes in his book "The Church in the Present Crisis": "The greatest weakness in the Protestant Christianity is our failure so far to provide an adequate program of Religious Education. A Church that does not save its own children certainly cannot save the world. Mental illiteracy is bad enough in a democracy, but spiritual illiteracy is national bankruptcy to a people whose government rests for its sanction on the moral and ethical standards of its electorate!"

Further on he writes, "The Church must function in this day in Religious Education or the passing of Protestantism is only a matter of time." Here we have the man willing to stake his all on a remedy to save the home and the church from ruin. That remedy is Religious Education. That is true adventure and becomes greatness. Dr. Harper belongs to that company.

Dr. Harper's interest in the growth and development of his church placed him in a position of trust and leadership. In this place he proved himself worthy. He wrote a short "Study in the Origin and History of the Denomination Known as the Christians." He was a member of that denomination. He writes in this study, "The Christian Church has consistently advocated C h r i s t i a n union and has never lost its passion for the great cause." He worked for the union of the Church. To help bring this union became the great passion of his life.

He writes, "Sectarianism is the outstanding organic sin of the Church today. We must repent and bring forth fruit for repentance in these reconstruction days." "There is a universally felt need for the church to function in legislation at home and in the problems of international life abroad."

The divided Church weighed heavy upon his soul and we read from the same book this cry "How can we ever Christianize America, divided as we are? How can we hope to bring the influence of Christ's teachings to bear on international questions divided as we are? The Protestant Church is a Samson shorn of his locks in her present chaotic and divided condition." How prophetic Dr. Harper's words became. "How dare we pray 'Thy kingdom come' and make its coming impossible by our sinful division and affronting sectarianism? How the divided house of the Christ must crucify Him anew in the hour of world-crisis and world opportunity for His Church!"

As a churchman he looked beyond his own denomination. He was no narrow sectarian. He reminds one of his friend the late Dr. Peter Anislie, Baltimore, Maryland. Both called upon "The Church not to delay any longer her search for the pattern of reconciliation; religion must have reality in it, so that love of one's neighbor must be as real as the love of one's child. The Gospel must go to the ends of the earth clothed in the sympathy of Jesus. Race hatred must be removed by friendly attitude of the races toward each other. Labor and capital must cease competing and learn to cooperate. Education must be Christian, representing the whole community and not denominational, representing a party. War

(Continued on page 15.)

Pilgrim Fellowship

"Youth at Work in the Church"

RICHARD L. JACKSON, *Editor*

POSSIBILITIES FOR CHRISTMAS SEASON.

1. Dickens' Christmas Carol.—Have a dramatic reading of "Dickens' Christmas Carol." Assign parts, but make no effort at costuming, make-up, stage setting or learning of lines. Let it be an informal reading done dramatically. Several people may be used for each part, dividing the lines among them.

2. Fireside Chats—Why not have several "chats" during the winter months? Informality, good fellowship and earnestness should characterize these meetings. If there is no suitable place in the church, perhaps they can be held in some of the homes. "Hot spots" in the lives of young people should serve as subjects for discussion—the movies, or a particular movie, drinking, smoking, some recent occurrence, some coming event. Do some reading so the "chats" will not resolve themselves into a "swapping of ignorance."

3. Carols—Visit homes of members or the sick in the community on Christmas Eve, serenading them with carols. Be sure to practice before going out.

4. In the December issue of the *International Journal of Religious Education*, is contained an interesting article entitled "We Studied Religious Music." It tells how a group of high school students with a phonograph and a desire to learn more about religious music met each week to listen to religious music from all generations. Buddhist, Jewish, Greek Orthodox, Roman Catholic music all were included and all composers were studied, the group seeking to learn more about each type of music and each composer. At the end of the series, the group wrote a hymn and sang it. It gave all those who participated a keener interest and appreciation of the music of the ages.

5. A Yuletide Frolic (a party for the Christmas season).

As the guests arrive they are given slips of paper on which are written words that suggest certain presents. Scattered about the room are presents. The list is numbered. Players are asked to observe the presents and then write the name of the present opposite the words describing it. The one with the nearest correct list may be given his choice of the presents.

1. "A place of reflection"—A mirror.
2. "Darkest Africa"—A Negro doll.
3. "Sweet Sixteen"—16 lumps of sugar (if they can be found).
4. "An absorbing subject"—A blotter.
5. "The home of Burns"—A small toy flat iron.
6. "Common Sense"—A few pennies.
7. "Dates, luscious fruit"—A calendar.
8. "A hint of the tardy"—A toy watch.
9. "Nothing but leaves"—A tablet of writing paper.
10. "Of interest to boxing promoters"—Matches.

Crowning King Yule.

Have a dummy figure of King Yule made up of false face, shawls, raw cotton (for hair and beard) and a barrel for a body. Have King Yule in some prominent position where he can be seen by all. Each player in turn is given a holly wreath, then blindfolded and turned around three times. If he can place the holly wreath upon the genial brow of the King, he is eligible to draw a prize. If he misses the mark he must pay a forfeit.

The King of Hunky Bunky.

Two people at a time are given lighted candles and are told to slowly approach each other, with solemn countenances, while they recite in a slow dismal manner the following dialogue:

First Speaker—"The King of Hunky Bunky is defunct and dead."

Second Speaker—"Alas! Alas! How died his Majesty?"

First Speaker—"Just so. Just so. Just so."

Second Speaker—"How sad! How sad! How sad!"

Those who laugh pay forfeits.

Refreshments.

When ready to serve refreshments divide your crowd into small groups by passing out hats or caps of different colors—red for holly, green for evergreens, white for mistletoe, and gold for stars. Tiny bows of ribbon may be used instead of caps. To each cap, hat or bow, is attached a Christmas tag. On the tag is printed the name of some mechanical toy which the guest is asked to act out in such a way that others may guess what it is he has received. A talking doll, a tricycle, a kiddie kar, etc. If the group is large, six or eight may act together.

Adapted from *Pilgrim Highroad* (December 1935).

FLORIDA NEWS.

New Port Richey. An addition to the Sunday School and social rooms was completed during the summer costing $400. This amount was raised and paid in full and all labor was donated. This addition to the church property almost doubles the space for social activities and a larger work for this season is planned.

Pomona. The entire fellowship of the state regretted to learn of the accident which befell the pastor, Rev. Milo J. Sweet, who had the misfortune to fall and break his leg while attending the North Florida Association at Winter Park. He also broke a small bone in his arm. He was rushed to the hospital in Winter Park where he remained for several days. We wish for him a speedy and complete recovery.

Winter Park. At a morning service recently the church held a special service of prayer and recognition for the boys of the church who are in the service of their country. A personal letter and invitation were sent to parents and relatives to be present for the service, which included a brief dedicatory service of the book ,"Strength for Service to God and Country." This was followed by a copy of the book being sent with a personal letter from the pastor to each of the young men in service.

Resolved, to live with all my might while I do live. Resolved, never to lose one moment of time, to improve it in the most profitable way I possibly can. Resolved, never to do anything which I should despise or think meanly of in another. Resolved, never to do anything out of revenge. Resolved, never to do anything which I should be afraid to do if it were the last hour of my life.

—*Jonathan Edwards.*

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

THE BIRTH OF JESUS.

Lesson XII—December 20, 1942.

Golden Text: "*Thou shalt call his name Jesus; for it is he that shall save the people from their sins.*"—Matthew 1:21.

Lesson: Luke 2:1-20.

Devotional Reading: Isaiah 11:1-9.

What does Christmas mean? What does it tell us that has practical help for ordinary folks like you and me? What is its essential message?

God Keeps His Word.

Christmas tells us that God keeps his word, that we can depend upon his promises. For centuries prophets had told in one way or another of the One who should come, of God's Anointed, of the Messiah, of the Christ. To be sure the nature and the office of this expected Christ was expressed in different and even in divergent forms, but the undeniable truth is there that God had promised to send Someone who would save his people from their sins. And Christmas celebrates the anniversary of the birthday of Jesus, the Christ. God kept his word—that is the message of Christmas. He always keeps his word. Christmas tells us that God can be depended upon. He is not slack concerning his promises as men count slackness.

God Is to Be Found in Unexpected Places.

Who would have thought of going to a little town, and to a crude shelter for animals, probably a cave in a limestone rock, and to a manger for a cradle, to find the One who had been born the Son of God, the Lord of Lords and King of Kings! It is the last place on earth that the earthly-wise and the religiously-sophisticated would have sought for God. But then as now, God is often in unexpected places. Many a man in service, for instance, is finding God in most unexpected places, and in unexpected ways. Jacob found him at Bethel, Moses in the burning bush, Elijah heard him in the still small voice. God is to be found in the ordinary and the commonplace as well as in the extraordinary and the spectacular, indeed more often in the former.

God Is to Be Found by the Humble.

It was not to the religious leaders, the religiously-wise of the day that the angels made known the good news of the Saviour's birth. They were self-sufficient, complacent, self-satisfied. It was to the humble shepherds that the good news came. The secret of the Lord is with them that fear him. The meek will he teach his way and the meek will he guide in judgment. Christmas should teach us the importance of the humble mind, the contrite spirit. God still makes himself and his will known to those who have the child-like spirit, to those who hunger and thirst after righteousness.

God's Love Is Redemptive and Universal.

"Behold I bring you good tidings of great joy which shall be to all the people; for there is born to you this day in the city of David a Saviour, which is Christ the Lord." That Babe in that manger was not only the Son of Man, He was the Son of God. He was a Redeemer, and a Saviour. Through faith in him men were to find redemption from the penalty and the power of sin. Through him they were to find liberty and power to do as they ought. In him they were to become new creations or new creatures. This was the good news.

And this "good news" was for all the people and for all peoples. God so loved the whole world that he gave His Son Jesus Christ. He is no respector of persons. Whosoever will may partake of the water of life freely. The genius of the Christmas message is missionary.

God's Will Is Peace.

"Peace on earth, good will among men, or among men in whom he is well pleased." Do not blame God for this war, or for his failure to stop this war. God is not the author of confusion, but of peace. This war is the judgment of God upon the nations for their sin. God's will is peace. And peace based not on armed force, or even on any machinery in itself, but peace based upon an inner spirit of heart and life. Christmas, in one way should mean even more today than under ordinary circumstances. Its message of God's will for peace should sound out on a broken and bleeding world with new hope and comfort.

God's Son Makes Life Different.

The shepherds went back to their same old tasks, but they went back in a new spirit. Because they had seen the Christ Child, because they had bowed reverently in his presence and before him, an indefinable something had come into their lives, something had been done for them within. It does make a difference when one truly and sincerely worships. Old tasks are seen in a new light when the touch of Christ has been in life. Christmas means that the things of the spirit can transform the things of the secular. All of life is sacred, it has new meaning, new dignity, new power, new beauty.

FIFTH SUNDAY OFFERINGS.

This is our first report for the new conference year and we are happy to report contributions from a goodly number of our Sunday Schools and churches. We have already had one fifth Sunday. There will only be three more. We are grateful for all Sunday Schools who have sent their fifth Sunday offerings and urge all who haven't to please forward their offering at an early date. This will greatly assist the college in the solution of its problems that are multiplying daily and constantly increasing in their demands.

Churches.

N. C. and Va. Conference:	
Berea	$ 2.00
Eastern Va. Conference:	
Bethlehem (Nans.)	12.19
Rosemont	25.00
Eastern N. C. Conference:	
Good Hope	10.00
Morrisville	1.90
Western N. C. Conference:	
Seagrove	8.00
Virginia Valley Conference:	
Concord	1.09

Sunday Schools.

N. C. and Va. Conference:	
Lebanon	.50
Greensboro, First	13.15
Durham	14.78
Happy Home	5.12
Ingram	5.55
New Lebanon	3.60
Burlington, First	34.35
Eastern Va. Conference:	
Liberty Spring	7.00
Windsor	4.89
Oak Grove	2.23
Portsmouth, First	6.01
Eastern N. C. Conference:	
Mt. Auburn	3.25
Hope Mills	6.00
Wake Chapel	7.25
Liberty, Vance	12.15
Turner's Chapel	2.34
Western N. C. Conference:	
Pleasant Hill	6.91
Hanks Chapel	7.03
Ramseur	7.74
Pleasant Ridge	5.70
Virginia Valley Conference:	
Newport	4.50
Antioch	7.41
Bethlehem	1.83
Linville	7.61
Leaksville	2.57
Grand Total	$ 239.65

L. E. Smith.

By Chaplain H. E. Rountree

MONDAY.

The Christmas Spirit.

"We have seen His star and are come to worship Him."—Matt. 11: 12. (Read chapter.)

All the world is at war this Christmas. Over a million of our stalwart young manhood are in the various theatres of battle and thousands are spilling their blood and giving their lives for freedom, liberty and the brotherhood of man. Our Christmas is drab and the usual Christmas spirit is gone. Yet our hearts are mellowed and hallowed by our devotion to Christ and His cause. Its benediction is upon us, upon trade, upon friendship, upon the churches, and upon our sons with the armed forces. There is a deepening of the sense of trust in and dependence upon God.

Prayer—Our Father, we come to Thee with humble and contrite hearts, praying that our men at the front may put their trust in Thee and that Thou wilt be their defender. We believe that we are on Thy side. Make every sacrifice of support at home and of blood abroad a sacrament for Thy glory. In Christ's name we ask it. *Amen.*

TUESDAY.

Christianity in Action.

"This is indeed the Christ, the Saviour of the world."—John 4: 42.

"Let us love . . . in deed."—John 3: 14-24.

There never was a time in the history of the world when there have been so many deeds done for others. In addition to buying bonds to support the needs of those who defend our cause, the people are giving their money by the millions for the welfare of the needy. We believe that one thing we may realize out of this war is that Christianity will justify its existence. We shall learn as never before that the Gospel is not a thing of words but of righteousness, of love to God and the brotherhood of man.

Prayer—Our Father, we pray that this may be true. We know that Thy Word will ultimately triumph. We pray that all nations may learn their God-given place in the life of all other nations. We thank Thee that we are laborers together with Thee, through Jesus Christ our Lord. *Amen.*

WEDNESDAY.

The Message.

"God with us."—Matt. 1: 23. (Read 1: 20-25.)

Earth came closest to heaven when Jesus was born. Since that time to every Christian it has meant that man is closer to God and closer to one another. The usual Christmas spirit may be gone in these horrible days of war. Christmas bells of peace may be silent. But every follower of Jesus will realize that God is still with us and He will pray that the tranquility which comes from good will, justice, and human freedom, may soon come to all people. Jesus is God's fullest utterance of His own nature, His love and His will. Christ Himself is the message of God with us and our celebration means nothing unless it recalls Him.

Prayer—Our Father, we are so unworthy of Thy great love, and of Jesus our Saviour. Make us worthy to bow down and call upon Thee. Tame the passions of ambitious and wicked men. Send peace to the world. And may Jesus be more dear to us this Christmas than ever before. *Amen.*

THURSDAY.

The Great Love Season.

"God so loved . . . that He gave." John 3: 16.

God so loved that He gave His Son, Jesus. Jesus so loved that He gave Himself. We so love that we follow Him. Thus the world is to be redeemed.

So, Christmas is a love day, celebrating the love of God in Christ for us. As such, it is a home day, a day of thought for others, a day of giving, and a day of prayer, that His love may abide in us.

To most people Christmas may be just a holiday, festivities and good will. But we must remember that this Christmas is saddened by the slaughter of millions on the battlefields. We cannot forget. Let there be less festivities, and more prayer for an understanding of that reality that the season commemorates, and a dedication of ourselves to represent Him in a world of hate.

Prayer—Pray as you feel.

CHRISTMAS DAY.

Our First Duty.

"They saw the young child . . . and fell down and worshipped Him." Matt. 2: 11.

This day, more than any other day of the year, more people of all nations are thinking the same thoughts and doing the same things at the same time: Homecoming, thinking of others, giving to one another, helping the needy, and making merry; all because Christ was born this day two thousand years ago; all of which takes its place alongside the tributes which the Magi brought to Jesus.

But there is one thing the Magi did which a great many people overlook to do, viz: "bow down and worship Him." How will we know. In our celebrations it is so easy to omit this. But, after all, He is our Saviour, our Christ, and our Lord, and to celebrate without worshipping Him is to slip into an uncaring spirit of a world without Christ. Let us in

(Continued on page 13.)

WINNING THE FAVOR OF OUR CHILDREN.

(Continued from page 5.)

are timid; they look to the family for support.

Parents rarely realize how much what they regard as trifles may mean to their children. Fathers are likely to be greater sinners in this respect than mothers. By the time a man has a son or a daughter in high school he has usually acquired certain habits of dress and conduct. He may wear an out of date variety of collar, or hitch his trousers in an antiquated manner. He may have developed set ways of speech. If he is conscious of these things at all he probably feels that it is not worth the bother to try and change them. The more securely he is established in a business and social way the less inclined is he likely to be to revise his habits. But during the latter years of high school and the first years of college our young people are keenly critical. Partly because of love and partly because of pride they want their parents to appear "just right." If more fathers would let their daughters pick out their haberdashery and more mothers would heed the criticisms of their sons at this particular juncture in life there would be much more affection in their families. Nothing would stir the heart of a high school daughter more than to have a father try to give up some of his well worn ways and go in for a little style. Whether he succeeded in getting himself up like a fashion plate or not would not be terribly important, for the effort would be appreciated by the young lady of the family. Of course these are small matters, but they assume the dimensions of mountains in the eyes of adolescent youth.

At this period what we do for our children's friends will get us more gratitude than what we do for the children themselves. For them friendship is the greatest thing in life. They are far more concerned about the pleasure of their chums than about their own. When parents are good to the pals their boys bring around they win the heart of that son. In this area small favors go a long ways. Common courtesy and a little real interest counts for much. Instead of letting a boy whistle under the window we should make him feel that he is welcome to knock on the door and come in. A pantry which can be raided helps a lot. Our daughters relish having the sort of a home to which they feel free to bring their friends. When the family goes on a trip it is a simple matter to take along a few spare parts in the way of extra young people. Great is the gratitude of our young people set at such times.

The golden opportunity to win the heart of a son is when he achieves the distinction of having a girl. The better the family receives that young lady the greater the stream of love which will swell up within his bosom. Of course most families have heard about puppy love and are likely to take its manifestations facetiously. A boy will accept a little fun making, but he will respond whole-heartedly to graciousness towards the object of his affections.

Another way to win the hearts of youth is by trusting them. One young lady whom I know has been most vociferous in praise of her parents because they did not "stand over her." It was not so much that she wanted to do as she pleased as that she relished the sense of freedom which it gave her to make her own decisions without undue parental supervision. She gloried in the fact that her parents believed in her. It made her feel "grown up"—which is the end of most youthful ambitions. It does something to either a boy or a girl to feel that their parents really have confidence in them.

But this sense of freedom needs to be balanced with the assurance that one's parents really do care. About the bitterest thought which a young person can have is, "What I do does not really matter to anyone." Truly inspired are the words of the hymn, "I would be pure, for there are those who care!" Blessed is the parent who does not boss but who at the same time reveals to his children a lively concern for their progress. This should be done unobtrusively. Young people do not want to be fussed over. They object to us when we become unduly "parental." Yet they do want us to be interested in the things which they are doing.

We cannot enjoy the love of our children unless we possess their essential respect. Nothing is more foolish than for a father or mother to undertake to fool a child. They take our measure, and with great exactness. They know precisely how truthful, honest and sincere we are. Palavering words and gifts of candy and toys will get us nowhere in their esteem unless we are true all the way through. This business of parenthood is more a matter of being than of doing. And our children want us to be just as near perfect as we can manage to make ourselves. In fact they are the most effective of all prods towards personal progress.

QUIET HOUR.

(Continued from page 12.)

gratitude for this wondrous gift manifest the same devotion, understanding and love, exemplified by the Magi, and by which the world may be brought nearer to Him.

Prayer—Pray as you feel.

SATURDAY.

LET US PRAY.

Read again the message of Christmas day and then pray. The following prayer offers a few suggestions:

Our heavenly Father, for all the wonder of the great love wherewith Thou hast loved us, and for the supreme gift of a Saviour we reverently bow down and worship Thee, giving thanks for so great a gift and for so great a salvation. Although we have not gold, frankincense and myrrh to offer Thee, help us to give that which Thou desirest—our heart's love.

As we go on now into another year, teach us to number our days that each one of them may give added strength for the days to come. May we never at any time be without a sense of Thy presence. Bring us into such a fellowship with Thyself, O Christ, that Thy spirit may guide our lives. In Christ's name we ask it. *Amen.*

SUNDAY.

These are difficult days. Difficult days call for deeper faith and truer devotion. Unity of Christian forces is paramount. The Sabbath is a special opportunity for each of us to make a contribution to that unity. Let us all remember that we have an obligation to cooperate with the church and share in Christ's glorious cause.

We are important people—you and I—you and the other fellow—the other fellow and you. Each of us, among ourselves, helps to make up the world; and so, as entities cooperating, we can help to make this a better world and so lessen all the forces which contribute to friction, hatred and strife . . . With so many people in the world, and so many people all around us, we are apt to think that we don't count.

But we do count! We are a part of the sum of the total . . . In this war for freedom, what counts most is the cry from every single worker and soldier as he says in his heart—We will win!

—*George Matthew Adams.*

The Orphanage

CHAS. D. JOHNSTON, *Supt*

Dear Friends:

Our Thanksgiving offering has been coming in very nicely this week and our financial report has climbed up to the sum of $21,739.83. We still lack $3,260.17 of having reached our goal of $25,000.00. There is some climbing still to be done to reach the summit of the mountain. By your help and cooperation we can make it and we feel that you will not fail us. We still have the faith to believe that you will push up to the top in fine style.

In the twenty-six years that I have been here the Christian Orphanage has grown and developed and kept abreast of the times and now the plant is one that the Church and the denomination can well be proud of.

During these years we have been able, with your help, to care for more than five hundred children. We have sent out girls who have made good as secretaries, stenographers, nurses, and our boys have gone out as machinists, mechanics, mill workers, etc. All have been fitted to go out and earn a living after leaving the Orphanage. We have quite a number in the navy and also in the army, and these are doing their bit to help win the war.

The Church through this Orphanage gave them a chance when they would otherwise have had none. They have made good and we feel proud of them. Please help us to keep up the good work of building good citizens. Send us an offering and help push us up to the top before December 31. Our costs have gone up and we need more than usual to meet them.

CHAS. D. JOHNSTON.

REPORT FOR DECEMBER 17, 1942.

Amount brought forward $18,938.42

Sunday School Offerings—Thanksgiving.

Eastern N. C. Conference:

Bethel	$ 23.40	
Catawba Springs	40.00	
Mebane	20.00	
Wake Chapel	148.00	
Oak Level	22.00	
Liberty Vance	140.20	
Shallow Well,		
Sunday School	24.00	
L. L. L. Class	16.00	
		433.60

N. C. and Va. Conference:

Ingram	$108.00	
Graham Prov. Mem.	25.64	
Happy Home	40.00	
Burlington, First		
Old pledge	35.00	
Liberty	25.00	
Lynchburg	14.20	
Durham, First		
Primary Dept.	1.00	
Howard's Chapel	8.02	
Haw River	52.18	
Berea	11.00	
Elon College, Citizens		
B. Class, addit.	1.00	
		321.04

Western N. C. Conference:

Pleasant Ridge	$ 24.31	
Pleasant Grove	18.67	
Pleasant Hill	47.82	
Zion	75.00	
		165.80

Eastern Va. Conference:

Antioch	$ 10.00	
Franklin	100.00	
Norfolk, Ocean View	22.21	
Norfolk, Rosemont	352.65	
Norfolk, Old Zion	53.00	
Bethlehem (Nans.)	10.95	
Windsor	50.00	
Holland,		
Sunday School	230.00	
For Elizabeth Moore	23.00	
Burton's Grove	5.00	
Newport News,		
Orphanage share Conference Appor., E. Va. Conf. Budget 42-43.	100.00	
Voluntary Supplemental offering Sunday School and Church	136.57	
Individuals:		
L. U. Noland	100.00	
Mrs. P. W. Hiden	50.00	
J. C. Helmer	25.00	
Geo. B. Helmer	10.00	
		1,280.38

Valley Va. Central Conference:

Leaksville	$ 22.10	
Linville	26.33	
Concord	11.02	
		59.45

Alabama Conference:

Lanett		9.00

Individuals.

Edward Green	$ 1.00	
Mrs. J. M. Judd	100.00	
J. E. West	5.00	
Miss Pattie Adams	5.00	
Robert S. Johnson	40.00	

ELON COLLEGE

A CO-EDUCATIONAL INSTITUTION OF HIGHER LEARNING OF THE CONGREGATIONAL CHRISTIAN CHURCH

East Dormitory Will Be Used for Girls This Year.

Elon College is located in the piedmont section of North Carolina. The climate is invigorating and healthful. The natural beauty of the campus is enhanced by careful landscaping.

The rates are most reasonable.

LEON EDGAR SMITH, President

Elon College **North Carolina**

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.
A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational and Christian Churches.

BOARD OF EDITORS.

R. L. HOUSE, B. D.....Editor
S. C. HARRELL, D. D.....Associate
W. T. SCOTT, D. D.....Associate
F. C. LESTER, B. D.....Associate
I. W. JOHNSON, D. D.....Contributing
L. E. SMITH, D. D., LL.D....Contributing
ALLYN P. ROBINSON.....Contributing
J. T. KERNODLE.....Managing Editor

DEPARTMENTAL EDITORS.

H. S. HARDCASTLE, D. D..Sunday School
H. E. ROUNTREE.....Quiet Hour
S. E. MADREN.....Christian Endeavor
MRS. A. C. TODD.....Children's Page
RICHARD L. JACKSON....Young People

SUBSCRIPTION RATES.

Six Months.....$1.00
One Year.....$2.00

Published by the Board of Publications, agent for the Southern Convention of Congregational and Christian Churches, and printed every Thursday by the Central Publishing Co., Inc., Richmond, Va.

Entered as second-class matter at the Postoffice at Richmond, Va., July 25, 1922, under Act of March 3, 1879.

Remittances for subscriptions should be sent to the office of Promotional Secretary, Elon College, N. C.

All other matters of business should be addressed to "The Christian Sun," 1536 E. Broad Street, Richmond, Va.

Contributions should be sent to the editor at 3206 Grove Avenue, Richmond, Va., not later than Friday preceding the date of publication. Emergency notics will be received at "The Sun" office up to Tues. day of the week of publication.

DR. WILLIAM ALLEN HARPER AS A CHURCHMAN.

(Continued from page 9.)

must be abolished, nations must learn to adjust their differences in international courts, rather than attempting a settlement by wholesale murder, which settles nothing." Here these two men stood in the days of reconstruction just after the so called peace.

Dr. Harper as one of the outstanding laymen of the Christian denomination was appointed a member of a commission on Christian Union. This commission, after much study made overtures to the National Council of the Congregational Churches meeting in Detroit, Michigan, June, 1929, where it was approved without a dissenting vote. In Piqua, Ohio, the General Convention of the Christian Church met the following October when an unanimous vote of approval was given.

Dr. Harper's voice was clear and prophetic through the many meetings of the Commission. I quote from one of his addresses, "After this merger is consummated, as I pray that it may be, the Christian denomination will lose itself in a united movement with the Congregationalists, but both of these denominations will find themselves more alive than ever in a continuous and united service for the cause of Christian Union in the nation and the world. Nor can the passion of these united churches for Christian Union be discredited on the grounds that a United Christendom would abridge the liberty of Christians, because union is being approached by them in terms of Christianity as a way of life and on the further basis of a free church in a civil state, our characteristic American doctrine.

"There will be unity in the midst of diversity, and all the followers of Jesus will be members one of another in mutual toleration, service and love crowned with the freedom with which Christ makes free."

Dr. Harper was an eye witness to his hopes being fulfilled. No layman or clergyman in either group did more to bring this union about. The union of the Christian and Congregational Churches stands as a memorial to a group of men, clear in vision, steadfast in purpose. In this company, Dr. Harper takes his place among the leaders.

He was a member of Collegeside Church, faithful in attendance, wise in council, gave generously of his time and money. Served on the Board of Deacons and the Board of Trustees. Moderator of the Tennessee Conference of the Congregational Christian Church. Always interested in the missionary work of the church. Served on an important commission to the Near East bringing back important data. Interested in the policy of the Church. A member of an important committee on Reconstruction. This post he filled with high distinction.

Such were the days of the pilgrimage of William Allen Harper, a champion of the church, an educator of youth, man of God, and a friend of man.

A University, the better for his presence, honors his memory. But he would have asked no tears, for after a well-filled life, release is come to him, release from the inability to carry on his work.

After this it was noised abroad that Mr. Valaint—for Truth was taken with a summons . . . Then said he, "I am going to my Father's . . . I give my courage and skill to him that he can get it. My marks and scars I carry with me, to be a witness for me that I have fought His battle who will now be my rewarder." When the day that he must go hence was come many accompanied him to the river side, into which, as he went, he saith, "Death, where is thy sting?" As he went down deeper, he said, "Grave, where is thy victory?" So he passed over and the trumpets sounded for him on the other side.

VACATIONS.

(Continued from page 6.)

are more than 500 Elon men in uniform, either soldiers, sailors, aviators, marines, or chaplains. The number will probably reach one thousand by next Commencement. Through the years we have been training young men and young women for the fortunes of life whether they be ill or good. We are happy that the college can make a worthwhile contribution to the nation in her struggle for freedom and security, not only for herself but the whole wide earth. As the college renders this service and makes this sacrifice it faces other problems—problems that are serious. We shall for the duration need the prayers, the support, and the contributions of every grateful and loyal heart. All that the college asks is the privilege to serve.

L. E. SMITH.

THE ORPHANAGE.

(Continued from page 14.)

R. Y. Spain	10.00	
H. C. Simpson	10.00	
Mr. and Mrs. McFarland	100.00	
		271.00
Regular Monthly Offerings.		
Eastern N. C. Conference:		
Damascus	$ 18.00	
Oak Level	2.00	
		20.00
Pleasant Ridge	$ 12.00	
Winston-Salem	25.00	
Belew Creek	7.80	
Durham, First	16.74	
Haw River	25.17	
		86.71
Western N. C. Conference:		
Mt. Pleasant	$ 15.00	
Liberty	30.00	
Flint Hill (M.)	.39	
Pleasant Union	2.22	
		47.61
Eastern Va. Conference:		
Portsmouth, First	$ 5.83	
Berea (Nans.)	5.00	
Oak Grove	18.52	
		29.35
Valley Va. Central Conference:		
Leaksville	$ 5.35	
Linville	8.39	
Concord	1.03	
		14.77
Alabama Conference:		
New Hope		1.98
Special Offerings.		
Clarence Fields	$ 5.00	
Lacy Overman, Guardian	10.72	
		15.72
Total for this week		$ 2,756.41
Grand Total		$21,739.83

The Yuletide Spirit

All Through the Year

Send Your Friend

A GIFT SUBSCRIPTION

to

The CHRISTIAN SUN

Help to build

Your Church
Your Country
Your Christian Ideals

Send Subscriptions to--
Rev. F. C. LESTER, Promotional Secretary
Elon College, N. C.

HISTORICAL SOCIETY. 1955.
Southern Convention of Congregational Christian Churches.

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCIV. RICHMOND, VA., THURSDAY, DECEMBER 24, 1942. NUMBER 51.

Wishing Each of You a Joyous Christmas Season and a Happy New Year

CHILD OF HOPE.

To us a Child of Hope is born,
To us a Son is given;
Him shall the tribes of earth obey,
Him all the hosts of heaven.

His name shall be the Prince of Peace,
For evermore adored;
The Wonderful, the Counsellor,
The great and mighty Lord.

His power increasing still shall spread,
His reign no end shall know;
Justice shall guard His throne above,
And peace abound below.

—John Morrison, 1780.

NEWS AND VIEWS

The editor, the publisher and the office force join in wishing for the readers of THE CHRISTIAN SUN a Very Merry Christmas and a Happy and Prosperous New Year.

There will be no paper issued next week, following the instructions of the Board of Publications. This gives the contributors, the editor and the printers time for a vacation, and incidently slightly lessens the amount of THE SUN'S *budget* for the year.

We congratulate Brother Charlie Johnston upon his skill at mountain climbing. He states in his column this week that he "has reached the mountain top." But he also reminds us that this is his twenty-sixth anniversary, and that he will be most happy if he passes the $26,000 mark before the first of the year.

Dr. John G. Truitt has sent out a most earnest appeal to his Suffolk Church congregation in behalf of the Christmas offering for Superannuation. Your managing editor, as chairman of the committee on Superannuation in the Eastern Virginia Conference would add his plea that all of our churches be as generous as possible in their offerings to this fund at this Christmas season. Our aged and ailing ministers deserve your consideration.

We hope that we will be able to report in the next issue of THE SUN that Dr. Smith has also reached the mountain top in the collection of subscriptions and in additional donations to the Elon Campaign. If you are a subscriber, pay your subscription before the first if you possibly can. If you were unable to pledge at the time subscriptions were being made, why not share in the happiness of having set your college free of debt, by sending in a Christmas gift to the college? You could not use part of your Christmas funds for a better cause.

The goal of life is imminent in each moment, each thought, word, act, and does not have to be sought apart from these. It consists in no specific achievement, but the state of mind in which everything is done, the quality infused into existence. The function of man is not to attain an object, but to fulfill a purpose; not to accomplish but to be accomplished. —*S. E. Stanton.*

LETTER TO SERVICE MEN.

Christmas letter sent by Dr. Roy C. Helfenstein to the forty-one men from his church who are in War Service.

Dear Friend:

A month from today the world will celebrate the Birthday Anniversary of The Man of Galilee amidst conditions that are an exact contradiction to His life, His teachings and His ideals for mankind. In fact those responsible for precipitating the present tragic world conditions had first to repudiate the life and teachings of Him who down through the centuries has sought to bless the world with peace and brotherhood, and whose Birthday Anniversary people over the entire world commemorate with joyful praise.

Every man in the war service of the United Nations should feel on this Christmas Day that he is seeking to help give the world the Peace which the Man of Galilee also sought and seeks to give all men everywhere.

How different is the chorus of bombs and machine guns to the Angel Chorus on that first Christmas Morning! But some day that hideous chorus will be silenced and the Angel Chorus will again fill the world with the music of Peace and Goodwill to all men everywhere!

And you are doing your part to bring about the conditions that alone will permit the angels to sing the Christmas Chorus of Peace and Goodwill to men.

In that consciousness may this Christmas mean more to you than any Christmas you have yet known. May the Christ of Galilee, whose other names are "Love" and "Peace", and who sacrificed His life in witness of His loyalty to God, mean more to you than ever this Christmas Day and the days to follow. He knows and He understands. And you have His promise—"I will never leave thee, nor forsake thee."

We are all so proud of you, and so thankful for what you are doing in defense of our lives, our homes, and our nation's future! And we are giving you the backing of our prayers and our loyalty and sacrifices on the Home Front that we may be worthy of what you are doing for us.

Each Sunday morning at our Worship Service we observe a period of special prayer for the forty-one names on the War Service Roll in our church. We shall be thinking of you most appreciatively on Christmas Day.

Very sincerely your friend,
ROY C. HELFENSTEIN.

A Legend of the Christmas Tree

By Rev. J. B. Root.

Legend tells us that Christmas came one year to the lonely home of a forester. The woodman and his family had spent a happy evening in the snug cabin before the fire, while outside the chill wind whistled through the leafless branches and rattled the ill-fitting windows.

As they were about to retire there came a timid knock upon the door. When the door was opened there stood a child, shivering with cold, and weak from hunger. The little stranger was fairly dragged inside. When he had warmed himself by the glowing embers, nourishing food and a hot drink were placed before him. Afterwards little Hans insisted the guest should have his bed. That night every one slept soundly as folks always do when they have helped those who are unfortunate.

Next morning, according to the best authorities, the family was awakened by a choir of angels. To their amazement they learned it was the Christ Child whom they had entertained. When He had thanked them for their sympathy and generosity, He took a twig from a fir-tree, planted it in the ground and said, "I have received your gift; now, here is mine to you; this tree will never fail to bear its fruit at Christmas, and you shall always have abundance."

IN GOOD FAITH.

God in History.

By Rev. William C. Kernan.

It is truly indicative of the spirit of Western man that even in the midst of this most brutal of all wars there should be so much planning for a just and righteous peace to follow it. We simply refuse to accept the notion that wars are inevitable. We persistently cling to the conviction that something can be done about them to stop them.

That conviction is in our bones. It is our heritage. It is the effect that our religion has had upon us—always facing the worst, always hoping for the best. It is because we have learned that God is not apart from what goes on here, that He is in the historical process, and that He works to establish His Kingdom in that day when the "glory of God shall cover the earth as the waters cover the sea."

It began far back in the days of God's revelation of Himself to the Hebrews. For them God was in the historical process, and, because He was, things that happened made sense, had purpose, contained hope. Even the captivity in Babylon could not dismay them. God was in that, too, using their enemies as a means to His purpose, over-ruling the plans of wicked men for His glory.

The years passed. Christ was born. Christianity went out into the Roman Empire, into persecution, and death, but with the conviction that, in Christ, God had entered history, endured all that men must endure, and overcome all, and banished death. God was in the historical process—forever in it—raising men to new heights, new levels of life, assuring them that "with God all things are possible."

The resulting outburst of confidence and hope among men was inevitable. It was expressed in St. Paul's question, "If God be for us, who can be against us?" This question was answered by generations of men who believed that God was working His purpose out in the world and that, since He was, there could be no such thing as harsh fate, or hopelessness, or the eventual triumph of darkness, or the victory of evil.

Man had a reason for his hope and his renewed attitude toward life. It was the knowledge that he was a co-worker with God in this world, and that, in itself, was the assurance of victory as it was, too, the encouragement to try, and try, and try again for peace, and human brotherhood and justice.

We are still trying, still hoping, still planning for these things. We cannot help it. We are incurable optimists. We shall always be so long as we keep the ancient faith of the Scriptures that God is here in the historical process and that victory belongs to Him.

The Evangel of a Tragedy

December bleak
And weather wild!
Mary so meek—
And a Little Child!
Come and behold!
A stable sad!
Stars were cold.
One was glad.

And dipping down
From depths of blue,
On a little town
Where Earth anew
Was born—and where?
Men didn't care!
A cattle shed!
But God was there!

O Mother sweet,
Around the Tree,
This Day we greet
Thy Son and Thee.
Lady of Grace!
Jesus our Lord
Will save the race—
Not by the sword.

Men shall be free
And free indeed!
All hatreds flee
When He doth lead.
Unfolding mystery
Of good and ill!
Chaotic history!
My soul!—"Be still!"

This Holy morn.
From sorrow's womb
The Christ is born—
Nor fears the tomb.
When Truth seems fiction
He appears.
In contradiction,
Smites our fears.

Nations enslaved,
Defying death,
Are being saved!
The Master saith.
Be not dismayed!
Early or late,
New dates are made,
And heroes wait.

Our deserts turn
To Temples High,
And fears adjourn
When God is nigh.
Victorious Powers
Are nearer man,
In tragic hours
Than earth can scan.

"Goodwill and Peace"
The Christmas song
Will never cease
Transmuting wrong—
Till all unite in Mary's Word
"My soul doth magnify the Lord!"

James R. Clinton, 1942.

FEDERAL COUNCIL ELECTS NEW PRESIDENT.

The Right Reverend Henry St. George Tucker, Presiding Bishop of the Episcopal Church, is the new President of the Federal Council of Churches of Christ in America. Bishop Tucker succeeds Dr. Luther A. Weigle of Yale University and will hold office for two years.

This is the first time a President of the Ccuncil has come from the Episcopal communion. By action of its General Convention in 1940 the Episcopal Church became a full-fledged member of the Council. It is of interest to note that in England, the British Council of Churches is also headed by the top-ranking official of the Episcopal Church, the Archbishop of Canterbury.

Bishop Tucker began his career in the Church as a missionary in Japan. In 1912, following six years as President of St. Paul's University, Tokyo, he was elected to the office of missionary bishop, and was consecrated in Kyoto. When the United States entered the first world war Bishop Tucker immediately volunteered for service and served with the rank of Major in charge of civilian refugee work in Siberia under the American Red Cross. After the war he resumed his episcopal duties in Japan.

In 1923 Bishop Tucker resigned on account of ill health and returned to America. Shortly thereafter he became professor of Pastoral Theology in the Theological Seminary at Alexandria, Virginia. He was elected Bishop Coadjutor of the Diocese of Virginia in May 1926, and a year later became bishop of that Diocese. He was named Presiding Bishop at the General Convention of the Episcopal Church in 1937 and will continue in that post until October, 1943.

The Tucker family has long been active in the work of the Episcopal Church, the clergy list showing at present twelve of the name serving as rectors of parishes in eight dioceses of the United States. Three brothers entered the ministry of the church—Beverly D. Tucker, Jr., Rhodes Scholar and Master of Arts of Oxford University, who is Bishop of Ohio; Herbert Tucker, who is rector of St. Paul's Church, Suffolk, Va., and Francis Bland Tucker, who is rector of St. John's Church, Washington, D. C. Two other brothers are in the missionary service of the church—Dr. Augustine W. Tucker as head of St. Luke's Hospital, Shanghai, China, and Ellis N. Tucker, as professor of mathematics in St. John's University, Shanghai.

(Continued on page 11.)

CHRISTMAS AND LUXURY.

Luxury is criminal in a time like this. Luxurious and extravagant giving this Christmas is not Christian. but criminal. Surplus money should be used to buy bonds, to bring cheer to those in service or succor those in distress.

What should Christmas mean to us this year? It should mean less pleasure and more happiness, less laughter and more smiles, less spending and more giving, less complaining and more consoling, less prating, more preaching and praying, less mastication and more meditation, less drinking and driving and more discipline, less carousing and more crusading, less wine and more worship.

Dr. Douglas Horton has issued this challenge on behalf of the Committee on War Victims:

"Would you perform a miracle this Christmas?
Transform: Your cranberry sauce into powdered milk for a starving little child in Greece.
Your rich dessert into a day's rations for a starving Chinese mother and her children.
Your more expensive present into help for refugees now released from forced labor in the heat of the African desert."

CHRISTMAS AND SUPERANNUATION.

Just suppose you were a retired minister or a retired minister's widow. You had given your life to the Christian Church and its ministry. Churches had been built or strengthened under your leadership. You had served not only local congregations but the Conferences and Convention as well. Now you are "on the shelf." Your earning days are over. Old age, weakness and perhaps illness have become your inheritance. Moreover, you are a bit lonely, now that you are out of circulation. What would Christmas mean to you? Would it bring only memories, memories of happiness and resources never to return? Or would there be one silver lining (with emphasis on the silver) in the dark cloud of old age: the Christmas Offering for Superannuation?

Ezekiel said, "I sat where they sat." Use your imagination. Learn to feel with and for others. This is the masis of all real stewardship. Happiness comes in making others happy. These Veterans of the Cross received us into the church, made us happy in marriage and brought us comfort in time of bereavement. We can bring needed comfort and sustenance to them through a generous Christmas offering for Superannuation. They did not fail us. We must not fail them.

CHRISTMAS AND TEMPERANCE.

One cannot get a new inner tube or tube of tooth paste without exchanging an old one. What should one be required to give in exchange for a quart of liquor? Dr. J. W. Pearson of the Virginia Methodist Conference suggests that each customer at the Liquor Store be required to exchange a pint of blood for a pint of whiskey. Some would doubtless give their last drop of blood for the desired spirits, but would the denatured blood be worth preserving?

Supt. Ed J. Richardson gave this vivid impression of Christmas and temperance last year. Will this condition be reenacted in countless cities this year?

"Christmas Eve in Richmond brought to me a sharp and unforgettable contrast—from the sublime to the worse than ridiculous; from inspiration to depression; from loftiness to muck of the sewer; from beauty to ugliness; from hope to despair; from a thirst for the spiritual to debased animal appetite; from participation by many altruistic Richmonders and Virginians, on the one hand, in a most elevating pageant showing the birth of a Saviour, and the City of Richmond and the State of Virginia, on the other hand, engaged in an activity blotting the Child Jesus from view to the human heart and debasing their own citizens so 'fearfully and wonderfully made' by the eternal God.

"One 'act' took place in the Capitol Square; the other on Broad Street, between Fourth and Fifth. One was attended by a great throng of men, women and children, white and colored, and not a few Army and Navy men. The other was a group constantly, for several hours, filling the limited space for 'customers,' spilling out upon the sidewalk and rapidly filling vacated places inside the ABC liquor store. In this endless procession were white men and white women; Negro men and Negro women. Not a few Army and Navy men were also there. Six lines led up to the 'bar' (or 'counter' in polite, modern ABC language), and about six 'bar-tenders' (or 'clerks' in polite, modern ABC language) were shuttling back and forth handing out bottles of intoxicating beverages; of 'Christmas' liquor while the cash register was singing a merry tune.

"I saw one well-to-do looking white woman veritably sandwiched between a Negro man in front of her and a Negro woman behind. Indiscriminately there was plenty of 'social equality' in the ABC store. In Capitol Square was the equality of soul around the manger of the Child Jesus; in the ABC store was the equality of a debased unnatural appetite centered on a bottle of booze. Both white and Negro men (some of them dirty in shabby clothing and in face) who appeared to be fit subjects for relief came out with arms full of bottles in paper bags while now and then a 'gentleman' put his bottle in a pocket inside his clothing as if he were ashamed to be seen carrying the well-known ABC parcel.

"Verily, it was a great change of scene of lofty motives in Capitol Square to sordid selfishness only a few blocks away, and the shame of it is that the same State, the same City, at one and the same time, fostered both activities! However, there's the Christmas Eve contrast as it stood out so clearcut on Wednesday evening—and in connection therewith it might be recalled that our Master said 'Ye can not serve God and Mammon'; and, further, the question might be asked: How can a State and City so beautifully and spectacularly glorify the

Lord Jesus in Capitol Square on Christmas Eve, and at the same time, only a few blocks away, be dealing out for money that will perish a narcotic and poisonous commodity which blights more lives than almost any other one thing in history and makes blind the 'eyes of the soul' to the beauty and saving power of the Son of God? Moreover what are the preachers, and the church members, and the churches, and the General Assembly of Virginia going to do about it?'' R. L. H.

St. Nicholas--An Old Saint in a New World

By The Late Rev. S. Parkes Cadman, D.D.

Many of life's finest souls are hidden from our eyes or lost in the recess of the past. Some individuals sheltered themselves behind their benevolent deeds. Others existed so remotely or obscurely that we only know them by the continuous beneficence flowing from their careers. Saints who taught the great to mingle with the lowly, the wise with the simple, the rich with the poor, seldom received the homage their fellow-men offered to poets, statesmen, princes and kings. But their reign is an invisible dominion; they distribute God's gifts throughout the earth. To them we owe the defeat of tyranny and cruelty, the freshness and fragrance of peace and good will. Their hearts leaped like flame to greet the Christ. They shared the riches of His grace with the desolate.

Such a saint was Nicholas, Bishop of Myra, whose day of celebration dates from December 6, 326 A.D. His various names indicate the spaciousness of his influence. In Latin, Sanctus Nicholaus, or San Niccolo, or Nicola di Bari; in German, Der Heilige Nicolaus, or Niklas; in Dutch, St. Nicholas, or Niclas; in English, plain Saint Nicholas; and here in America we have come to call him good old Santa Claus. He is the patron saint of children, especially schoolboys, or portionless maidens, of sailors, travelers and merchants. He is also the protector against thieves and losses by robbery or violence, the chief national hero of Russia, the patron of Bari, of Venice, of Frieburg, and of numerous other towns and cities, particularly those located on the coast, seaports and places engaged in commerce. If knighthood had its St. George and chivalry its St. James, serfhood had its St. Nicholas. He is emphatically the leader of democracy, the joyous saint of the people, the bourgeois ''holy one'' invoked by the peaceable citizen, by the laborer who toils for his daily bread, by the merchant trading from shore to shore, by the mariner venturing on the stormy ocean. The captive, the prisoner, and the slave in many lands beyond our own unite with the orphan and the widow in his praise.

Effigies of St. Nicholas, that benign ecclesiastic, with his embroidered robes glittering with gold and jewels, his mitre, crozier and three attendant youths, meet one at every turn in some of the countries mentioned. No saint in the calendar has so many churches, chapels and altars dedicated to him. He is honored as the representative of humanism rather than nationalism, and as the directing personality of the Yuletide Feast.

It is useless to attempt the historical verifications of his career. His cult is as famous as his origin is unrevealed. Many of the accounts given of him are mainly legendary. Yet beneath them is the usual core of truth. A bishop bearing his name and venerable for his piety and generosity was loved and esteemed in the Eastern Church during the sixth century. It is claimed that this bishop held the see of Myra during the reign of the Roman Emperor Diocletian; those that seek the political or social preferments to which his eminence entitled him were disillusioned. Marriageable maidens who cast coy glances at Patara's young patrician received no encouragement from him. After much reflection he entered the ministry, was ordained a priest. He gave his substance to the poor, his service to the people, his life to his God. In furtherance of his piety he made a voyage to the Holy Land, during which a violent storm arose. The ship's master implored his help, whereupon he prayed so effectively that the raging waves were stayed.

On returning from Palestine, St. Nicholas transferred his residence to Myra, where he pursued a retired life of humility and service. But the eyes of the devout were on him, and when the bishop of the city died they insisted that he should be elected to succeed him. Time would fail to tell of the wonders of his episcopate; how he fed the hungry, saved Myra from famine and rescued its innocent citizens from unjust penalties. Yet none of these contributions could defend him against the anger of reviving paganism. The politicians plotted; the populace gave vent to its passions, and beasts fought like men while men fought like beasts. Meanwhile, the bishop tended his flock and communed with the Good Shepherd. When a drunken reveller asked him in what he found contentment during such troubled days, he answered, ''I have the supreme happiness.'' ''What is that?'' inquired a cynical bystander. ''The happiness that comes of joyous giving,'' replied St. Nicholas; whereupon his critics protested he was mad.

One does not have to reconstruct at length the details of his career. It should be clearly understood that no one of his high rank could be a holy bishop under Diocletian without exposing himself to the tyrant's vengeance. The besotted Romans supported the emperor's reprisals. Hence arose the cry in every town and city: ''The Christians to the lions!'' The jails were crowded with

(Continued on page 8.)

Christmas Joy!

C. REXFORD RAYMOND.

Let Christmas joy clothe all the world with light!
Though war's dark shadows fill the earth with fear,
Let church bells ring and children sing and cheer.
When sunset darkens day, the sky at night
Unveils the stars that daylight hid from sight.
The parable of starlight bids us steer
Our course with faith, assured that Christ is here.
His holy Presence guards us by His might.
We sail a starlit sea. Although far spent
In strength, though beaten oft and baffled long,
We do not fear and will not feebly fail.
We sail with hope on high adventure bent
To see the Star and hear the angel song.
O, Captain ours, with Christmas joy, we sail!

CONTRIBUTIONS

SUFFOLK LETTER.

The spirit of Christmas is with us again. It is fine to have something like this to relieve the stress and strain of these strenuous days. The serious and sombre reflections of suffering humanity are too much for many sensitive souls. Under heavy burdens men and women struggle to seek some way of relief. Undertakers tell us that more people are dying from heart ailments than before the present world war. Worry over the safety of friends and relatives on far flung battlefields is a contributing cause of many broken hearts. Other people are disturbed over the financial outlook for the future. Industrial investments, stocks and bonds, taxes and increased living expenses are not presenting a favorable prospect for the near future. People are seriously asking questions about the future, and these questions are not always answered in a way to soothe anxious fears.

But Christmas is with us again. Shall it be a "Merry Christmas"? That depends upon the method of approach and the choice of attitudes. It will be easy to sit by the fireside and think of absent relatives and friends, some of them exposed to the dangers of the air, the seas and the battlefield. One cannot easily be merry thinking seriously about these absent ones. Life is hard and trying these days. There are calls for work and more work, sacrifice and more sacrifice. When will the end come, and when will some relief from the strain be in sight?

It will be well to remind ourselves that Jesus came as a little child into a world facing just such conditions as are now common to all lands. His people were a subject race. The Jews were in bondage to imperial Rome. They had been deprived of their civil and religious rights. His mother was compelled to make the journey from Nazareth to Bethlehem to register for Roman taxes, at a time when she should have been allowed to remain in retirement and at ease. But what did Rome care for a young Jewish expectant mother? What difference did it make? She was only a Jew.

The outlook was not bright for the Jewish people when Jesus was born. But His birth changed the picture and altered the prospect. The angels sang: "Glory to God in the highest, on earth peace, goodwill among men." That song of the angels lighted that dark night for the shepherds, for the other Jews and for the whole world. The song of the angels encourages us to sing at this Christmas time. "Merry Christmas" to you, of course, will be the strain again. But it will not mean the same as in other years. If we are thoughtful and religious, guided by faith in God we shall be able to see beyond the clouds in our sky, and find hope in time of great despair.

God is still on His throne and Jesus Christ has not forsaken His church. Christ is not going to permit this world, for whose people He died, to be turned over to His foes—and become the throne of the devil. Jesus is to be the King of this world, and the world leaders who despise Him may begin to take Him into their account and plans. He is not through with this world—and He will fight His foes and defend His friends. Therefore we can help ourselves and others by making this a Christmas when we enthrone Christ anew in our hearts and in our homes. Seek something better than making merry over wine and beer glasses and loaded dinner tables. Seek the church services during Christmas week, and fill churches with humble people who worship the King. Have pity for those who crowd out the King and seek to satisfy themselves in lust and riotous living.

Sing the Christmas carols around the fireside and catch again the spirit of the Christ. Have an abiding faith that we shall survive this battle for the right, and peace will come in God's good time to troubled hearts who trust in Him.

I. W. Johnson.

CHRISTMAS COMES AGAIN.

Christ came to a perturbed and bewildered world. He proclaimed the gospel of love and of redemption. Those who heard were to believe, receive, and submit. In his life he was unselfish, in his living he was sacrificial, and in his serving he was gracious. His personality was so magnetic that whole villages and people from the countryside constituted his audience and hung upon his words. Bodies were healed, minds were filled with peace and spirits were redeemed. Love possessed men's souls and hatred went out of men's hearts. A new kingdom—the kingdom of love and of grace—had come to be and to bless.

Through the years and at the end of the year people who believe have honored His coming with special devotion. Today after more than eighteen centuries we walk the streets of Bethlehem and wait at the stable door that we may behold Him, the Son of God.

Today the world is more perturbed and bewildered perhaps than when first Christ came to earth. Nation is arraigned against nation; the gospel of hate is being preached; and men, women, and children are being destroyed as never before in the memory of man. The brain, the brawn, and the inventive genius of man are all employed to transform the resources of the world into a gigantic machine of destruction. Battleships, cannons, machine guns, torpedoes, and bombs all create a vast symphony of death. They tell us that this sort of thing must continue until the enemy of freedom—freedom of speech, freedom of communication, and freedom of worship—is destroyed. Christ came to set men's minds and hearts free, free from the bondage of fear, of doubt, and of sin.

Christmas comes again that we may be reminded of His coming and of His mercy. We are reminded in song, in anthem, in sermon, and in petition. In memory's wake may we ourselves see the Christ Child anew and permit His principles and hopes to be fulfilled in our lives during the Christmas season and throughout the years to come. May the return of Christmas bring to every heart the return of peace and happiness to a full measure.

L. E. Smith.

ART GUILD ANNUAL.

The Arts Guild of the Congregational Christian Churches, which was organized at the Durham meeting of the General Council last summer, is planning to issue a church art annual. The guild, whose address is 287 Fourth Ave., New York, is sponsoring an exhibit of religious photographs which is touring the country. It is interested in church architecture, liturgy, music, drama, woodcraft and photography.

SERVES FOR 58 YEARS.

Holding what must be a record for continuous service, William Churchill Hammond has been organist of the Second Congregational Church of Holyoke, Mass., for 58 years. He began as organist there on February 1, 1885.

FOR THE CHILDREN

Dear Friends:

As I write this to you the song "I'm Dreaming of a White Christmas" is being sung over the radio. Outside the ground is deep in its blanket of snow. The trees are bent low with their burden of soft whiteness. Truly the out-of-doors looks like "The Winter Wonderland." Oliver has been thrilled and excited over this first snow-fall of his third winter on earth! He was worried over some birds which were fluttering around and a kitty that seemed to be trying to find something to eat.

I shall be thinking of you on Christmas Day and I shall be wishing that you could be here with us for our Annual Christmas Church Tea at the Parsonage.

My greeting to you is the one that mother sent to me at last Christmas time:

"Blessed is the King of Israel that cometh in the name of the Lord."—John 12:13.

"Not many miles to Bethlehem!
You need not journey far—
'Tis anywhere that hearts rejoice
To see the Christmas Star...
'Tis where the Spirit of Good Will
And Peace and Joy abide;
May Bethlehem be in your heart
This Blessed Christmastide."

Sincerely,
DOROTHY TODD.

THE FIRST CHRISTMAS.

It was the first Christmas Eve. No one knew it, for you see, no one knew Baby Jesus would be born that very night. The little town of Bethlehem was crowded with people. There was the clanging of camel bells and the jingle of donkey bells which only added to the noise and confusion. All day long mothers and fathers and children had been coming along the roads leading to Bethlehem, for the ruler of that country had given the order that everyone must write his name in the king's book.

When it was quite dark, two tired travelers, a man and a woman, came to the little town. Here and there lights flickered as they made their way to the inn. The man knocked on the closed door of the inn. When the innkeeper opened it, he saw a tall, strong man, and a woman sitting on a donkey's back. She seemed very, very tired. They were Mary and Joseph.

"We have come to write our names in the king's book," said Joseph to the innkeeper. "Food and shelter we need. Is there room in the inn?"

The innkeeper shook his head. "No, every place is crowded." Then looking at the woman, he said, "There may be room in the stable yonder where the cattle and sheep are sleeping. You can make a bed for her on the sweet smelling hay."

Mary and Joseph found room in the stable and the gentle-eyed oxen watched as Joseph made a soft bed. Mary could hear the soft bleating of the sheep near by. In the stillness of that night a wonderful thing happened: Baby Jesus was born. This was the first Christmas day, but no one called it Christmas yet. His mother wrapped him in soft warm clothes and laid him in the manger, a place hollowed out of rocks where the cattle could be fed.

In the fields outside of Bethlehem there were shepherds "keeping watch by night over their flock." The shepherds warmed themselves at the fire, for the night was cool. The sheep were huddled close together. The heavens were unusually bright with stars. Suddenly the sky grew brighter and a voice said, "Do not be afraid, for I bring you good news of great joy. For there is born this night, God's Son. You will find the baby lying in a manger." Then many voices rang out, "Glory to God in the highest, on earth peace among men in whom he is well pleased."

As the light faded away and they could no longer hear the voices, the shepherds said, "Let us go now to Bethlehem and see this baby."

When the shepherds came to Bethlehem they found great crowds of people. They searched in many places. At last they came to the inn. They could hear the cattle lowing softly and the quiet bleating of the sheep, but the light was very dim within. In the half darkness they found him, the little Jesus with his mother, Mary. When they told Mary what they had heard about the child she wondered about all these things. Then the shepherds returned to their fields, thanking God for his greatest gift, and telling everyone whom they met about the good news."

—Pilgrim Lesson Leaflets.

Of all the birthdays in the year,
The Christ Child's is the best,
Because He loved the children so,
And came to be their guest.

Star high,
Baby low;
Between the two,
Wise men go.

Find the Baby,
See the star,
Heirs of all things
Near and far.

The men who have accomplished great things in the world have invariably been prodigious workers. You will do well to emulate their example. Whatever your present responsibilities are, apply yourself to them with diligence. Purpose and endurance are the handmaids of successful enterprise. Many men have the means but not the application for great achievement. The one certain way to win distinction in any line of endeavor is through intelligent and incessant labor.

—Grenville Kleiser.

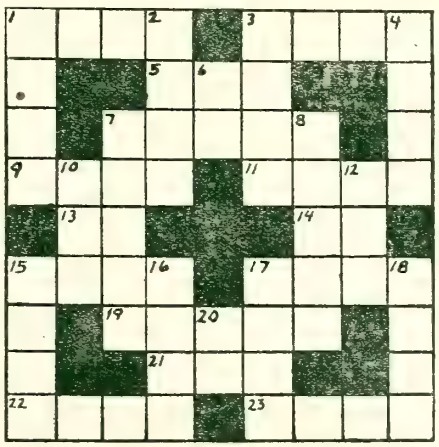
CROSSWORD PUZZLE.

ACROSS.

1. Mothers bake them for Christmas dinner.
3. Little girl's Christmas gift.
5. One and one.
7. A Christmas song.
9. Beloved; cherished.
11. The capitol of Italy.
13. Northern night. (Abbr.)
14. American Association. (Abbr.)
15. Opposite of evens.
17. Drinks.
19. Periods of 365¼ days.
21. What we do to Christmas dinners.
23. There was no ..... in the inn.
23. We hang them up for Santa to fill.

DOWN.

1. Baby's cap.
2. It guided the Wise Men to Baby Jesus.
3. Opening to manger room.
4. God sent His Son to show His .....
6. William Ross. (Abbr.)
7. Christmas sweets.
8. Santa's reindeer pull ..... of gifts.
10. The conclusion of a story.
12. A girl's name.



15. The star stood ..... the manger.
16. To appear.
17. Plural of art.
18. The shepherds came to ..... the Baby Jesus.
20. Another answer. (Abbr.)

GIFTS.

"And the angel said unto them, Fear not, for behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you: ye shall find the Babe wrapped in swaddling clothes, laying in a manger."—Luke 2:10-12.

At the Christmas season, as we watch the more or less elaborate preparations made to celebrate the anniversary of our Saviour's birth, our thoughts turn to the story of His coming to earth as a tiny Baby, and we read again the story so beautifully told by Luke and Matthew. There the very essense of purity, innocense and potential power, even in its weakness, that we stand in awe at the miracle of life opened up before us.

And our Saviour, the King of heaven, came "out of the ivory palaces into a world of war" as a tiny Babe, and the angels sang the glad tidings to the humble shepherds on the hillsides of Bethlehem, and the radiant star guided the wise men to the lowly manger of Bethlehem, where they knelt in adoration and presented their gifts to the great Gift sent from heaven. He gladly laid down His sceptre and crown to come to earth and live as man lived, that He might understand and sympathize with men in their trials and temptations, and by His death on the cross to reconcile all men unto God.

May we learn anew this Christmas time the joy of giving ourselves to Him and to His service. May we worship as did the shepherds so long ago in humble adoration, with our whole heart filled with love which will overflow to those around us, not in perishable gifts, but in a love unto His eternal love.

May we bring our gifts as the wise men did, and lay them at the feet of our Saviour. The gold that typifies His Kingship over our hearts and lives; the frankincense of our service which we may willingly and joyfully give; and the myrrh of our sacrifice, "that in all things He may have the pre-eminence." W.

FIFTEEN YEAR'S RECORD.

I find that many of our people do not know how the receipts for Missions have increased during the past two years. As a matter of general interest I am giving below the Mission Board receipts for the past fifteen years:

1927-28	$38,512.99
1928-29	43,282.64
1929-30	27,868.13
1930-31	27,153.34
1931-32	19,856.84
1932-33	14,396.50
1933-34	17,480.05
1934-35	17,102.90
1935-36	17,940.68
1936-37	17,700.66
1937-38	18,134.86
1938-39	17,520.45
1939-40	17,417.45
1940-41	20,000.55
1941-42	20,280.90
	$334,648.94

J. E. West, *President,*
Mission Board.

DO LAYMEN SACRIFICE?

In a friendly discussion and appeal for ministers to sacrifice so as to save our mountain work and churches, a distinguished minister said that he did not know of any layman in the Suffolk Church that sacrificed. I could have interrupted him to relate how many men and women in that church that did sacrifice till it hurt that they might give, but I would not publicize the personal affairs of my friends in order to dispute his statement.

I have been wondering where to get a few dollars to give to War Victims and Services. I am dropping my subscription to *Time* and have sent five dollars to Mrs. Mattie Cox Parker, Secretary, at Elon College, N. C. Come along everybody, and let's make a sacrificial gift to the War Veterans and Services.

J. E. West.

SAINT NICHOLAS.

(Continued from page 5.)

them; the public concoruses were lit up at night with the burning bodies. We who sit in quiet and safety awaiting Christmas as the Birthday of the King of Kings cannot easily apprehend the terrible persecutions which Nero, Domitian and Diocletian inflicted on our spiritual ancestors. They died to make us free in a larger liberty than our political characters have bestowed: St. Nicholas is numbered among them. He became, as we have seen, Bishop of Myra because his brethren recognized his superior merits. His fortune was placed at their disposal for the spread of the faith and the relief of the poor. Henceforth he trod a path beset by countless menaces. The majority of his countrymen would have been glad to hear of his death. When it overtook him he was remote from all earthly cares. Ripened in soul by his privations and sufferings, he calmly awaited the call of his Master.

TODAY IN BETHLEHEM HEAR I.

From the Greek—John of Damascus, 754 A.D.

Today in Bethlehem hear I
  Sweet angel voices singing:
All glory be to God on high,
  Who peace on earth is bringing.
The Virgin Mary holdeth more
  Than highest heaven most holy:
Light shines on what was dark before,
  And lifteth up the lowly.

God wills that peace shall be on earth
  And holy exultation:
Sweet Babe, I greet Thy blessed birth
  And wondrous Incarnation.
Today in Bethlehem hear I
  Even the lowly singing:
With angel-words they pierce the sky;
  All earth with joy is ringing.

Christian's Christmas Letter

Dear Friends:

The calendar again reminds us that it is time to draw up our annual news letter if it is to carry to you our Yuletide greetings. When our Christmas letters were sent out last year, we were occupying one of the missionary apartments in Oberlin, and while I was out among the churches of the mid-west, Agnes was hard at work on her second semester in the Graduate School of Theology. Her thesis subject was Chinese Co-operatives and their relation to the Christian movement in China. While she was deep in her studies, I was equally deep in the South, teaching in a conference for colored pastors in Franklinton College, N. C. Two weeks spent with my colored friends gave me a close-up on the Negro problem in the south; and for a week following the conference I had an opportunity to live in the homes of the colored church folk, and to bring to them a message of China, her people and their needs.

In March the Chicago office gave me a call to visit the churches in the Davenport, Iowa, conference. Just to mention the names of the cities and towns visited, with a word for each, would require several paragraphs. Here I can say only what is equally true of the centers visited in Minnesota a month later, that the memory of the happy days spent with the Congregational pastors, and the friends in the churches to which they minister, will long remain with me. I was encouraged by the interest shown by both pastors and church groups in the work of our Missions in China, and in the Chinese people. Whether I was speaking at the regular Sunday morning service, or to the young people's groups, to Rotary, Lions, or Kiwanis, to P. E. O. clubs or in high schools, I found a real interest in China.

In June Agnes and I turned southward to share in conferences for our young people of the Pilgrim Fellowship—held at Dear Lake, Fla., Wadley, Ala., West Monroe, La., and Lake Murray, Okla. It was a refreshing experience for both of us to contact these young folks, so full of life and energy, and with a real desire for the things of the Spirit. We found our young hearers keenly interested in China and her problems, and in the share that our churches have had in the extension of His Kingdom in that far land; thrilled also to try eating with chop sticks, or writing the Chinese numerals.

On our return north, we made Chicago our headquarters, since we found it more convenient to carry on from here the Board's promotional work among the churches of the mid-west. My first appointments this fall were to the Montana and South Dakota Associations, where I again shared with my audience impressions on "China, Yesterday and Today." The delegates at these association meetings were either extremely courteous, or else intensely interested in the case I presented for my adopted people—I am partial enough to believe it was the latter—for China drew the best of attention. In October, I was joined by Mrs.

In Excelsis Gloria!

(This is one of the most ancient of the carols, having been written in the 13th century by Thiabaud, crusader, troubadour, and the French King of Navarre.)

Christ was born of maiden fair;
Hark the angels in the air.
Thus adoring hear them there,
IN EXCELSIS GLORIA.

Shepherds saw those angels bright
Carolling in glorious light;
God His Son is born tonight,
IN EXCELSIS GLORIA.

Christ is come to save mankind,
As in holy page we find;
Therefore sing with reverent mind,
IN EXCELSIS GLORIA.

Christian for three weeks of delightful fellowship among the churches of Grand Rapids, and nearby centers. No one can make us believe that the Congregational groups in Michigan are not mission-minded—they are! Wisconsin occupied my November days, and what I found true in Montana, South Dakota and Michigan was equally true of the churches in Madison, Beloit and Oshkosh. During the year I spoke in over 100 churches and made more than 250 addresses. My hope is that these visits to the churches will result in a greater desire than ever before to increase their benevolent giving, so that the Board's goal of sending out one hundred and fifty new workers in the next five years may be attained.

Among the questions asked in the open forum periods one can detect a note of anxiety for the work "now that the missionaries have all been withdrawn." I can only repeat what I said to many of my hearers—that our missionaries are still at their posts in all parts of Free China; and that includes 1500 educational, medical and evangelistic workers under all the mission boards. In occupied China there are still some 800 to 900 workers whose comings and goings, although circumscribed and in some cases decidedly restricted, are yet a great power for the Kingdom. The influence of these Christian forces is as great as many divisions of added strength to the battling Chinese armies, and no one understands this better than do the Japanese themselves. And both missionaries and Chinese Christians are depending on you at the home base to stand by. Do not disappoint them.

The homecoming of more than four hundred missionaries on the *Gripsholm* hardly needs more than mention here. Since these friends landed in New York many of you have heard their stories, and the rest will have an opportunity at the turn of the year. So I will only repeat that five of the number were from Fenchow station in Shansi, where Agnes' sister Louise Meebold is still holding forth. She was given the chance to return with the others, but felt God's leading to stay. As her friends departed they turned over to her all their supplies, their vegetable gardens, a small flock of chickens, several goats, and two pups. She is permitted to live with her cook's family, but can have no contact with her Chinese Christian friends, nor is there any way of our getting letters to her.

And now let me share with you some excerpts from air-mail letters direct from our Province which bring vivid glimpses of hard conditions and faithful service.

Miss W. who has been transferred to Shaowu writes: "Life goes on as usual, full of a mixture of fears and of quiet. The towns in the district bordering Shaowu have all been terribly bombed and machine-gunned. Shaowu has had and still has many alarms. The former crowds of wounded soldiers have moved on, and a new lot of several thousand are in this small town—every place oozes with them... The battlefront just across the border of this province has sent lots more refugees: including 9 adults and 3 children, British, from Kiangsi province, China Inland Mission. Some of the women walked over 300 miles, just one jump ahead of the Japs—and that over high mountains most of the way. On the

(Continued on page 13.)

Pilgrim Fellowship

"Youth at Work in the Church"

RICHARD L. JACKSON, *Editor*

A MESSAGE TO YOUNG PEOPLE AT CHRISTMAS.

Many young people throughout the world find it very difficult to share in the spirit of Christmas—the spirit of "Peace on Earth, Good Will to Men." Young men and women are being asked to face a future which is dark—a future hidden behind angry storm clouds. The whole national life, including the schools and organizations, is being geared into total war—a war which the youth of today did not cause—but a war which they are asked to fight. The dreams of yesterday—a high school education, a college diploma, a useful and creative profession, a family—these are all things of the past.

American youth does not want war. A young soldier told me the other day that he hoped and prayed that this war would be over soon. That is the sentiment of the majority of American young people. That is also the sentiment of young people in other warring countries, China, Japan, England, Germany. Yet each one is trying to do his part for his country as well as for his faith. Some have gone to conscientious objector's camps, others to prison and to death, others, sincerely convinced of the righteousness of their cause, are putting all their efforts into their nation's war effort. Young people all over the world are doing this. Can't you see them—In Europe? In Asia? In Africa? In Australia? In the Americas?—giving up their lives for the countries they hold dear?

It takes a greater faith than ever before to be able to live in the present age. We have lost much of the confidence in ourselves and in our fellowman. We see more realistically the results of national and personal sins. We realize that science and education, instead of liberating mankind, only assist him in his self-destruction. We feel utterly powerless in the face of great forces and powers and events which determine our destinies.

In the wake of world conflict and our seeming helplessness, there comes to many of us a despair, a cynicism and disillusionment with ourselves as well as with our world. We do not understand. We do what we are expected to do, not daring to think through the consequences of our actions. Our faith, even in God, is shattered.

The Christmas season brings to us a new hope—that even in the midst of darkness, there is shining a star—the star of Bethlehem. The storm clouds will not last forever. As I write this, the sky is covered with heavy clouds. I cannot see the sun. But I know the sun is there and that it will shine again. Even in the darkness of the world, God is still there. He has survived world revolutions before. He has seen dictators rise and fall. He is the only foundation for our faith.

The Christmas season reminds us that God sent His Son into a world of darkness, as a tiny babe—in a manger. How many who slept that night in Bethlehem never knew about the gift God gave to the world that night. The armies of Caesar were the impressive sight that day.

Even today, God is working, slowly, unostentatiously, giving His Kingdom to men. The Christmas message is a message of hope and joy because of a God who is the ruler of the universe, a God who cares for each one of His children, and a God who is working out His purposes among men.

FELLOWSHIP PROJECTS.

Edna St. Vincent Millay has written these expressive words:

"The world stands out on either side
No wider than the heart is wide—"

This is the wideness that causes men and women to go to the farthest reaches of the earth to minister to God's children who are in spiritual as well as physical need. That is the wideness that causes Christians to hate the "act" and not the "actor." That is the wideness that causes Christians to share sacrificially with others. That is why we have Christian Missions.

How wide is your heart and the hearts of the other young people in your church fellowship? Are you giving adequate time in your program for mission study so that you

(Continued on page 15.)

LET YOUR LIGHT SO SHINE.

CHRISTIAN ENDEAVOR TOPIC FOR DECEMBER 27, 1942.

SCRIPTURE: Matt. 5: 13-16.

Daily Readings—

Monday—The Source of Light.—John 8: 12.

Tuesday—Light in the Heart.—II Corinthians 4: 6.

Wednesday—The Light Radiating.—Acts 4: 13.

Thursday—Using Our Light.—Matthew 25: 35, 36.

Friday—Constancy in Shining.—Proverbs 4: 18.

Saturday—Faithful to the End.—II Timothy 4: 6-8.

This meeting comes so close to the end of the old year and the ushering in of the new that it would be well to review the year gone and make plans for the year to come. Leaders should make comments concerning the major items in their respective fields of endeavor.

As a part of the devotional service, you may wish to have a Talent Hour. Those who can play certain instruments and sing as soloists should come prepared to offer their musical talent as a part of the devotional service.

All the various items of music, Scripture, poetry and prose should be thought of as "devotional lights" to brighten Christian lives.

We speak of Christian faith as an inner radiance lighting the dark corners of a person's life. Some one may comment on the statement: "Christianity is by its very nature a religion of radiance." What did Jesus really mean when he said, "Let your light shine"?

Let some person speak on "warning lights." Lights that warn of danger. Many types may be given as illustrations. Then show how the Christian is a "warning light."

Another person may speak on "cheering lights." Contrast the depressing spirit of a blackout with that of a cheering light in darkness. Endeavor to fit the Christian into this scene.

Let another person speak using these words as a basis for the talk: The candle of the old year is burning low. A new candle must soon be lighted. We must light it with Christmas love and generosity so that all may "See your good works and glorify your Father which is in heaven." The two candles may be used to demonstrate the idea.

For Discussion—

1. What can the Christian Endeavor do to carry the light to some dark spot in the community?

(Continued on page 15.)

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

DYNAMIC CHRISTIAN LIVING.

Lesson XII—December 27, 1942.

Golden Text: "*Be not overcome of evil, but overcome evil with good.*" —Romans 12:21.

Lesson: Acts 6:8-15; Romans 12: 1-3, 8-21.

Devotional Reading: Phil. 3:7-14.

Consecration.

"I beseech you therefore brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy acceptable unto God which is your reasonable service." Not a burnt offering of a lamb or some other animal, but ourselves a living sacrifice—our feet to do the errands for Christ, our hands to lift others and help others for Christ, our ears to hear the good things from others and from God, our lips to speak and to sing for Christ, our minds to think for Christ, our hearts to feel for Christ. This is true consecration, this is something that goes far and deep. Our bodies as the temple of the Holy Spirit, laid on the altar of sacrifice and service, vessels cleansed and meet for the Master's use, instruments by which and through which God works, and makes known his redeeming love.

Transformation.

"And be not conformed (or fashioned) to this world, but be ye transformed by the renewing of your mind, i.e., the inner life of man. A man may make great improvement from without, but the Christian way is renewal from within. If any man be in Christ Jesus he is a new creature, or a new creation.

Application.

Religion should find expression through a way of life and a way of service. The spirit of God in our hearts is the root of religion. The fruit of the spirit is evidence of the virility and vitality of the rootage. This twelfth chapter of Romans is one of the most condensed sections of the Bible, small in compass, but comprehensive in scope. Those who have been transformed by the renewing of their minds, and who have presented themselves a living sacrifice unto God as their reasonable and spiritual service will apply a spiritual principle to all the relationships of life. It is impossible to do more than hint at some of the phases of the Christian life in its dynamic form as outlined in this chapter for today's lesson. Towards others, the Christian will be humble and helpful, loving and long-suffering. Toward evil he will be intolerant, toward the good, responsive. Toward the Lord he will be obedient and diligent. In tribulation he will be patient. Toward his needy fellow-Christians he will be generous, toward his enemies magnanimous and forgiving. Toward his fellowmen in general he will be sympathetic, entering into their experiences and sharing their joys and their sorrows. He will not pay evil in kind, neither will he take vengeance upon those who have done him wrong. Toward none will he be proud. Toward his enemies he will return good for evil, and live by the law of love. And toward evil he will take a positive attitude, emphasizing the positive side of religion, and doing good, rather than spending all his energies in refraining from doing evil. He will overcome evil with good.

A Merry Christmas and a Happy New Year to All.

H. S. Hardcastle.

THE GLORY OF THE SON OF GOD.

Lesson I—January 3, 1943.

Golden Text: "*And the Word became flesh, and dwelt among us (and we beheld his glory, glory as of the only begotten from the Father), full of grace and truth.*" —John 1:14.

Lesson: John 1:1-18.

Devotional Reading: Colossians 1: 9:18.

The lessons for the first quarter of 1943 are taken from the Gospel of John, and John himself states the aim of these lessons in the 31st verse of chapter 20, when he says, "But these are written, that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in His name."

Most of the disciples suffered early martyrdom for the cause of Christ. However the Beloved Disciple was spared an early death, and in his old age wrote this, the last of the extant Gospels. The other three, known as the synoptic Gospels, deal with the life of Jesus more from the historical or external viewpoint. John's story complements them by laying the emphasis on Christ as the incarnate Son of God. We find in his Gospel the influence of the Greek mind and in the first lesson we find him attempting to reconcile the minds of his Greek readers with the fact that Jesus is the eternal Logos, Word, or creative power of the universe.

John tells us that this Word was pre-existent from the very beginning. He emphasizes the fact that the Greek "Word" and the Hebrew "Christ" were one and the same. Until the coming of Jesus, God had sent reassuring messages through various prophets, but the ultimate message came in the Christ, the incarnate Word of God.

And there was a reason for His coming: It was that light and life might come more abundantly into the lives of mankind. John says that He was "the true light, even the light which lighteth every man." He tells us also that "they that were his own received him not; but as many as received him, to them gave he the right to become children of God."

J. T. K.

ELECTS NEW PRESIDENT.

(Continued from page 3.)

The first American ancestor of the Presiding Bishop, St. George Tucker, came to Virginia before the American Revolution, was educated at William and Mary College, became a Colonel of Virginia militia and was wounded at the siege of Yorktown. He rose to distinction and was appointed a Justice of the Supreme Court of Appeals of Virginia. The Judge's grandson, Nathaniel Beverly Tucker, rendered distinguished service to the State of Virginia and to the Southern Confederacy during the war between the States, and escaped at the end to Canada with a price on his head of $100,000, offered by the Federal Government.

The Presiding Bishop's father married Maria Washington, daughter of Lt. Colonel John Augustine Washington, an officer of General Robert E. Lee's staff, who was killed at the battle of Cheat Mountain. Colonel Washington was a great nephew of the first President of the United States, and was the last private owner of Mount Vernon.

Bishop Tucker is in charge of all international relations of the Episcopal Church as well as of its domestic program. His broad experience and his wide travels peculiarly qualify him to serve the Federal Council as President during the next two years, during which time relations with the churches of other lands may become a major concern of the Federal Council.

By Chaplain H. E. Rountree

NEW YEAR THOUGHTS.

Author's Note: Undoubtedly much has been said about the Christian's attitude toward the new year, therefore the dedication of this page to this theme is unnecessary. Besides the New Year has passed and the idea itself is old stuff. However, the claim of special days and seasons on this page is insistant, and though it be read in August it should be of the same value to him who reads.

MONDAY.

Today.

"Godliness is profitable unto . . . the life that now is."—I Tim. 4:88.

Today is your day. . . .
The yesterdays were but the stepping-stones
By which you climbed to reach the great today:
Forget, then, all the sorrows, all the cares,
O'er joy alone let memory hold sway,
The present holds your good!

Tomorrow is a dream. Let not its lure
Make dull the golden minutes of this hour.
Accept God's gift, accept it, live it, love
And fill it with love's service, through His power,
The wonderful today!

—*Fannie Wingate.*

TUESDAY.

Voices From the Past.

"We spend our years as a tale that is told."—Ps. 90:9. Read 1-17.

What an incredible year 1942 has heen, for the world and for individual lives! It is stained with blood and tears, and the world-trends of life have all changed. But there are many good things about it which give us hope: Chronicles of love, hours of happiness, spiritual triumphs and ecstasies. God is still living and promises to be our defense.

Prayer: O Lord, however much we have done wrong in the past, Thou art forgiving. For the new year we are in Thy hands. *Amen.*

WEDNESDAY.

Standing in the Need of Prayer.

"Men ought always to pray and not faint."—Luke 18:1.

The present tragic appalling condition of our world is a weighty challenge and a definite call for a spiritual revival and reformation in our lives, our homes and our churches. How many are there today who maintain, with any degree of regularity, either family worship or the giving of thanks at the table, or who maintain any degree of Bible study in the home? We would laud the work of the church and Christian institutions, yet these avail but little unless the Book itself is brought into the actual heart and life of men and women. A spiritual revival of these things in our lives is the only thing that will meet the needs of the present crisis.

Prayer—O Lord send a revival and begin with us. *Amen.*

THURSDAY.

Off Schedule—Where are We Going?

"He revealeth His secret unto His servants."—Amos 3:7.

Everything is off schedule and will be for sometime. Trains, ships, buses, people all go when they can and arrive when they can. Chaos is spread everywhere. When we go we do not know whether we are coming back or not. We have lost our chart and compass and everything is running riot. We are constantly being reminded by the press, by the radio and by personal contacts that we are at war and every one must do his part either at the front, or in production or at home. All must be sacrificed, if necessary, for the victory.

What do we need? We need God, the Bible, and spiritual leadership. The further we get away from Him and His way, the greater will be the chaos. They who have departed fartherest from God are now foremost in brute force and barbarism.

Prayer—Our Father, we dedicate our lives this day and this year to Thy way. Be Thou our guide and our defense. Show us Thy way and we will follow Thee. *Amen.*

FRIDAY.

The Big Task.

"The people who knoweth not the law are cursed."—Jno. 7:49.

Just a moment ago a news commentator, on the radio, said: "Our way of life is not ours alone. Unless we share it with others we shall lose it." This is true and it must have been what the Master meant when He said, "He that loseth his life shall find it." "He that saveth his life shall lose it."

One of the most difficult and delicate problems of today is that of breaking through the crusts of heathen and barbaric humanity and to inculcate in them without bitterness, the conception of the Christian way.

Prayer—Dear Father, we are but a few of Thy children, but we would do our part. Grant Thy power unto us to do that. Keep us close to Thee that we may practice and teach oneness of all people. *Amen.*

SATURDAY.

The Last Play.

"In quietness and confidence shall be your strength."—Read Isa. 30: 8-18.

At the ball game the rooters on the losing side are often heard to say, "Never mind, the game is young. The last play hasn't been made yet." Often we are admonished "Never judge unfinished work."

(Continued on page 13.)

CHRISTMAS LETTER.

(Continued from page 9.)

way they had to discard much of their small amount of baggage, and one woman about my age had only the clothes she had on. I was glad to share my clothes with her."

From the Toppings in Foochow comes this word: "Bessie and I go to Diong-loh about once a month. We just got back from there yesterday. On our way down on Saturday it was 'ding, dong' at the mouth of the creek, and two planes flew over us, so we got into small boats, and made up the creek for Diong-loh. Soon we heard the bombing at Pagoda, 8 bombs fell. They have dropped over 100 bombs on the oil installations there, but hit less than ten times... There is lots of bombing here these days. On Saturday Cha-cang was bombed, and Dr. Webster's former residence got a direct hit. Dr. Ding, the surgeon, lives there, and he had just gone to the basement when the house was struck, demolishing the upper part, and not harming him in the basement. No one was hurt."

One of our Methodist Mission colleagues was leaving Foochow in need of medical care in America, and Mr. Topping writes of him: "Paul struck luck in running into K—, the Red Cross truck man who has made his second trip from Kunming to Fukien; and so he gets a truck ride from Nanping to Kunming, and will fly to India on one of the big transport planes. K— says these planes carry ten tons, and make the trip from India in a little more than two hours, so that it is much more efficient than the old Burma Road, to meet the needs of China. We hope P— gets through safely."

A letter from C—S— in North Kukien says: "A few of us some two weeks ago were counselling together after Sunday morning service—wondering how we would best organize, and how to get together a few hundred dollars (to care for Christian refugees passing through), details of administration, rules, etc., when in comes by the preacher's door an old friend whom many of us knew, but did not know he was in town—Dr. B's old student, Dr. N. He is himself a refugee from the much-bombed and embattled city of Nancheng, Ki, and with his wife and younger children had just finished a long trek full of dangers and hardships. After greetings, Dr. N— sits down quietly with us and listens to our developing plans. Presently, before we had gotten into finance, he is seen fumbling with the wallet in his lap. He hands a small roll of bills to Pastor Liao, speaks a few quiet words of approval of our plans—and is gone. (The gift proved to be ten $100 bills.) I don't know when I have been so deeply moved."

To illustrate how prices on needed commodities have soared, here is an extract from Dr. G—'s letter: "The cost of living is going up. Potatoes are $2.60 a pound, meat $4.80 to $7.30, and fish $4 to $11. Flour, native, pretty poor, $165. We're dependent on native vegetables, bean sprouts, onions, spinach. Am having khaki trousers for G—gie and myself made from old furniture covers."

And Dr. L— writes from Shaofu: "Increasingly F. C. U. may have to produce what it needs for itself. The cost of manual labor is now not far behind that of white collar workers (including college professors). Students are now beginning to share in manual labor, and it is almost the rule for faculty members to have their own gardens and quite common for them to work themselves in planting and caring for vegetables—indeed a far cry from old China."

Yet despite bombings, and skyrocketing prices, our Mission and its institutions carry on. Our union hospital reports 200 in patients where only 135 beds were planned. Our Pagoda hospital (35 beds) now has double-decked beds to care for its patients; our schools which have moved to the borders of Kiangsi are full to overflowing, and the Fukien Christian University reports the largest enrollment in its history. Truly the wrath of man shall praise Him; and our prayer is that the remainder of man's wrath may be restrained, that the church may lay hold on the unprecedented opportunities which it is now facing.

In closing, along with our greetings of the season, and our prayers for a year of richest blessing at the Father's hand, we want again to send our thanks for your continued interest in and support of the work both in your financial gifts and your prayers. To those of you in whose homes we have been guests during the past year, we would say again how much we appreciated all you did to make our stay so comfortable and heartening. May every blessing from the Giver of all good gifts be poured out abundantly upon each one of you.

Fraternally yours,
LEONARD J. CHRISTIAN.

P.S. American involvement in the world war, though not specifically mentioned in this letter, of course underlies all our thought and plans. We know, too, how close it is in all your daily experiences. But we are glad that it begins to look more and more as if we might hope to return to Foochow in 1943.

P.P.S. Maybe if I spill a little ink it will make this a bit more personal for that is what I want it to be; a personal letter to you. I still have happy memories of the days we spent together in Franklinton, N. C.

Darkness and Light

"The light shines in the darkness,
And the darkness never put it out."
John 1: 5.

In the days of Herod the King and until now there has been black darkness in the world. We have sometimes been so saddened by the gloom that we have failed to know the light which penetrates this gloom. We have not let ourselves be guided by the light, and in despair have let the darkness overwhelm us.

But always the truest thing about the world has been not that some of it is dark but that the light shines in the darkness. There was tyranny in Judea; there was poverty, suffering, bitterness and death. These dark shadows on the picture still are evident. But they are not final! There are stars above the night: One Star brighter than them all.

Christmas in this year of our Lord is a solemn anniversary, but we will welcome it. For it is one of the Years of Our Lord. And if the people who have learned the meaning of Christmas will join with one another and with God they can clear away the darkness and the world will see the light.

HELEN and ROBERT CATTON.

THE QUIET HOUR.

(Continued from page 12.)

We should never grow discouraged nor pessimistic over present conditions. God still lives and is able to make good His promises. It is said that a "thousand years are as a day" to Him. The "last play" has not been made.

Let us quote again a part of a poem from Henry Van Dyke:

"—— let the way wind up the hill or down,
Through rough or smooth, the journey will be joy;
New friendships, high adventure and a crown.
I shall grow old, but never lose life's zest,
Because the road's last turn will be the best."

Prayer—Our Father, grant us the long and wide view, and grant us the power to live each day the best and make the last turn victory's best. *Amen.*

SUNDAY.

"They that feared the Lord spake often one to another."—Read Mal. 3: 13-18.

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

In our financial report this week we reached the mountain top and we raised the flag of victory happy that you were loyal and gracious and pushed us up to the top. Last year our slogan was twenty-five years of service and our goal was twenty-five thousand. You pushed us beyond the goal. We asked you to push us up to the same goal again this year and you have been kind and considerate enough to help us reach our goal again. We are indeed very grateful.

There was one thing we overlooked and that was the fact that we had another birthday which makes a total of twenty-six years of service. We are hoping that our total will reach twenty-six thousand when all reports are in even though we did forget to ask you. We have several of our churches to hear from yet including some of the strong ones as well as individuals and friends who have not yet sent in their offerings which gives us a chance to reach the twenty-six thousand mark by the first of January. Let everyone give us another little push and we will be able to tell you in our next letter that we did reach it.

In addition to the cash offerings sent in by the First Church at Burlington, we have received pledges amounting to $472.50. This church has also sent in $340.00 which was reported on November 19.

We wish for you and every one a very happy Christmas and pray that the new year will bring you many blessings even as you have blessed us with your generosity and kindness.

CHAS. D. JOHNSTON

REPORT FOR DECEMBER 24, 1942.

Amount brought forward $21,739.83

Thanksgiving Offerings.

Eastern N. C. Conference:		
Mt. Auburn S. S.	$ 77.89	
Sanford S. S.	60.00	
Pleasant Union S. S.	20.00	
		157.89
N. C. and Va. Conference:		
Union (Va.) S. S.	$ 83.40	
Monticello S. S.	12.79	
Greensboro, Palm St. Mis. Society	15.00	
Mt. Bethel S. S.	40.00	
Ingram S. S.	4.82	
Burlington:		
Mrs. J. H. Barnwell, 1941 pledge	100.00	
Sunday School	470.76	
Church and Friends	1,867.00	
		2,593.77
Western N. C. Conference:		
Seagrove, Birthday Offering	$ 5.00	
Flint Hill (M.) S. S.	4.00	
		9.00
Eastern Va. Conference:		
Oakland S. S.	$ 25.10	
Wakefield S. S.	25.00	
Cypress Chapel, Church Sunday School	29.00 18.00	
		97.10
Valley Va. Central Conference:		
Timber Ridge		6.25

Sunday School Offerings—Regular.

Eastern N. C. Conference:		
Lebanon	$ .83	
Mebane	10.00	
Christian Chapel	3.08	
Plymouth	3.53	
		17.44
N. C. and Va. Conference:		
Monticello		11.54
Eastern Virginia Conference:		
Portsmouth, Shelton	$ 22.54	
Liberty Spring: Sr. Boys $ .50; Friend Friendship B. Class $1.00; S. S. Offering $7.00	$ 8.50	
		31.04
Western N. C. Conference:		
Shiloh	$ 11.80	
Ether	1.51	
Biscoe	3.01	
Pleasant Ridge	10.00	
		26.32
Georgia Conference:		
Vanceville	$ 1.00	
Pleasant Hill, Ladies Aid Society	5.00	
		6.00
Alabama Conference:		
New Harmony, Christmas Offering		3.00

Special Offerings.

J. W. Baber	$ 20.00	
C. M. Horner	10.00	
Alamance County	450.00	
A Friend	5.00	
Mrs. C. L. Christian, Thanksgiving	20.00	
		505.00
Total for the week		$ 3,464.35
Grant Total		$25,204.18

A Debt-Free Elon!

and

A Happy New Year

for the College will be possible if all subscriptions are paid before January 1, 1943. The balance due is small and it is amply covered by these pledges, but it is possible that because of unforeseen circumstances some of these pledges will not be paid on time. That is where you who did not have the opportunity to make a pledge can help. Why not give the College a Christmas present? One large or small will be appreciated. The Southern Convention needs the College and the College needs the support of the entire Convention now.

ELON COLLEGE

LEON EDGAR SMITH, President

Elon College **North Carolina**

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.
A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational and Christian Churches.

BOARD OF EDITORS.

R. L. HOUSE, B. D.....Editor
S. C. HARRELL, D. D.....Associate
W. T. SCOTT, D. D.....Associate
F. C. LESTER, B. D.....Associate
I. W. JOHNSON, D. D.....Contributing
L. E. SMITH, D. D., LL.D....Contributing
ALLYN P. ROBINSON.....Contributing
J. T. KERNODLE.....Managing Editor

DEPARTMENTAL EDITORS.

H. S. HARDCASTLE, D. D..Sunday School
H. E. ROUNTREE.....Quiet Hour
S. E. MADREN.....Christian Endeavor
MRS. A. C. TODD.....Children's Page
RICHARD L. JACKSON....Young People

SUBSCRIPTION RATES.

Six Months.....$1.00
One Year.....$2.00

Published by the Board of Publications, agent for the Southern Convention of Congregational and Christian Churches, and printed every Thursday by the Central Publishing Co., Inc., Richmond, Va.

Entered as second-class matter at the Postoffice at Richmond, Va., July 25, 1922, under Act of March 3, 1879.

Remittances for subscriptions should be sent to the office of Promotional Secretary, Elon College, N. C.

All other matters of business should be addressed to **"The Christian Sun,"** 1536 E. Broad Street, Richmond, Va.

Contributions should be sent to the editor at 3206 Grove Avenue, Richmond, Va., not later than Friday preceding the date of publication. Emergency notics will be received at "The Sun" office up to Tues. day of the week of publication.

ONLY 8 YEARS TO LIVE.

In the *Bermudian* the following advertisement appeared:

YOU CAN'T LIVE FOREVER!

Insurance statisticians show the average span of life is only 60 years!

If you are 30...

You have 30 years left...

You'll sleep half that time

That leaves only 15 years...

You'll work a third of each day; that leaves only 10 years...

You'll be sick about a month a year...

That leaves only about 8 years...

Barring accidents you haven't long to live...

Really just Sundays and evenings...

So to best enjoy these fleeting moments visit your neighborhood theater regularly!

* * * *

According to the unerring Word of the Lord there are some mistakes in the advertisement which we should like to point out:

When the Lord Jesus Christ presented himself as the "living Bread which came down from heaven," He added: "If any man eat of this Bread, he shall *live for ever:* and the Bread which I will give is My flesh, which I will give for the life of the world." (John 6:51.)

Again He said: "This is that Bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this Bread shall *live for ever.*" (John 6:58.)

The advertisement says: "You can't live forever!" but the Lord Jesus says: You Can Live Forever.

Why not believe the Lord Jesus? Why not heed His word and eat of the "Living Bread"?

He gave His flesh for the life of the world—and now lives in the power of andless life.

To "eat" would be to appropriate Him by faith. "He that believeth on the Son hath everlasting life." (John 3:36.)

It is another mistake to imagine there is nothing more enjoyable to gather from the "fleeting moments" which Sundays and evenings afford than to spend them in your neighborhood Theatre!

The Bible speaks of "joy," "great joy," "exceeding joy," and "joy unspeakable"—all to be had in the Lord Jesus Christ. And the believer goes on to "fullness of joy and pleasures for evermore."

One who tried this world's pleasures to the full said: "The end of that mirth is heaviness." (Proverbs 14:13.) Why waste time pursuing heaviness?

"So teach us to number our days, that we may apply our hearts unto wisdom." (Psalm 90:12.)

—*Now.*

CHRISTIAN ENDEAVOR.

(Continued from page 10.)

2. What has the church done to carry the light from one generation to the next through history?

3. What light must the church be prepared to shed in the days to follow the war?

A Merry Christmas to all Christian Endeavorers.

S. E. M.

The object of living is work, experience, happiness. There is joy in work. All that money can do is buy us some one else's work in exchange for our own. There is no happiness except in the realization that we have accomplished something.

—*Henry Ford.*

FELLOWSHIJ PROJECTS.

(Continued from pabe 10.)

may send your gifts with more understanding and so that others may feel that spark of concern you feel? Is your group sharing as broadly as it could be; or is it just doing what it has always done when it could be doing more—more now that needs are greater and money inflated?

The Woman's Board of the Southern Convention, which handles our young people's mission offerings along with theirs, has voted that from now on the money we send in for foreign missions will go towards the National Pilgrim Fellowship mission projects. That is, it will be sent by you through the regular channels, but will be later directed to the Pilgrim Fellowship headquarters where it will be divided among such projects as Mexican Migrants in the United States, support of Mr. Arturo Villalobos Sandoval in Mexico, Inanda Seminary in South Africa, United Church and Rehabilitation Work in West China and other worthy projects. Isn't it wonderful that we shall be sharing so widely?

In the near future your local groups will be receiving materials on these Pilgrim Fellowship mission projects, and the study of them will be both stimulating and of educational benefit. I hope you will be awake to articles in the *Highroad* and other sources of information on these projects, as well as for the regular study for the year on Latin America.

Our first quarter of the church year ends with the end of this month. As you send in your quarterly missionary report, may you have the true Spirit of Christmas in the wideness of your missionary sharing.

MRS. RUSSELL V. POWELL,
Supt. Young People's Work,
Woman's Board.

Members and friends of the Pilgrim Fellowship will be interested to know about the recent marriage of Miss Emily Harrell to Corporal James C. Lynch. They were married November 10 at the Liberty Spring Christian Church by the Rev. I. W. Johnson, pastor of the Church. Corporal Lynch is now stationed at Kelly Field, Texas. Her many friends in the Pilgrim Fellowship join together in wishing her and her husband much happiness in their life and work together.

Egotism is the anesthetic which nature gives us to deaden the pain of being a fool.

—*Dr. Herbt. Shofield.*

Jesus . . . Emmanuel

"Thou shalt call his name Jesus, for he shall save his people from their sins. They shall call his name Emmanuel . . . God with us." Matt. 1: 21-23.

The naming of a child is always a beautiful and significant thing. Then and there is given to it the name by which henceforth it will be known, that marks its identity. So, the name is always chosen with care: a family name or one that is endeared by memory or by association.

And what name shall be given to this child, a name that was destined to be above every other name? The choice of it was not left to its parents. For this child could be named only in Heaven. So we find that before the child was born, the name was chosen and an angel of the Lord told Joseph what that name should be.

The names chosen for this Child described not only His parentage but His mission. Indeed, if we consider these two names of the Child, we have a perfect description of what He was born to be and to do. The whole blessed Christmas truth is wrapped up in them:

The first name was Jesus. It is a sweet name to us today and it was a favorite name then. It was a variant of the name Joshua. It means a Saviour. He came to rescue people who were overborne by temptation and sin, from sorrow and discouragement too, from what we call fate and all the chances of this mortal life of ours. For life is a battle-field and the unaided human soul finds it an unequal struggle. But in the fullness of time was born this Son of God and Son of man who comes to our rescue. That is the good news. That is the Gospel.

The second name is Emmanuel. That means that God is with us. This child was born to reveal to men that God is not far away, but that He is with us, in our very midst. That, too, is the blessed Christmas truth. Think what it means to us today that behind this rude and temporary frame-work that we call the universe, there is a Heart that understands the littlest child in its disappointment and grief, the oldest man in his loneliness and need. No wonder that St. Paul said: "If God be for us, who can be against us. Thanks be to God for His unspeakable gift of Himself to us in Christ."

Jesus, Emmanuel. These are the name of Him whom we welcome as our Saviour and Redeemer.

Prayer—We beseech Thee, O Lord, pour Thy grace into our hearts: that as we have known the incarnation of thy Son Jesus Christ by the message of an Angel, so by His Cross and Passion we may be brought into the glory of His blessed life; through Jesus Christ our Lord. Amen.

—Raymond Calkins.